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Full text of " Inscriptions and Traditions of Prehistoric America Especially Brazil - Vol 1 "

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FROM A/EKjfrGÁ PREHISTORICA

ESPECIALLY FROM BRAZIL

PRtMID VOLUME

RJ 0 DE JANEIRO

JPRENSA NACIONAL # 1930

To the

Prehistoric Brazil

and

State of Amazonas

pays tribute

The Author

This work was edited by decree no. 5,572, dated 14 November 1928, resolution of the National Congress during the last three Constitutional Governments.

With the approval of the Provisional Government and by determination of the Ministry of Justice, according to official. n. 359, of March 14, 1931, continued its printing, which received considerable attention protection by the Ministry of Education.

* * *

Carrying out what the author intentionally prescribed in originations, I come to make public the deep gratitude I had for towards the Hon. Snrs.: Epitacio da Silva Pessoa, Arthur da Silva Bernardes and Washington Luiz P. de Souza, and also towards the illmos. Srs. : Sampaio Corrêa, Aristides Rocha, Dorval Porto, Silverio Nery, Monteiro de Souza, Vivaldo Lima and Hermenegildo Campos, who had a very valuable influence on behalf of impression of this work.

The author's family, which I now represent, endorsing what above is said, comes to tax another no less sincere and expressive thanks to D. Head of the Provisional Government, Hon. Sr. Getulio Vargas, to the Hon. Srrs. Ministers: Oswaldo Aranha and Francisco Campos, to the National Press, in the person of its D. Director, Sr. Salles Filho, and, particularly, the Illmos. Snrs.: Pandiá Calogeras, Belisario Penna, Álvaro Maia, Affonso de Carvalho and Henrique Loureiro, for the favorable and helpful determinations attention that they deigned to give to this work.

Rio, 1st June 1932.

Julião Barroso Ramos.

PREFACE

Some inscriptions that were engraved or painted in antiquity by certain peoples, whose civilization has disappeared, and the monuments and documents that left as traces of their existence have preoccupied the attention of the wise.

From the decipherment of these inscriptions and the study of such documents monuments resulted in the creation of a new science that took the name of archaeology.

A large number of researchers were concerned with these issues; rare were those who managed to unravel the profound mystery that involves the various modes of stabilization of human thought, especially especially in petroglyphs and ancient architecture and sculpture.

Thought has a dynamic phase, represented by language spoken and mime, by telephony and telegraphy (wired or wireless), by telepathy, by the movements of the limbs or body when drawing, painting, record, build or make something, through music when performed cut, as well as being able to stabilize in a phase symbolized by written, printed or recorded language, through music when also written, printed or engraved, by drawing, painting, sculpture, architecture and all other arts in general, clothing, machinery, furniture and utensils, etc. It is these phases that constitute the sources ideodynamics and ideostatics of history.

X

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO

To return thinking to the dynamism phase, decipher the Inscriptions have sought to give phonetic values to the representations literary, syllable and ideographic tations, preserved through the centuries defying the action of time, sometimes exposed to the air, sometimes buried or immersed.

Once the phonetic values are found, we have a key to decide fraction.

In the case of dead or disappeared languages, it is necessary to protect heal others that have survived and come closer to your trunk linguistic.

Once the sounds have been transported to the intermediate language, it will be the problem is solved, as long as the vocabulary of this language gives, to the inscriptions deciphered, the meaning that historical tradition has preserved of the events occurred at the time these inscriptions were made.

All stabilized thoughts correspond to the mental state of his time; hence the need for the researcher to interpret them or expand them to make them correspond to the state of perfection or pro- return to what it reaches at the time of decipherment.

* * *

Many sages did not suppose that lapidary inscriptions and certain drawings and paintings left by disappeared people could be correspond to phonetic representations; powerful reason not to worry to capture the attention of scientists.

These were the inscriptions found in Persepolis and Behistun, which served as a starting point for the first investigations.

When Pietro della Valle published, in 1621, five signs of the inscriptions that he had discovered in these places, he rightly assumed which should be read from left to right.

Some time later, in 1674, the glory fell to João Chardin of having completed a complete registration when he made a trip to Persia and other regions of the East

XI

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Since that time, people had already begun to fight against the legion of unbelievers.

There was even doubt among the wise men that such a meeting of signaes, a true writing, and Thomaz Hyde even stated, in 1700, that the cuneiform inscriptions of Persepolis were no more than c. a simple architect's fantasy.

Following this same erroneous opinion, De Caylus, in 1762, described seeing a vase of Xerxes, in which the ncrr.e of this king is read in three"species of cuneiforrre writing, says that wedge-shaped lines could be seen in them or nail successively perpendicular, oblique and horizontal, sometimes crossing, sometimes meeting at an angle, without presenting a specific letter, so that, at first glance, they had no resemblance to the characters used among other peoples. He also states that wise men had concluded that this bizarre collection of uniform features was less a writing than a sort of ornaments in use among the ancients Persians.

Even though this opinion was in vogue, there were those who were convinced that the wedges and nails, as they were arranged, fit together they referred to true writing signs.

Kaempfer, in 1712, and Von Bruyn, in 1725, reproduced inscriptions new ones without, however, interpreting them.

Carsten Niebuhr was the one who ventured so far, copying, in 1765, the inscriptions of Persepolis. He recognized that they were reproduced in three different writings and that the first species should be alphabetic.

Some time later, I rederico Münter, in 1802, admitted that the first The first type of writing was alphabetic, but the second was syllable. and the third ideographica, having the luck to get the first two right. meiras, but not with regard to the last one, which is ideographic only in a smaller part and, in the larger portion, syllabica.

* *

Sylvestre de Sacy had deciphered and explained the inscriptions in English. He found in the ruins of Persepolis, giving rise to the assumption that that cuneiform inscriptions were written in an analogous language.

XII

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

It was the starting point for the decipherment of cuneiform inscriptions by George Grotefend.

At first, he found that they had to be read from the right to the left, as Pietro della Valle thought.

Grotefend knew from classical writers that the palace of Persepolis had been built by the Achaemenid kings, and, to begin their research, chose two very short inscriptions.

According to Münter's observation, there was a word that was repeated frequently in the Persepolis inscriptions, and he conjectured that this word meant king. These words were found in both inscriptions from Grotefend, and, since these inscriptions were found in the palace of the Achaemenides, the royal names they contained could not be nothing but Achaemenid kings.

Grotefend, by ingenious historical deductions, came to read the names of Darius and Xerxes and thus have a key to deciphering the cuneiforms.

He had not progressed very far when, later, Eugène Burnouf and Lassen obtained an almost complete alphabet of the inscriptions trilinguals of Persepolis, proving that the language used in the first writing was that of the ancient Persians.

To decipher the second type of cuneiform writing, very Westergaard, Hincks and de Saulcy competed, Oppert admitting that she corresponded to the language of the Medes.

It was also Oppert who discovered the origin of cuneiform characters and explained a large part of Assyrian writing, which corresponded to the term. This is the type of writing cuneiform.

Other scholars, such as Hincks, Fox Talbot, and Rawlinson, also continued they rushed to translate the Assyrian inscriptions.

The writing used by the Assyrians, as well as the Babylonians,

it had not been invented by them, but by a people who spoke a different language. This language is called Accadian or Sumerian.

Vigouroux says that the Assyrians, when they entered into relations with the Accadians, fully accepted the writing invented by these men of another race, with its ideographic and syllabic values, since these last ones had no meaning in their language.

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

XIII

The new inscriptions, found in the East, and their clear decipherments
There are still many obscure points in ancient history and Assyriology is increasingly
increasingly increasing his circle of action, always finding him-
new developments that reveal the high degree of civilization to which these
peoples of Asia, among whom cuneiform writing was used.

* # #

After the Jesuit Athanasio Kircher (1602-1680) gathered many
manuscripts of the Coptic language, preventing this language from being lost,
Scientists' attention was directed to the part of Africa occupied by
Egypt.

When Pococke, Nieburh and others toured the East, they found found that, on the banks of the Nile, in addition to the pyramids, there were also many ancient monuments.

Georges Zoega, in 1808, continued Kir-'s work cher, and, studying the Egyptian inscriptions, noticed that the proper names of kings were distinguished from other words, as they were inserted in a type of particular framing or cartridge.

The Egyptians had a hieroglyphic script used by priests dowries and initiated persons, but for the customs of ordinary life and in literary works, they used a cursive derived from hieroglyphos, which is modernly called hieratic.

In order to facilitate commercial transactions, the characters are were reducing and decreasing in number and size, forming a new and third type of writing that was called demotic system or popular.

The hieroglyphic system was considered mysterious and indecipherable.

When Napoleon Bonaparte carried out his expedition to Egypt (1798-1799), the attention of the wise men who accompanied him was directed towards the ancient monuments of that region.

In 1799, artillery lieutenant Bouchard, upon establishing the fort of S. Julião. in Rosetta, he found a stone with an inscription bilingual.

XIV

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

There are in the Rosetta stone, according to the description of Jorge Ebers, three inscriptions, the first two in Egyptian language and characters, and the third first in Greek language and characters, the last being a decree, expressly said by the priests in honor of the fifth Ptolemy, which ends with an order by which the priestly disposition is engraved on stones hard in hieroglyphic, demotic and Greek script, which should be place in all the most important temples.

In the Greek text of the Rosetta stone it is repeated, frequently, in this language the name of Ptolemy and as in the hieroglyphic inscription correspondent finds groups of framed characters, repeated As many times as the word Ptolemy is written in Greek, there was reasons to believe that this name corresponded to the characters framed hieroglyphos.

The classics admitted that hieroglyphic writing was pure. ideographic mind and lacked the processes of telephone-ethics.

Rosetta stone investigations were better clarified after the discovery of a bilingual inscription on the base of an obelisk found on the island of Philae, where Cleopatra's name was found, repeat had several times and corresponding to the same number of hierarchical groups framed glyphs. It was the starting point for João Champollion find the key to your decryptions.

Before him, Thomas Young (1814–1818) had already discovered the value exact five characters, but, as Maspero says, his ideas were fair, but their method is imperfect; he glimpsed the land of promise without being able to get in there.

Young, in the affirmation of Oliveira Martins, had already, before Champollion, mechanically separated the groups of which the text was composed hieroglyphic and the demotic text of Rosetta's inscription, reaching thus to the conviction that hieroglyphos were signs of ideas, failing to recognize that they were also signs of sounds.

It was Champollion who solved this problem, achieving the de-complete demonstration of the phonetic value of hieroglyphos and existence, in Egyptian, of many phrases and many grammatical forms of the

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Coptic language, in which he was prepared by serious study. It was Champollion, therefore, the true founder of Egyptology.

This great sage, who died at the age of 42 and immortalized his name with hieroglyphic decipherments, published a Compendium of hieroglyphic system and composed his Egyptian Dictionary in writing hieroglyphica and his Grammatica egyptica, having these last two posthumous publication.

After him, many generations of Egyptologists followed him, gaining, more and more, the breadth of the new science of which Champollion was the incomparable founder.

* # *

With the progress of Assyriology and Egyptology, the views of the sages turned to other peoples of classical archeology. The attention on Phenicia resulted from the encounter in Sidon of an anthropoid sarcophagus by Perettié, with Napoleon III commissioning Ernesto Renan to make studies in that region on archeology and epigraphy.

Greece already occupied the attention of scientists, especially after of the discovery of the Venus de Viilo, in 1820, transported, the following year, to the Louvre museum.

These studies were restricted to the range of action of phenicians and Greeks in the Mediterranean regions.

The wise men of Europe could not suppose that the Phoenicians and the Greeks could have come, with their vessels, to the American coasts

This glory belongs, without a doubt, to the wise archaeologist, numismatist, epigraphist and iconologist Bernardo Ramos.

He was dedicated to Numismatics for more than twenty years, having organized a collection, which he published in Rome in the year 1900, a catalog in three volumes and, later, a fourth volume in Rio de Janeiro.

This work was prefaced by professor Dr. Vincenzo Grossi, free professor of American Ethnology at the Royal University of Genoa, and the Professor Dr. Dante Vagliere, professor of Roman Antiquities and Epigraphia at the Royal University of Rome.

XVI INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS _

On a long tour of the old world, Bernardo Ramos de

stop in Egypt, Syria and Greece, studying antiquities.

Some time later, already in Amazonas, there was news of the existence, in the interior of the State, of many engraved stones, and, going to Itacoatiara. There was an occasion to copy some inscriptions that exist on some stones, on the banks of the Amazon River, next to the city.

Due to its practice of deciphering inscriptions on ancient coins, it is not It was difficult for him to verify that the characters were Phoenician. But, being the phenicio is a dead language, it would not be easy for him to obtain the meaning of the words. Knowing the linguistic relations between Phoenician and Hebrew, carried the inscription to one of his dialects, Samaritan, not able to obtain translation. I didn't want to resort to Chadian, nor to the Myrian, nor Syriac; preferred the rabbinical one, asking the Rabbi of the Hebrews braicos de Manáos for translated.

The success was complete. Words made sense and facts mentioned dated back to an antiquity corresponding to the expansion of Canaanite phenicios across northwest Africa.

The inscription had been read from right to left, according to the phenicio system. Therefore, the means of translate similar ones. All you had to do was turn to the rabbinic dictionary.

Bernardo Ramos, from then on, tried to copy all the inscriptions that he found in the Amazon and those that had been discovered and published published in the other states of Brazil, in the countries of America and, finally, in almost every corner of the world.

Continuing with his research, in addition to that of Amazonas, only found another Phoenician inscription in Brazil, that of Gavea, in the Dis-Federal trict.

In Amazonas, he had the opportunity to check an inscription in Chinese, two in Arabic and one in hieroglypho; all the rest are in Greek old.

To decipher this type of writing, it was necessary to resort to several artifices; sometimes reading left to right, sometimes top to bottom when the characters were accumulated in blocks. After, transporting ancient Greek to modern and obtaining thoughts

short, corresponding to the time, he sometimes found entire sentences, decrees, etc.

To this end, he had to organize the alphabets that served him as based on your decipherments.

Ancient Greek is divided into paleographic Greek and ins-encryption. Paleographic is figurative or linear. The registration fee is only linear.

The difficulty of deciphering consists only in the varieties of form that exists in some characters, requiring, therefore, a lot of practice, or the presence of alphabetical tables for constant comparisons.

* * *

From the monumental work of Bernardo Ramos, one can deduce the following theses

1 praise a pre-Columbian civilization on the American continent contemporary of the expansive phase of the Phoenicians and the Greeks?

After navigation of the Mediter was blocked to the Atlantic, for centuries, the descendants of the Greeks and phenicios, which remained on the American continent, would have retrograded until the state of savagery?

The linguistic influence of the Phoenicians, found by Oníroy de Thoron in Amazonas, will be due to the stay or passage of these people for American lands?

To these theses I will answer in the affirmative, as I am convinced that Bernardo Ramos solved one of the biggest problems of History of America.

Other researchers, who follow in his footsteps, will expand further the knowledge of American prehistory, until now still as obscure as the origin of the diverse wild peoples of America, presenting some characteristic races of Asian peoples, others own characteristics, which may well have been originated by a long stay in a habitat, without the modifying influence of crossbreedments.

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XVTII INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY RENE ARDO RAMOS _

Be that as it may, this exhaustive work, on inscriptions and Traditions of Prehistoric America, is destined for great success. He will certainly be able to resist the opinion and criticism of unbelievers, as happened, for a century, with the works of Champollion, however one day men of science will do due justice to its author and place it in the head of the great sages, of these enlightened spirits who With their discoveries, they opened new horizons to science.

March 1929.

Long live Ido Lima.

AMAZONAS GEOGRAPHICAL AND HISTORICAL INSTITUTE

OPINION

/[cic Archeology commission, examining the work presented

/T|? seated by Colonel Bernardo de Azevedo da Silva Ramos,

on "Inscriptions and Traditions of Prehistoric Brazil", considers random:

– that, isolated from the symbols of the inscriptions displayed, they correspond to characters from Phicnician alphabets, paleographic Greek, inscription Greek, Hebrew, Arabic

c chinez;

that the coordination of characters forms words;

that the succession of words, thus represented,
form meaning;

– that the authenticity of the inscriptions is ensured,
sometimes by photographs, sometimes by the authority of the works of
where they were extracted;

that the traditions referred to in the work are vulnerable
created by authors whose competence could not be confirmed
test;

– that the ceramic designs, represented in this
work, correspond to the Greek style;

XX

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

– that these drawings, due to their precision and symmetry,
could never be done by the indigenous trihus, there are
tried in Brazil at the time of its discovery;

– that those inscriptions were undoubtedly
produced by human and skillful hands;

resolves to judge the aforementioned work worthy of approval and acceptance
their respective theories and conclusions.

Munáos. May 4, 1919.

(a) João Baptista de Farias e Souza.
Nicolau Tolentino.

José da Costa Teixeira.

PROPOSAL

I propose that the Instituto Geographico e Historico do Amazonas, adopt the following conclusions that represent the synthesis of the work of C cl . Bernardo Ramos:

1 R) there was a pre-Columbian civilization in Brazil;
2 a) such civilization was brought by migrations of Phoenicians and of Greeks;

3 a) these migrations date back to antiquity
more than eight hundred years before the Christian era.

Manãos, May 4, 1919.

Dr. Vivaldo Lima.

Not only the Opinion but also the Proposal were approved, at the same time end the 2nd Conference that took place on the day, month and year mentioned, at the Institute's headquarters.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

XXI

The opinion of the Amazon Press on this matter is contained in the newspapers attached to the supplements.

The work having increased considerably in scope about Prehistoric America in General and several Countries, it was agreed change its name to

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA,
ESPECIALLY FROM BRAZIL.

EXPLANATION

of the main abbreviations

II – Main division of an article, equivalent
to a line.

K| – Simple root.

II. H.—Double root.

K. de—At the end of a phrase, it means
that the word of what it is about takes away its
root of the following.

Alt. – Atticus, Athenian in which there is ut-
ticism, concise; refined (style) etc.

Pain. Doria.

Laced. – Laccdemonios.

Alcx. – Alexander.

Pliryg. –Phrygios.

Lai. – Latin or Latin.

ieeh. Hebrew.

Phen. Phenicios.

Kgyp. – Kgypto.

Pers. – Persia or Persian.

Ind. Indian.

Cclt. Cyclic.

Poet. – Poetic.

l>. page.

Midi. time. – often.

Lomic. – Word invented by comics
or the imitation of comics.

Neol – Corrupted word from the neologism
which belongs to the decline of the language.

Hibl. – Word used in Greek text
of the Old and New Testament.

Eocl – Own word for authors ecclc-
siastics.

Sign up – Idea taken from any source
script.

Clos. – or Gl. – Word taken from the glosses
SCies; compound words poi* gram-
ancient mathics: Hesyclius, Suidar, etc.
to explain the words little
usuacs.

Schol. – ditto taken from the scholiasts, eom-

ancient mentors of classic authors-
sicos, etc.

Lcx. – ditto with no other authority than
of modern lexicons.

Craniin. – invented word or form of
graimnaticos.

«icc. – accusutive.

act. – active, activate.

adj. – adjective.

adv. – adverb.

anl. (fut. ant.) future previous.

arituln. – arithmetic.

art. – article.

eimj. conjunction.

ciinlr. contraction.

dal. – dative.

dof. defined.

say. – right.

elis. – elision.

cx. – example.

vxt .- jx>r extension.

f. – future,

leni. – feminine,

fig. figurative, figure,

fnt. future.

g. – genitive, gender.

liist. – history.

XXIV tmcR1PÇÔF.S l- TRADITIONS OF PREHISTÚKIÇA \MEHICA BY BERNARDO RAMOS

imprf. – imperfect,
imper. – imperative,
incl. or indicate. – callsign,
incl. – indeclinable,
ov – was common.

* Signal dc words and poetic phrases
dialectics.

When you are on an article, it
serves all the phrases that it
are subordinate,

iiidir. – indirect,
info. or infin – infinite,
inlerj. – interjection,
irr. – or irreg. – irregular,
male. – masculine.
n«ul. – neutral,
prou. – pronoun,
nlg. time. – sometimes,
sing. – singular.

southern. – substantive,
v. – verb,
vol. – volume,
l. – I take it.
cyl. – quoted.

ÍMco. – Dictionary.

Gr. – Greek,
w. – chapter.

Est. – Print,
fl. sheets,
Mon. – following.

Herc. – Hercules.

JC Jesus Christ.
inan. – manuscript.

Imp. – empire, Emperor,
p. on p. – word for word.

+ Signal of disused or common words
little use, no sufficient authority
? Ditto doubtful.

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XXVI

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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TREBINSNITZS GİRADINA IN HERZECXOVINA

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SUMMARY OF SOME PLANETS AND SIGNS CONTAINED IN THE REGISTRATION
CARVED STONE of PARAHYBA, ORGANIZED IN THE SHAPE OF THE ZODIAC,
CONTAINING the SEVEN GREEK DEITIES and the ERA CENTER (EARTH
or JUNO, QUEEN of the GODS).

It is primarily part of the set of these and other exemplary complexes of the ancient
paleographia that has originated, in large part, the solution of the great problems

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

XXVII

prehistoric, and from this point of view and traditions that we are going to reason, in which concerns the Western Hemisphere and other parts of our Planet.

The subject seems vast to us, but "meditating on each step taken by humanity, according to the beautiful theories of Cantú, our spirit, ahí, thinks it notices. It is in agreement, and believes it can explain the facts, through the ideas it represents. They sit down to discover the immobile sphinx, in the middle of the shifting sands of time, bringing the past closer to the present, as the effects of the cause, as the end of the means transports the laws that govern the moral world into eternal harmony."

And so it is, extraordinary, even providential, to encounter profound erudition, the inscriptions or "petroglyphs", which, despite their laconism, constitute the synthesis of the most surprising successes of remote ages, here comes, through the tenacious effort of ingenuity of the human, transmitting them to posterity, with notable advantages for the domain of history. In effect, in them and in traditions, PREHISTORY is in turn founded IN AMERICA, as has happened in several countries.

Assyria and Egypt, persevering in observing these elements of glyptography, achieved, with immense effort, the revelation of their vast and precious prehistory, carved in a mix of lines and symbols: the first, cuneiform, from Asia Ancient, found in Persepolis and Behistun; the second, the "hieroglyphs", in Egypt, before whom the world only knew how to admire their fantastic extravagances, sometimes sculpted on the pyramids, in the temples, in the hypogeum, on the obelisks, shafts of the pyramids, sometimes in the impressive mummy cases. In that case, it is fair to highlight the incalculable number of its interpreters, as for these, it can be said that Egyptian science, established in the brilliant light lit by Champollion, did not cease to enlighten the eruditions of the notable archaeologists Lepsius, Leclerc and Ruge, who suggested to new progress and perfection of translations.

Here are the preambles to the solution of the previously complex and indecipherable script cuneiform and hieroglyphic, this, under the "ideographic" and "phonetic" aspect, as already divided into "linear", "hieratic" and "demotic".

A no less interesting mix of linear and figurative characters, profusely some engraved and others painted, on mountain cliffs and rough blocks of stone, arranged capriciously by nature, in the vast regions of the American Continent and even over several regions of the globe, has been going on for centuries, raising, as in the case, the same apprehension and controversies. These characters are considered: little else than "natural phenomena", "mere amusements of the wild, letters of the devil, etc. However, they demand a convenient paleographic interpretation, compatible with the

current progress.

Of these inscriptions among us, despite being exposed to destructive elements and multiple depredations, the fragments, by a happy chance, allowed to do upon them useful investigations, according to those contained in this modest work. For this order of study, voluntarily allowing ourselves to be fascinated, as implicitly by inscriptions and legends found on different objects and regions, but which contain paleographic characters identical to ours.

The completion of this work, however, forced us to reconstruct sources provided by science, in whose works of inestimable value, according to a notable historiographer, "is

finds the clear and true origin of the primitive history of the world and of man, and so that, through almost endless centuries, the past could be linked with the present, tearing veil that hides the ancestry of Nations and break the dark mystery that surrounds the cradle of humanity."

«The old chronicles, made under the impulse of the passion and capacity of their authors, are a shadow of documents, next to those clear and positive sources, which remind us they veil beings and phenomena beneath the icy and petrified nakedness of their reality. »

By these means we can very advantageously supply, in the past very remote, the deficiency of written documents and prayer traditions, with which the keep up with modern stories.*

And it is not from another point of view that we restrict ourselves to better summarizing opinions of several scientists who have been concerned with similar issues, deducing, among those that matter to us, enlightened conclusions, in comparison with our modest work, subordinated to INSCRIPTIONS AND TRADITIONS of PREHIS- AMERICA TORICA, ESPECIALLY FROM BRAZIL.

Notably, it was the wise philologist Onffroy de Thoron, with his scientific and vast licious offer, on February 15, 1876, "Antiquity – of Ocean Navigation", to our Municipality, which most moved us, with ardor, to this proposal.

In that precious work and in other successive ones, by the same author, we find vast elements; with these we expand the present work, thus contributing to deep gratitude, in the character of one of the humble citizens of Manáos, although belatedly. Elle will also demonstrate that American epigraphy is not restricted what the fiction of unreflective spirits wants to materially reduce, that is: "the simple scribbles engraved and painted on rocks, for the mere amusement of the savage", etc.

The magnitude of the issue and its outcome are unfortunately in inverse proportion to the our capacity, but the social mechanism imposing on us as the scope of life the work work, in its various manifestations, we subordinate ourselves to it, and now we make use of the creative expansion of thought, a proposition that will be tolerated by the indulgence of those

In addition to the following, there were many edifying examples that strengthened the our spirit: "Archologists carried out excavations in Jerusalem and Palestine c research, which clarified part of Solomon's reign; egyptologos conse- they went to read in Thebes, on the walls of the temple of Karnak, the proof of the triumph over Rehoboam, king of Judah; Assyriologists found, in Mesopotamia, the narratives of invasions of the kings of Nineveh into Samaria and Judea." We believe that it would be nec It is our turn to interpret these epigraphic monuments, which the demigods bequeathed to u of American paganism, and so we did, believers in Providence.

And here, finally, is the result of a few years of persevering, meticulous and insane work, of truly personal initiative, alongside the intelligent cooperation of the Consort beloved, with no other intention than to be in some way useful, to the so controversial and centuries-old prehistoric problem of our country.

Manáos, February 18, 1929.

BA da Silva Ramos.

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1 A0 read the spirit, even the least investigative one, who, faced with the vast problem of our history, do not feel the urge to peer, vaguely though, this evolution operated by time.

Scienceia, however, in its slow and profound journey, happily comes unveiling all the mysteries, making the resplendent light of the reason and wisdom, supported by these sublime feelings lavished by Providence to the human being. Coordinated and compelled, methodically and chronologically, all scientific knowledge, since the most ancient times, as it is, we have about them, according to the character and aptitude of each one, the outline of their different practical theories; Here is how researchers can currently satisfy their curiosity and perfect it, even from a scientific point of view.

((Humboldt (J), this great naturalist who examined with his own eyes the whole earth, insists on the analogies that the Americans offer with the Mongols, and with other peoples of central Asia; Do you think that the more you study races, languages, traditions and customs, the more reason there is to believe that the inhabitants of the new world comes from Eastern Asia, which Quetzalcoatl, Bochica and Manco Capac, characters or colonies that civilized these regions, had left East Asia, and were in communication with the Tibetans, with the Tartar-Samanites and the Ainos Barbi, from islands of Jesso and Seadrnlin. The same illustrious traveler states that, when there are studied best the most of Africa, and those hordes that inhabit the interior, and the north from Asia, loosely designated by the name of Iátaros, or tchiaux, the races: Caucasian mon-

(I)llist. Un. Ccsar Cantu, n. I p. 70. Liftbòa, 1875.

/NSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERN ARDO > RAMOS

golica, american, malay and black, will appear less isolated, and it will be discovered, in human cancer family, a single organic type, modified by circumstances, which perhaps we will never be allowed to discover it. »

((Talking about the mountain ranges and monuments of the indigenous peoples of America, it is surprising to find at the end of the 15th century, in a world that we call new, ancient institutions, religious ideas and forms of literature, which in Asia seem to date from the dawn of civilization, the same thing happens to the characteristic features of human that with the internal structure of vegetation, spread across the surface of the globe; at

part of it a primitive type is manifested, despite the differences produced by climates, by the soil and the combination of many accidental causes; and that communication between two worlds is proven in an indubitable way, by cosmogonies, by monuments, hieroglyphos, and by the institutions of the peoples of Asia and America ».

« Another series of proofs of the unity of the human body can be deduced from language. What you would ask is how the images traced in the view can be represented through of sounds, having in itself the power to express ideas and reflect them on others, I would problem of such an invincible difficulty, what would it be like to replace sound with color to the sound, and a picturesque sound to the thought”.

((Well! the language from which all the treasures of tradition, and of the aper-character of man, which brings together the past with the present, what is close to what is far away, the language symbolized in the lyra founding the city, in the demigods dictating laws, satisfies all these conditions. Interpreter of continuous generations, foundation of dignity of man and his high destiny, as it necessarily contains the consciousness of intelligence, scylla serves not only to enunciate thought, but also to love, reconciliation, command, justice and justice”.

((This instrument, the most wonderful among the things created, who found it? If we ask the sacred Scriptures, they tell us that the word existed since the beginning, and that the word was God: God spoke to man, and at his command man gave names to all things. Did not God believe man to be perfect? (Genesis). . . »

De Nadaillac (1), in synthese, says: "that prehistoric questions excite since some years a legitimate interest; the surprise, even the disbelief, had been received at first. mere revelations about the antiquity of the human race, about the contemporary man with the pachydermes, the gigantic toothless creatures that populated the globe at the quaternary. Soon the evidence multiplied with such evidence that the doubt life was no longer possible; and today we strive to understand that in the times we are in separated by an incalculable series of centuries, man inhabited our continent, already very old at the time of its appearance. No chronology can calculate these times, no calculation can compute them: history and tradition are silent; it's for the prodigious sounds, by the most precise inductions, which. if you find some traces of an almost fabulous past, obtaining some traces of those rude pioneers, the ancestors of human race results. Its original cradle was, by all appearances, located in Asia; it was from there that through successive emigrations, whose duration defies all They spread across Europe, escaping the cold, looking for the harshest regions or countries more abundant in hunting.

(1) L'Épigraphie Préhistorique, by Prédic - 1883. Paris.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

3

« At this same time, men probably of the same origin, made mistakes in our world on the Atlantic and Pacific coasts. Like their European contemporaries

pfc A – Ceramic diorite features with Arabesques restored and interpreted by us the two signaladns inscriptions, found in the Urubu regions. – Amazon

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or Asians, they were nomads and knew no other shelters than caves and rocks.
Some formless flints served them in the same way (weapons and utensils; their state

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

miserable and degraded society, can be compared to the one known in our regions under the name of stone age. . . »

In addition to the opinion of so many other notable writers, we will quote that of Gonçalves summarized in the words of the wise historiographer Rocha Pombo (*): "Gonçalves Dias, who, In addition to being a poet, he was a great expert on American things, in his work entitled Brazil and Oceania, defends, with great vigor and supported by extensive documentation, the Asian origin of our aborigines. This study, which had a restriction, since it was limited to maintaining that the primitive populations of America rich eastern region had entered the continent along the coast of Brazil and came from the south – this study led, however, to the illustrious Indian soon entering to a certain extent point in the problem of the origins of the race, extending observations to the entire archipelago of South Asia and the large islands of Oceania, and comparing it with Mexico and America Central – regions where the pre-Columbian civilization of the North was established.

« It is truly admirable how Gonçalves Dias, at a time (1867) when they were

the necessary elements for such a task were so scarce, he was able to orient oneself with such relative certainty to a question that many come to judge still far from constituting a legitimate problem of historical knowledge. From southern Hindia, through the Malay Peninsula, the large islands of Malaysia and then the archipelago of Japan, he accompanied the races in movement through the Aleutians, northwestern America from the North, through Mexico, through the Yucatan and the Isthmus to the southern continent with a great profusion of facts and arguments, an irrefutable analogy between the works that veil the genius of migrations, although they have to be discounted accordingly (if you see to the east, in Oceania, and to the south, in the New World, which is due to the decrease in the immediacy and naturalness of a successive civilization moved towards increasingly more strange. The Aztec gods, for example, indicated Gonçalves Dias, who are the same gods of Java or Nippon, as these are the same gods of India ancient, only those disfigured by the decadent spirit of migrations that retrograde they were grappling with the unknown and the harshness of nature. In all the large islands where there were elements for long seasons of this chain of peoples, Along the way to the dawn of the world, they left more or less lasting traces. The inscriptions collected throughout Oceania bear witness to the ancient spirit oriental, radiating and surviving in many points the destruction that time imposes to material works and political achievements. »

« This means that almost forty years ago Gonçalves Dias joined the populations of the Americas into races of the ancient world. The great works carried out subsequently in this mind, came to confirm the arguments of the notable sentimentalist, whose spirit is almost unknown by that face or at least disguised by the vast popularity it commanded as a poet”.

« Without lingering any longer to discuss – the hypothesis that presents us becomes more legitimate, as it is the primitive habitat of the populations that entered America rich, and unquestionably the one that admits high Asia or perhaps even some stops in the northernmost part of the ancient continent as being the common cradle of a group of families, who, in a time prior to the classic Aryan dispersion, separated, taking, some on the way to Europe and others to the south and the far east of Asia.

(I) History of Brazil, VII, png*. 95 or 99.

Only in this way could traces of this affmiclacle, persistent throughout long centuries, be found in the records of immense lands, in the Etruscans, in the Greeks, in the Egyptians. in the Indians, the Aztecs, the Incas, the Americans ».

Fig. 1 – One of the sides of an ornament (cumenarium in circumambium, found in the Antiracine corners restored by us. Jtacoutiara – Amaxonas

« It is easy to have an idea of how unreasonable it would be to venture into a synthesis of the history of this entire movement of people in the ancient world; and not just because of the complexity of the task. This is impossible in a simple paragraph of historical condensation, as still and above all

all because we would not leave, with respect to many of these peoples, the pure dominion of hypotheses. What we are advised, therefore, is that, from our point of view, the most reasonable is to follow the current that headed towards America and follow it from the beginning to the end in which you entered here. . . »

The author continues admirably in this regard, but let us use these quick and valuable quotations from those that, aiming at these broader aspects of Americanism, involve the most important, however, at a glance, we now occupy ourselves and seek, with all the elements of the subject, to develop.

It is true, therefore, that there is no people, race or tribe that does not have its own traditions, surrounded by a series of legends and superstitions, as well as inscriptions or signs that attest to their notions of origins, their cosmogonic beliefs, many of which are passed on in a large part of the mythological, to pure barbarism. Some come to help each other, to define their traditions, to preserve them, of paleographia, while others have been feeding and preserving these contrivances and inventions and ingenuities transmitted with language, from generation to generation; so

(there is absolutely no one who is not concerned with archeology, etymology, philology and copywriting, because they bring together within themselves the revealing past of their peculiarities of race, language and customs. K that the generations of the past, regarding the Physicist, they would not have lived without leaving behind them the traces of nature humanity: its necropolises, fragments of ceramics, utensils that were used to various tasks of work, transportation, subsistence, defense, shelter and saves against bad weather; as for morality, its traditions, now symbolized in this enormous nomenclature of signs and signs and now in this extraordinary diversity of faces characters or alphabets, from the hieroglyphos with their simple, syllabic and determinative, even Arabic, cuneiform, Hebrew, Phoenician, Etruscan, Greek, etc., all compete I yield, however, to shed light on the origins, some of which are still unfathomable, of scientific knowledge and developments of civilization.

If it weren't for the enchanting tradition of Southern America, on Lake Parima or Manoa dei Dnrado, which so seduced a large number of explorers, fascinated by its wonderful gold, I really wouldn't have gained so much science with her particularly our geography, which came to have on its maps this inysterious gold-bearing region of finished, thanks to Mr. Brion, Gomilla and others. This was implausible, I had to tlesap-similar to previous maps, but on the other hand, other regions were highlighted intermediaries, which constituted usable labor, although originated by a false tradition.

No one, at a glance, observing the layout of our continent, lets you feel a surprising impression, regarding its vastness. And this will increase all the more admiration, if you pay attention to what concerns the Amazon region, predestined, if According to the prophetic words of Humboldt, to the prodigal world breadbasket. We want also refer us to its providential geographic position, which allows it to confabulate with different limitrophe nations, how to communicate through this nomenclature of mighty tributaries, which unify the gigantic and admirable strength of the astounding Amazon.

Much of the mystery, therefore, still encompasses these circumstances so prodigious region, in terms of its traditions, not only epigraphic but also philological, in addition that today modern science is happily occupying itself. Just calculate yourself yet the variety of scattered tribes, each provided with its own undiscovered dialect,

/NSCRIPTIONS AND TRADITIONS OF PREIIIIISTORIC AMERICA BY PER NARDO RAMOS

This labyrinth of mighty rivers, some bordered by immense blocks of stone, in which it is not uncommon to find a variant order of inscriptions and symbols.

holos, which are nothing but revealing memories of a civilization that disappeared in period of centuries.

The exceptional particularity of communication between those countries constitutes, with eliect, since remote antiquity, the ever-increasing valve of surprising emission sensations, discoveries and facts from the South American region.

It is therefore not without reason that in ancient verbal traditions, according to OníTroy ron ('), we find the first data on the history of Nations; they precede the tra- written dictions and how these are perpetuated through the ages; generally remember the or of the people, the heroic actions of your warriors ros c count- in the facts wonderful, that touch over-1?

natural or that reach fic- tions contrary to

reason; transmit- VN ^ ^

with

remember

- costal dances

mogonicas in origin
gem of various
religious cults;
make us co-
discover the scenes
regrettable and
fearful of

convulsions of the globe; cinfim. we find in them the traces or traces of migrations successive populations even beyond distant seas; All of this, as you can see, is great historical and geographic interest.

((If, however, to the legendary facts of a people, ingenious fables are added, rude or ridiculous that shrouds them in obscurity, common sense can disregard them, taking the field of investigations, which it is necessary to penetrate to discover the truth. These investigations will always force us to examine the language of the people from which a tradition, which, through comparative philology, will be followed everywhere the traces of these people; your language is enough to confront any other language, living have an obvious similarity found in numerous examples of identity or analogy.

r I (All blocks with inscriptions t/c Itacoatiara

(1) Lee Phcnlçienj â ITU d' Haiti and eur U Contineni dmericain. et 1887-60 – Louvain.

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INSCRIPTIONS AND TRADITIONS ÜA AMERICA PREHISTOR/CA BY HERNARDO RAMOS

« How many historical problems the writings of ancient authors contain! »

« You will be able to solve them, if you want to take their indications into account and what is true in tradition. To reconstruct the history of a people it is necessary trace back to its barbaric origin, if it is possible, because the writing and inscriptions subsequent to the verbal tradition; That's why this should be taken with all due diligence and penetration of reason, obtaining the most important results for the benefit of history. » Traditions such as inscriptions, in the lives of people, have in effect been the main agents as the greatest elements for the realization of the most surprising complex problems or monumental successes in the scientific world.

It was no other way that the ancient Kgvpto emerged from among the mysterious rocks, from the bed of the prodigious Nile and from the white sands in the vastness of the desert the no less important finding of Rosetta's inscriptions, which gave Champolliori the key of the famous hieroglyphos.

Fié- .1 One of the Great Blocks of Itacoaliaru, with engravings very damaged by time

Multiple and highly pervasive, there are the last traditions that have provided us with wise archaeologists, historians and ethnographers, on transcendental subjects shared and popularized to the American people.

Drawing upon this sublime source, we will only consider several ways sparse dictions as well as precious inscriptions, engraved in large blocks of stone, by our ancestors, in this part of our Continent and different regions of the world. Enclosed in scythes, amidst rude features, are historical names, a thought, a philosophic sentence, symbols etc., harmonized in curious designs together, not knowing what to admire at times, whether their artistic or ideal conception. Many also reveal surprising designs and subjects, in a series variant of

REGISTRATION AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

9

ancient alphabets, some of which have already disappeared and serve today as specimens of curious stage designers.

With the help of historical traditions, without iconographic rigor at the moment, we arrive. We will show evidence of the time in which these inscriptions were taken into account, who the authors are, the historical fact that they contain or to which they are attached.

With this valuable element, we will be able to solve important problems that are particularly important to our past eras and therefore to the prehistory of Brazil and all of America.

Ferdinand Denis (') talks to us about rocks and hydroplphic inscriptions: "It is said that the still unexplored solitudes of Piauhv contain rocks in which the ancients bitants recorded types of hieroglyphos, undoubtedly destined to perpetuate among them some great event. They must be attributed to the Gucgucs, who occupied once the region bathed by the Parnahyba? to the Acroas who wandered in the South, or to the hycos who dominated Ttahim, to «we owe these types of inscriptions that do the first historians tell us? for what we can't solve".

((The painted rocks, or to better say, the large stones with a flat surface upon which symbolic figures were engraved, types of hieroglyphic signs, not. They are rare in South America, and there are many in Brazil and Guyana.

Humboldt mentions those on the banks of the Orinoco. that appear to have belonged to a people very different from what occupies these deserts today: Agguste de Saint-Hilaire speaks of inscriptions painted in red, on rocks of Tejuco and that the planters of the region always seen; Koster found a priest in Ceará who copied hieroglyphos similar to those we mentioned; Finally, it could be seen in the great voyages of Spix and Lius, as well as in Debreí, an inscription engraved by a nation belonging to the tupy c breed destined to remember a great battle probably given in Serra from Anastacio (-). The time the fight took place, the number of prisoners during the action, the advice given by the leaders, are expressed by signs whose meaning is more or less hypothetical, but which he can admit more or less in part, as he saw them

rims feature. However, the most curious monuments of this kind do not belong to the central portions of Brazil; belong to a nation in Pará, and we report to bella work by Dcbret. This is the explanation given by this traveler after verifying that these sculptures are carved on a rock on the banks of the Japurá, by savages of whom one admires the feather adornments, which are of rare perfection. Dcbret so sc ex-
 prime: "And whoever does not recognize the work of a very fine intelligence, although barto in the outline of many human figures in varied attitudes, and in the configuration of al-
 some heads made up of insignificant details, true, but that remind
 however, along parallel lines, the combination of a tattooed face and other similar figure
 feather roads arranged in spokes? And tangled, irregular without a doubt in the
 its details express the desire for repeated parallelism in the adornments and arabesques.
 other oddities in the end, imagined by a brain to make an inscription for a
 linear translation without the aid of slavish imitation, are the seals of a picturesque ge
 ((Better explored the solitudes of Pará and Piauhv, they will present monuments
 analogues. We trust that a serious investigation will reproduce them. And an incomplete ha

(1) L'Uaivcrt, ps. 279 c 280.

(2) See 976 in our interpretation.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

without a doubt, but which has not yet been used to take some steps in the history of indigenous nations, and perhaps knowledge of their emigrations".

There are several places known so far, marked with these episodic specimens.
 graphic, very original, with profound execution in these different subjects and dialects;
 only habil's wrist could steady them with such mastery, to withstand the period of so many
 centuries.

Therein lies the predominant idea, the sacred sign of the life of a people who
 preceded, the traditional emblem of so many generations that disappeared mysteriously-
 mind over the course of centuries: some exterminated by the Ca Ladyinas and others by the
 clichés of misunderstood civilization.

Each nation, from its origins, adopting its conventional signs or emblems, designated in all corners of the world the regions that were accessible to him or theirs took possession or dominion. The galley, for example, was the traditional symbol of the great and bold navigators the Phoenicians and is even found in their monetary system, as in other objects of peculiar use.

There will be no analogy in this series of inscriptions and drawings scattered throughout regions 7

Nor will they translate memories of the existence of this race that lived and identified remained on our soil, in calm and in the sweetest fraternity and occupied extensive regions of our Continent 7 K what we are going to investigate.

These blocks, these inscriptions, are called ilacoaltaras, ilaqrafdias, pclroylyphos or pruned stones.

Not only admirable but also profuse is the number of these true monuments historical studies, which have been occupied by notable modern ethnologists and scientists Quatrefages, Berlillon, de Nadaillao, Renan, Theodoro Sampaio, Theodoro Cook-Grünberg and others, and now us, simple researchers, from an epigraphic and traditional point

There are two preponderant characteristic specimens used in these inscriptions: the primitive Greek, linear and figurative, as well as the Canaanite Phoenician, giving Frizart In this last part, the brilliant polyglotta Mr. Le Vicomte Onfrox' by Thoron, in the introduction of a talk celebrating the inscription of Dighton Rock, as we will demonstrate later

w These pictographic drawings, in the words of the illustrious archaeologist Congo Raymond Llysses de Pennaiort (1), due to its dimensions, the sharpness and variety of its characters men and women, constitute one of the most curious specimens of cryptography Brazilians >>.

«Conscience, that great prophesist that shatters historical pictures and prefeels the truth of the future, could absolutely remain without a witness in the presence of this new Aanaan, so infamous and watched with so much blood? 1 No ».

«the ale.phe of Phoenician monolithism should be the characteristic note, the essential It is basic to the stagelithic monuments of our indigenous people, which equally as the old Syria should not know dautres tenipies que des iiaues licux inconnues ou des Irous de roc/ier, as Renan said, ("Mission", p. 282) ».

fl It was necessary for the West, destined for a richer and higher culture, to receive He obtained from the East the first materials for his slow religious elaboration. And indeed of these huge blocks of rough stones that the Phoenicians left to fall intact in the

(1) "Prcliiiloric Hrasil", i>«. IK-I, 185. CcarA, 1901),

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

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on the basis of their formless temples, they later raised our intels in the Center of America, its sublimated Curuaras, hear the freshness of the waters, the sweetness of the air of the vegetation, which extended at the foot, injected the first emotions into their rude religious”.

« In these antehistoric facts we cannot fail to recognize the noble mission and providential <jue played Phenicia within the indigenous populations of the Xooo-Julumio. At the stern of their glorious faluas, braving the waves of the Atlantic to implement the last beacon of its peaceful conquests, is that we must contemplate and ad-target the (expandable lymimis of this valuable Semitic breed. »

Few historians, in our opinion, have advanced to this day on an issue that Now it worries us, more than Thoron. From his learned words, although summarized, We will enjoy a lot, not only in simplicity fiction as in deep originality and methodology of these, having as a point starting verbal and scriptural traditions pts.

In this we will do no more, he says,

“that imitate the immortal Christovão Co-sirloin, which was quite sensible c co-knew, not only through indications of many browsers, but also by Iran-iiitions, the existence of the great continent, located west of the Atlantic and designed gnawed by the narratives or the writers of antiquity, such as: Critias, Platon,

Solon, Silene, Theopompus, Aristotle,

Cicero, Strabon, Eratosthcnos, Macrobus,

Mela, Scylax, /Elianus, Pliny, Statius
Sebosus, Posidonius, Festus Avienus, Dio-
doro of Siciliz, Plutharco, Sylla, Scneca and
many others.

Among these authors, some
of his writings there are only fragments
ments; but their narratives are relative
ted by many other historians.

In any case, Christovão Colombo had
certainly acquired the conviction that,
beyond the Ocean, he would approach a Continent, which had been known in ancient times.
more remote; but he established his glory by having boldly undertaken
follow the lost route of ancient navigators across the ocean. The tradition
It is therefore of capital importance for those dedicated to historical investigations. AN
It is there that the primordial idea for this order of study is found".

((In fact, if we follow Christopher Columbus to the island of Haiti, at the time of his
discovery, we will find there the traditions of the island Caribbean: they told

Fiti

- inscription <lc Sung)ty (Urnhti River)

everything that con-
consists in preserving the women spared in the massacre, these women, of course, must
They would read mixed their language with that of new conquering uncles.

To solve the problem of the double tradition of the islanders of Haiti, it was enough to
Teach your language a little and try to find out if Hebrew, which is Phoenician, can be fo
it hangs together in it. I was naturally led to read the writings of the Spanish,
who participated in or watched the discovery and conquests of America; then I had
to consult the narratives of his successors until the capture and possession of Haiti, for
in order to take from them the terms of the Caribbean language of this island and which is
with the name of Talno.

The works of Fernando Colombo, dc Pelrus Martyr trAnghiera, de Navarretc, de
Basin, by Gonz, Hernantlo dc Ovicdo and Va Ides, by Iíerrera, by Ramusio. d*Acasla,
by Lopez Gomara, by NuHcz de la Vega, by Grcgorio Garcia, d'Ordenez, tle Cabrera,

of Komain Pane, of Bczoni and, lastly, those of Raymond Breton, of Robertson, by Jean Mocquel, by Charlevaix and by Cari Martins, etc., has passed my attention; of some of these authors, having extracted the Caribbean words found there, I was able to compare them to the Hebrew or Phoenician language.

— INSCRJPÇÕF.SE TRADITIONS OF PREHISTORICAL AMERICA BY PER NARDO RAMOS 13

My success was complete, because the Taino, outside the common Caraiba, is a lcclo phenicio, as will be seen in numerous philological demonstrations pages. 91 to 105. this painful work, I had to content myself with rare documents that contain our French libraries. This, 395 years after the discovery of the Antilles, amazes me lava reserved to confirm and affirm these traditions and undertake the historical work that today I advertise under the title: Les Pheniciens à L'ile d'Haiti et sur te continenl Americain.

I hand it over to the meditations of scholars, who seek to reconstruct the history of people from antiquity; ellcs will recognize that one should not, a priore, rule out without examination dictions, even those of the savages, and yes, they must be of benefit to history. »

*

It is beyond doubt that the Tyrrhenians knew of some land to the east of the ocean; Ignor-branches if they tried to establish themselves in it (2); However, it seems certain that t

Vig. G – Serpent carved on the ground in Laxes, similar to those found in North Africa, in Abury in England and in America in Ohio near Illnish-Crcek, etc.

establishments before the founding of C arlhago, in America (3): we have testimony

of this in the Greek narratives of Theopompus, reproduced in Latin by JEIianus (hist. 3) and in those of the Roman general Sylla, (Plutharco).

According to the first, Hercules went to visit the Greeks among the Maropas; these habi-
The territories now occupied by Brazilians were in front of Libya, while
Sylla leads this same Hercules to the Saturnian sea, over the Cronian continent
inhabited by the Greeks; There were therefore them in the south and "north of America. »

(1) Work cited. See the supplementary part. at the end of the destr volume.

(2-3) These traditions, developed in «ppcndicc» A and B. by the same author, suggest to us
Some inscnptions found in an ancient city in the hinterlands of the State of Bahia, rm 175
the l" volume, from Rcv. of IHG do Brasil, pages 193 to 200. This study will be done in th
plcmntar: Liuüiros Traces of Greüa History

1 í INSCRIPTIONS AND TRADITIONS OF AMERICA PRF.H/STORICA BY BERNARDO RAMOS

«During the blockade of the Gadcs Strait, today Gibraltar, which lasted 300 years, the
Greeks, isolated among the barbarians, disappeared; but his language became mixed
to American languages, as we see in the note cited.

The present writing, being especially consecrated to the Phenicios, we will only do
point out in passing a Greek translation, which may be useful to clarify certain
points in the early history of the Greeks are the origin of their unknown deities
Hesiod and Homer. We will say, however, that the Kicluia language has its value
historical, the tymologies of the main deities of Greece.

As for the Phenicios, they first settled in Haiti, and, to found
colonies or cities on the American continent, passed through the island of Cuba, whose tip
Occidental city is very close to dry land.

The name of Cuba H^u in Hebrew or Phicnicio means "tent, shelter", which proves
that the emigrants' stay there was only temporary".

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Continuing on the subject of our chapter – Traditions – we will also say how
Thoron: "eclipses of the sun have always caused great terror to primitive people,
ignorant and superstitious: this is still seen among the savages of America and the Canaqu
of the great Ocean, which they believe to be the star of the day devoured by a great serpe
The cclypsc phenomenon, therefore, was also one of the causes of serpent worship
at the same time as that of the sun: that is why the Canaans worshiped the sun, under the

of the serpent and the serpents themselves, as Vossius says.

Thus Votan, of Canancnsc origin, is not the creator of the prehistoric serpent cult, which must date back 4,000 years; but he was in his time a sectarian of the ancient traditional religious diction of primitive peoples, whose symbolic monuments recall the conditions of volcanoes, destructions and successive and constitutive renewals of the globe.

Geological studies confirm that our plan was often transformed. In the first periods of these disturbances the land was uninhabitable for human species; but the first generations that appeared witnessed terrible catastrophes. Clysms of those who were able to transmit traditions.

These same generations of prehistoric times would also have been witnesses of strange astronomical, meteoric or atmospheric phenomena, such like those of darkness instead of day.

The great flood cataclysms were accompanied by prolonged darkness; like this The Tigyés flood lasted nine months.

In Mexico there is a tradition of a night lasting 25 years, during which the sun does not appear only at intervals and the earth was then covered with thick vapors.

Among the Greeks there was a Jupiter of darkness, and Xcnophanc, Pluiharco tells us, asserted I thought the sun had disappeared for an entire month.

In Biblical times, we did not see that Egypt was plunged into darkness during three days, this being the ninth plague with which Moses punished the Egyptians? These darknesses were so thick that they couldn't move.

The serpent, manifesting its amazing power, then personified the sun and the sea. This The serpent became the Egyptian Typhon, the Python of the Greeks (fig. 7). name taken from or phnicious, pcellen, worse. pifonim, serpent, viper."

(call humanity. Typli
Horus the good
In this regard, Plutharch
removal of water and
Support that identifies
of the deinony (in Lucien

hon was the enemy of Horus (the sun) c luetoi
principle, defeated Tvplion (the bad principle) and drowned him in
(in Isis and Osiris) says that the defeat of T
rcapparition of lands,
he was with the Sun, he killed the serpent Python;
and whose name in Greek means serpent,

Saturn that will expel everyone from the sky
the demons. Finally, according to the

Chaldeos, like Plutharch, has- *****

It will come to pass that Arimanius, author of
plague, famine and other evils,
will be won by Oromazo, representing
ing the good principle: it is the VSSL doctrine

which Zoroaster spread in Persia.

In Genesis, Eve, reading been >k .

deceived by the serpent, God evil- '•jâ*5- J*'*'

he cursed her and ordered her to eat • 4

the earth all the days of his life;

then I told him that the woman would be fifiiw

your enemy and crush her head
baby.

In Egypt, Aaron's rod
turns into a serpent that
devours those of the magical Egyptians.

In the time of Bacchus, the serpent
he was still an object of terror; for the
that, Homer says that the Tirrlie-
nios, having wanted to take captive
to Bacchus that was in the sea, the
masts, antennas and oars of the
ship turned into being-
combs and that the Tvrrhenia. space

Void, they threw themselves into the sea.

But, over time, the image of the serpent, far from inspiring the terror of being a evil genius, became an emblem of family use, elites had a bronze serpent, which by sight cured the dying Mercury had two serpents in his caducuo with Tyrse dc Bat snakes.

As for Volan, who induced us to these historical or mythological quotations, cllc confesses in his nianuscripts that he was nothing more than the third Votan (pfwlan serper but the first one who went to Mexico to populate the lands had been a cultured organizer of the serpent.

As soon as Cortes landed in Mexico, indigenous chroniclers said that in ancient times, a giant and robust people had come from their country

:>i defeated

Inscription of Tanges C0rn H figure tlc Python,
in Greek characters

THAT (]

Mom. »

10

/ NSCR t PRICES AND TRADITIONS OF PREUTSTORICAL AMERICA BY PERNARDO RAMOS

«This name has two Semitic etymologies: I a]* TV? hn, cudit fcrrum, he hurts with the sword (>) n 3 1 iná cllc opprimc, does violence, whence the Greek ivoç (inos), muscle, str muscular and *» DV to me, people, nation. The Kinamés were a robust, fearsome and hostile pressor; 2 The etymology that follows perhaps reveals the origin of this people: because t “i * ^ V- Kêni, name of the Kénite Kincen people (of the Canaanite race), linked to the M and they lived among the Amalkcites; therefore *1y (ami), nation.

According to this second etymology, the Kinamés were Cananczes and their antiquity it could not go beyond that of the latter, which dates back to 2300 years before Jesus Christ. Saul, having the design of partly persecuting the Amalekites, ordered the Kineens to separate from those; They obeyed and on this occasion were spared. Now, Saul reigned around 1100 years before the Ebristan era.

The Kinamés had to emigrate between this time and the year 1000; although there is reason to believe that its first migration reaches more remote times, since they preceded the arrival of the Chichimeques in Mexico. These lived off the product of hunting, a habit they adopted on their long and painful march, coming from the North of the land of shadow, where they did not see the sun and had therefore lived under the moso of the Borcae lands, and marched towards noon, in order to find a climate more clement and attractive, the clarity of the sun, which reminds them of the East.

The narrations of Sahagun and Torquemada so contradict: one represents Chichimeques as a barbaric people, while the other considers them as having been people the most civilized of antiquity. We adopt this last opinion, as it is confirmed by the Phoenician etymology of Chichimetj or Chichimeg, which is from the term D ^ H of sapiens, magus, peritus; and 3D mag, magus, potens. It can be seen that these two nouns have the same meaning as wise, instructed, skillful and powerful: which clearly indicates of civilization of the Chichimeques.

Furthermore, the etymology of its name indicates that it is an Asian tribe: the quality of magus and poials, is that of sages, the important men among the Medes, Persas, Babylonians, Chaldeos and Phicnicians.

This reminds us of the times of Shalmanazar, king of the Assyrians, who took Samaria, and captivated ten tribes of Israel and sent Babylonians to Judea to colonize the lands and cities that had belonged to the Israelites: these events had 750 years before Jesus Christ.

The interval between the migrations of the Kinamés and the Chichiméques was 250 years more or less. Later it was Nebuchodonosor, 600 years before Jesus Christ who, with the weapons of the Chaldeans, he destroyed Jerusalem.

The term chihim or chachim, according to Gonscnius, is chaldeo; there would be nothing extraordinary that a large number of emigrants from Palestine to America were of this time; since they had been preceded, for many centuries, by other peoples.

The migration of the Chichiméques was followed by that of the Koloas or Colhuas, an agricultural cultivator, whose occupations and customs make known the advancement of a certain degree of civilization; In traditional history it is said that they not only knew how to cook and prepare meats, how to work in stones.

The etymology of Aa loa or Ivalua will better reveal their social conditions and their origin: actually the verb phncicio P r kolâ or Kolo means, to bake, to sew

(I) Nu Ifttím fccrrum siguiGcn quiiUjucr arma, everything ractal.

—MWCWP^VE TRADITIONS OF MEMSTORICAL MERICA BY BF.RNARDO RAMQS 17

fry; and © ? to the. p,,r AsA. h.borare, to work, lahore producere, to produce through wor

' , , ,,utra and '.vmology. which establishes lambem the measure of the civilization of th

Koloa or lios Koiuas, c 9 > P f kola chisel, carve the top; where y>p koléa sculptor,
chisel ca Second syllaba © V as, lalmrare, work or a second s.yllalia Dfi

"fe D 0 3 1 «as quielcm lacere, sedare populum. reassure the people. make it stable;
Here are the signs of civilization.

We do not know how long the Chichiméques and the Koiuas lived in peace; however
their independence was destroyed by the invasion of the Nalnias and the Toltecs, who fought
reacted or subdued them: because it was the Naguas or Nahuas who deünitivacnle
founded the Mexican race; Their religious directors were the Toltecs, in charge of

link. 8 – idol A mazonico or fetish tlc stentite – size nnturnj – oflereeido /» Joxé Yiris
Trumpets – “ftec. Atnnzonicu'\ T 1, Vurn t 1883

observance of the rites and everything that constituted the cult of paganism. () plienicio
naoua, to be exiled, to follow the adventure, c nagoua, percussus divine plague, wounded k

providential evil, these are ethmologies that apply well to the Naluia people, in whom re
of nagualism was established. The Toltecs performed the functions of sacrificers; that
confirms the etymology of his name, divided from 5 £ £ lola purpura, dressed in purple;
and ¥ P. T) kill, pierce, bury the weapon. Teq poile derive lambem from fffftaqan, do the
well, they have, dc Sí? T| ieqa, sustains, ponders, strikes the balance, judges, examines
free.

18 REGISTRATIONS r. TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS _

((The Oltec was, therefore, at the same time, pontiff, sacrificer and judge. His reign lasted until the arrival of Votan, who introduced serpent worship and founded cities and colonies in Mexico.

In Mexican history, Votan has a prominent place; but, at the time of your dominion, the Tséqils arrived. According to Trcqil's tymology, they were from a sect religious: first of all, the verb I? V tuiqal means to narrow, bind, tighten: whence ^ ^ VP ty tfigelon bag; but the letters 2 and V interchange, from haqal we have I or PU) s monastic or pilgrim habit: 2 o V In //// <u khil, circumagi, to be enveloped, tightened around the body: hil also expresses soíTrimcnto.

The Tséqilt were, therefore, clothed in a bag, tied around the body: it was a cilice that made them suffer. This clothing was undoubtedly imposed, as a mandatory penance, to a religious sect; and so everything is contrary to those who pretend that the term Iseqil comes from the width of the garment and that they also say that in th ísendal, tscqil, means "petticoat, low dress". Well, we just gave cty- mology of Iséqil c to prove once again that the so-called tscndal language is phicnicia or Phoenician dialect.

Thus, Astcq, Kinamc, Chichimcg, Kolhua, Toltcq, Votan (Photan), Shivim (Shi- pliim), Slian (Than), Cuba, Tscndal, Nahual (Nahuá), Nagual (Nagua), to which they join We have many other names, they are perfect Phoenician nouns, slightly altered in Mexico.

The numerous facts we have presented demonstrate that it is not due to ignorance, but due to the indifference of philologists and historians, they did not concern themselves with this order of investigations, because, with a little reflection, they would have done, like compare the languages of Haiti and Mexico with the Semitic ones; because the traditions of two countries made it known that their invaders had come from the East, by sea: this is what confirms Las Casas, saying that at the time of the conquest the tradition was still present of the twenty chiefs, who had disembarked from many ships coming from the East, with a numerous colony of foreigners, headed by Qutzalcohuatl, who was called Cuthchulshan, Gugumatz or Cuculcan, depending on the dialect spoken. Ouetzalcc- liuatl, as leader of the emigrants, wore a plume, and the indigenous people said that his designated the "Serpent with green feathers". This character, in Tsendal dialect, was called Cuthchulshan. The tymology of this name is: I of| D cuth, Cuthecn and also country of the Cuthecn in the kingdom of Samana, where Shalmanazar established the Assyrians in place of the Israelites, which he had transferred to Assyria (1); 2 o ^ 7] cop, name of descendant of Shem, as was Assur, father of the Assyrians; his tribe settled near to the Jordan; 3 o Slian cm tsendal, means "serpent" and corresponds to phenicio than

which is also a serpent; another term phenicio % y Y tsán , emigrates, completes the picture of Cutchulshan, whose meaning is that of an emigrant from Phicnicia, covered by the title of Serpent, like Votan, Schivim and Ouetzalcohuatl; there is therefore every appearance who are the same character established in Carthage and who passed with the colonists to island of Haiti and later to Mexico, where he definitively founded many colonization centers. De Haiti, with its followers, passed through Cuba, to approach, without a doubt, at Cape Catosh, the easternmost plateau of the Yucatan, where, long before

(1) í., iv uncle? Kings, chap. 17.

IN SCHLPÇÔr. SE TRADITIONS of prehistoric America BY BERNARDO ramos

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' , ^ 4 m # fí* «hjjí.' 1

* mfí

the Zamna line legislator landed settlers; tradition also says () that other emigrants Great lambs landed in the Gulf of Mexico.

Kalosh (chuinl) is the plienicioD^ DD katosh, Yogar of meeting, subs. of v. UJÇnAtf-
lofosh congregates vil se (from popiilo), hence the participle kataush, gathered, grouped.
lem a close pronouncement, that v \$ n "i P t kadosh, consecrated logar.

() cxposlo reveals to us that Yucaíán was once populated by invaders from

East: cllcs were Phoenicians, as the following names and functions will confirm Votan's data. This one, after taking his possession, according to Ordoiez, divided it into (four of his States gave them the names of Yucaían, Guatemala, Tuia and Nashan, using the latter to ncille founding the Capital, under his name and at the center of a co« lonia, where the tsenclal dialcct ^

it was none other than the phenicio; with credit: Nashan, who called the city of the serpent, has its etymology in íl 3 nas/i "serpent" e ^ D f/ian – shan also "serpent", that is, double serpent, as schiphim c photan (Schivim e Votan), which has identical si- gnification. In the dictionary of Abbot Latouche, professor of Hebrew, says that Tj tfí H 3 nashan is the bronze serpent of Israelites; since nas/i means it also becomes "bronze" and shan or lhan "serpent".

The etymology of Yucaían Is IT I? y iotiqah = Hl? 1? crazy (1, liquid), past tense of v. íl í? V loqal\ was placed, lifted, busy, tn F) lahn, the acam- pament, the station, the bivouac; This was in fact the first login occupied by Votan.

The etymology of Guatemala is H n 3 pua, middle, center, NlpI] theme, uncultivated country lah, moist, or il D} làah, superb.

Toula has as its etymology ^ D toul be transformed destroyed, hence the participle feminine TT^P taulah, transformed, destroyed; This name indicates a country covered in ruins; which is in accordance with the saying of M. Brasscur de Bourbourg, who there saw c numerous ancient ruins, without being able to discover the city of Ioila in them; however indigenous people, in the Tscndal language, call it lanina, although the descendants Spanish people simply call "the stone house a building in ruins that there is found."

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Fig. 9 – philosophers with inscriptions from Itacoatincú

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INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY LERNARDO RAMOS

Tanina is the feminine of the phnician 'tānīn which also means "serpent" (Gesenius): It is, as you can see, a traditional souvenir from the Volcanic era.

As for the term Toula, it does not only belong to the place designated above, since in many others up to Kquador it means tomb, grave, tomb.

It follows from these various observations that the true name of Toula is Votan, has been since its origins. Tanina, "the City of the Serpent" as the Indians still call it indigenous; this is why as a city, Toula is not found. In fact, it seems that Toula or Toulán was a place doomed by luck; according to M. Brasseur de Bourbourg, a tribe called Yaqui, a sacrificial people, came to join the settlers of Toulán; although there is a great difference in the language, and their confusion with the other had caused dispersion of this colony.

Fig. 10 Snake in different position nr. 5; very missing and here restored, having a thread 1m .20 (f, a fies)

The capital of Yucatan was Maiapan (Mnyapan), from Hebrew מַיָּאֵן, Chaldeo N 'i □
mata, water, ocean water, 17 13 0, pane (pan), before, in the face, on the side; in Genesis
leronome and the Paralipomenos, part is understood as ab east, on the side of Éste: what is
This is accurate, as Mayapan is located in the eastern part of the Yucatan and close to the

According to Cogolludo, May the pan would have been founded by a predecessor of Votan, de-
named Zamna. This name is lambem phcnicio: thus 0^7 zam means impetuous,
severe, fearful; and na/i of the verb TI f3 naha/i, led, transported, condcinou; na/i,
is also a term equal to niihl, took possession, distributed, inherited.

Now, according to tradition, it was Zamna, a powerful and terrible chief, who made his col
the distribution of lands. Elle also founded the city of Tzanial; also from phenicio

n \ "J iro, sc reunites, congregates, adverb N>Ç máfe, full number, in large numbers. At his death Zamna was deified and included in the first order of the astronomical world: It is therefore also called Ytz-Zamna, to give it a celestial origin, with considering it as an emanation of a/fo: we have, with certainty, the phenicio y 7 q ilza-n in vit aqua; itz is, therefore, the emanation of clouds or dew.

The capital of Guatemala was Kopan, from phcnicio n * p- – koup or kop, to gird, to surround 1 3 pan, wall angle, or n D 2 pan, the faces, the outside; it can be seen that Kopan was a fortified city, surrounded by a wall. Copan is called Chikimula by the Indians genas: always the doctor, that's why you? 1 n chiki means sinuosity, deep log, mountain gorge; c nwu/a/i, part. passive. of v. fJV y,otá/i, to rise, from where as-

ccnsus, upper part, rise, high part, elevated.

Finally, to finish our thoughts regarding cities, we will also say that in the district of Chiapas, where Ciudad-Real is today, there was the old city TLC Goêl or Gowcl, which had been built by Votan: etymology ^ S 3, goal, people, body of population, dc where – H | 3 govele, cxulsum turba, multitude of emigrants, exsulcs, emigrants; migratio, emigration, exilium, exile.

We also have V 3 0°ct, 0 which causes disdain, aversion, which is abject. This city of Gowêl or Goêl would have been the receptacle of an agglomerated population little estimated. »

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« After Votan's death, his name was honored by that of Bolan, a homophonic term of Votan or Phōtan. This name (zcndal means "heart, heart of the people"; ellc c also phcnicio because ^ 0 ^ hotan ê pectus, viscera, intima pars, ima pectoris, heart, entrails, private part, the bottom of the heart; c, figuratively, heart is the fruit of entrails, your beloved; According to Ciccro, deep within the soul or heart, the spirit, affection, memory. The value of Bolan's name is now understood or heart, which he gave to Votan after his death. The Iraduclorcs of the manuscript (zcndal say that, according to tradition, Botan had the double meaning of heart and snake; which we have just confirmed, bringing Hotan closer to his homophono Votan or Photan and making us see, once again, that, in Tzendal, Bolan is in the same way phenicio. The name tlc Botan has its primitive form dc r| ** 3 ox, rccepículum, pars interior intus, receptacle, intimate part, the interior, what is deep inside the heart, c^r| Iban, serpent. To express your true application of "Heart of the People" of which Bolan is the soul ca remembrance, has the verb I| ^ D boi permansit, mansit, commoratus est, he remains, dwells, subsists, as he remains faithful to . . .D 9 population p to the people; now Botan, = Bolam, by assimilation of the letters mc n.

With effect, when he lives with the people, (cheering if he is faithful to them, he possesses This is the origin of the deserved title of "heart of the people" applied to Votan.

The affinity of the two languages Tzendal and Phoenician is, therefore, increasingly evident.

To finish these brief pages, which refer to the people who speak Tzendal, we give the Phoenician cy.vmology of the bei Ia ruin of the palace, or temple Palcnqué or Palcnque consists of Ires words, which are: lu v. f? ?• ? pala, mirabilis est, mirabile ficit, inge luit, where & JD palé, miraculum, wonder, admirable thing, great; 2 a *fn /[^] /2f

REGISTRATIONS li TRADITIONS OF AMERICA PR EH IS TORIC BY BERNA RDO R AMOS

pulchr, prctiosus, beautiful precious; 3 to ^2 8 to ^' supcrbus. magnificus, fasluosus; 1 These three terms are in harmony with the monument, marvelous with art, magnificent with sumptuous, and that his real name is Palchcn-gué and clearly Palenqué.

It is believed that Palenqué had its origin in the same city as Nashan. The tzcndal c, therefore, a Phoenician dialect. »

#

Let us now focus on the names peculiar to our Amazon region, whose name clatura is extraordinary, like its corruptions are extremely original. That last part rity, in fact inconvenient, is notorious and unfortunately continues today, as is evident focuses on the names of objects and mainly on those of localities and rivers; this reveals detestable thoughtlessness or regrettable ignorance, which has no reason to exist.

You don't need to go very far: almost on the border of this Capital, for example, we have place called Cacáo pirera (from tupy pelfe dc cacáo), however, in official pieces,

we have read: Cacáo
Pereira. There is a
long strip of
land, on the margin
of the Solimões River,
which is called
– Saracura Copeá
– (tupy): Costa de
Saracura, but dc
I continue the people
called — Costa
from Copeá – nothing
less than: Cosia
da Costa 1 etc.

What, then,
we can here–

bark, what's coming
centuries ago?

No [ignore-
we see that the period
colonial changed the

name of almost all our localities & rivers; like this: Mariuá or Mariuyá, for Barcclos; Saracá, to Silves; Egas, for Tcffc; Cumaru or Jurupary-poracelaua (tupy place of the devil's dance), for Poiarcs; Tupinambarana, to Villa Nova da Rainha & Bclla da Imperatriz & nctualmcntc Parintins; Rio Ouiary, to Rio Negro; Yauapiry, to Jaguapiry, today Jauapery; Queccunc, to Rio Branco; Caiari, to Rio Ma-deira; Anauini, for Annavilhena, currently Aiiavilhana; Uaranacuá, for Yuuary; tiaraiá to Araiá; Unini, for Anani; Canauri, for Caburiz; Urubary, for Urubaxi, and many others, of which some meanings or etymologies are not ignored, while others lack philological studies. The descriptions and etymologies about the names Solimões and Japurá, we recommend a thorough interpretation given by Thoron.

ri/t- 11 – Blocks i

■ripõcs of the Arara waterfall, on the Jalapú River (Amazonas)

INSCRIPTIONS AND TRADITIONS OF AMERICA PREH/STORICA BY HERNARDO RAMOS

« On the left bank of this last river 6 a high mountain is indicated, on the letter existing in the Bibliotheca Imperial in Paris, from P . Fritz, in other times, missionary in these parts. M. de Lacondaminc served it on his trip to Amazonias, and in his Exposition he says, speaking of this mountain, that "it contains a prodigious amount of gold *. Delia originates from the det oro river, of which the indigenous name This name is in Hebrew ighiari, from ighia, labor, apes, diviliae, work, wealth, c

from 1 1 irrigatio; It is essential to indicate the work of washing gold through of canes, in which cTagua currents are made. Ikiari, strictly speaking, could be a derivative from Hebrew 1 ** P. "I ikir, what is precious. Japurá rises from the rich mountains of Pap province of Colombia; one of its auriferous affluents is called -i E? J/asai, bona, the profits, riches, what the work produces.

The Hebrews gave the name Jlasaroth to the consecrated treasures. About the courses In the Japurá water there is a large waterfall, which the Spanish called "cl big jump **; but the name preserved by the indigenous people is Oacarit; Hebrew F1 ^ h adversus, which contradicts; □ Y acar, ailfligens, conturbans, that saddens, disturbs, alviroça, c rp W-! rilh, feminine of N 1 rt, adspectus, speclaculum, visio, aspect, espectacle.

Through this etymology, where the three terms agree with each other, we see the expression great fall, whose appearance causes emotion: this waterfall is the second one to be found going up the course of Japurá.

Below is the river Ira: Hebrew H ~l "I ira, fundavit, fundamcnlum posuit, colocavit lapidem: which is justified by a narration by M. Alexandre Sabattini, who saw personally. Next to the second waterfall an engraved inscription, having many lines (which will be we, in due time, verified).

M. Sabattini, was established for many years on the rivers Hualiparaná, Manhana (Maniana) c Japurá. He did not reveal the inscription, but noted that its characters, to unknown to him, they were round at their bases.

The mystery of Ophir, says Thoron, is perhaps explained here. Below is the river Aora; Hebrew i J ^ D aorai, mountains: river that comes from the mountains. Further down, on the right bank, there is the Ipo River, in Kichua dew, fine rain; in Hebrew n ^ ? 1 ipo what is beautiful.

In front of its mouth is the village Mirana, Hebrew il^ll mira, socius, amicus, friend, ndh, headquarters, domicilio hominum, address of friendly men.

Coming down to the right bank is the Mala River; Hebrew ü ÇÇ kills, the tribu; in front, left bank of the Japurá, there is the Manacaru village; Hebrew n pC mana, institutus est, constitutus est, is it established, iT ^ *1-11? car-rouh, quictus anima, tranquilly. On the left bank is the Arapi river, which crosses Monte-Couppali. Arapi's name c built from Hebrew Ara-api, V '/ ara, mediocre, small, withered, c api, as-

pecto d'arvores: what is natural on mountainous soil; but Arapi can also be formed from H ^ N ãra, migrans, emigrant, pi, pars, departed, part: emigrant portion. The mountain of Couppali constitutes the first rapid over Japurá, which is located going up the river from its mouth; Hebrew I) ^p coup, circuirc, circular, "1 HT] I] patt, domus, address; which indicates a place surrounded by houses, without a doubt the headquarter

mines; because it is from this mountain that the gold river of Ikiari or Ighiari, named for his great wealth by Lacondaminc, and which the Spanish called et rto dei pray. We gave Ighiari's etymology above. »

21

INSCRIPTIONS n TRADITIONS OF PREHISTORICAL AMERICA BY PERNARDO RAMOS

Going down the Japurá current, on the right, you reach the Catuiari river, from the Kichua market, Hebrew, "OVIH aian, sylvce, of the forest. Further down, right bank, en- the Tanaua River runs against it; Hebrew tan, great serpent, according to Rochartus, and âua, which twists and untwists.

Further down, on the left bank, the river Ioui flows; Hebrew ^y") iou, c c. suff. ioui, treasure. Coasting the mentioned bank is the Huapiri River: hu, water, stream in tupi (J) and in Kichua apiri, mine workers: co rio dos mineiros.

Right bank, we have: Marimari river, Hebrew "1 Ç mar, c. suff. ma ri, tristis,

sad logar: this repeated term indicates, according to indigenous usage, the superlative, v tri.ftc.

Rio Miriti or Muriti is the name of a palm tree in Tupy language; Manapiri river, term of origin Kichua mana-apirt, without miners, river without mine workers.

'*

hg 12 Greek characters rlc inscription, carved in a large block, on the banks of the Purac (Amazon)

Further down is 1 Iuatiparaná, a communication channel, the most Western among the Japura and the mighty Amazon; etvni. hu, water, Hebrew" 1 tç DH hati, dclictum, dclicto and the delinquent, and paraná, in tupy (straight river): e. therefore, the culprit's para

Km in front of honlc-Boa, there is a second communication channel, called Ma-nhana (Maniana) c on the left bank of the Japurá, facing the mouth of the Ma-nhana, this is the village of Maripi, a name that indicates its character; because in Hebr martpi is formed from 'ílÇ mart, rebel, contumacious, and 1 JQ pi, pars, part.

As for the river or reed] of Manhana, its etymology is in Hebrew מַנְהַנ mamifi, repel, embarrass, c מַנְהַנ ^ 3 nãh, the residence: this (wilderness also means contradiction.

Manhana, according to M. Sabalíini, in the indigenous dialect, is what מַנְהַנ , c elle Attribue the name of Manhana to its rapid current. Pronounce it Maniana, if that is the

(1) In the dialect of the basin «mirai do Amazonas, agun c rios siio Semper h\ liy, í, y, Hebrew, represents the same character.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY PERNARDO RAMOS

25

real name, its etymology is: מַנְהַנ anta, ship, genitive מַנְהַנ 1 3 NE mania, of ship, ef] מַנְהַנ nãh, residence, refuge, station (port).

Maniana would have been a station for ships.

() third communication channel is the Huranapú river: etymologia hu, agua, cm lupv, Hebrew il rânâ, noise H 2 pou, or n '£ po, in hoc loc, in this place. To the east of this channel is the great embouchure

of the river I-Apura, facing No-
gueira c de Tcffe, located on
the right bank of the river
Amazon, where the
Tcffe river.

We resume our narration
 feed, from Huranapú,
 because in view of your em-
 mouth opens in Japurá,
 starting, on the left
 of this great river, an immense
 canal, natural outlet that,
 during many grains, it crosses
 the Amazon River slows;
 This outlet is called
 from Codayá. The letter C. per-
 mutates with G; so in Hebrew
 (11 3 godâ or y 1 3 godâ, secuit
 impact! if fractus est, irrupit,
 cut, tore, erupted
 Hl iâ, what expresses assom-
 bro: from which it follows that the river
 Godavá owes its existence
 to a major break or crack
 from the ground c, beyond its mouth-
 main duration, which lasts longer
 oriental, it has four
 nations of communication with the
 Amazon river. Oinals next
 aunt left bank of Japurá
 is the Huanana River: hu, in Tupy

water, Hebrew fi 2 p ^ anatui, misty. The channel to follow is Copeiá, or better Coppeiá >
 because, in Hebrew cop, bottleneck, mouth, c filipeia, entrance, opening.

Next comes the Laçara channel. This name seems to be corrupted from Jacaré, in
 tupy, crocodile; but we will oppose it with the Hebrew ^7 takarah, magnificent and iranqui

The next channel is the Tanninga River; Hebrew tanini, (water) serpent, called

cm kichua mania yacu, the mother of water, c Í7 3 gah, ingens, very large, enormous; Now,
 In Amazonian parts there are water snakes that reach many meters in length.

The Codayá river therefore has five outlets over the Amazon, through which
 can penetrate Japurá; in addition to this having three other exits on the right bank;

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

If you take the great mouth of this river, you will have access through nine entrances: "is what should cause difficulties for the phenicians to reach such a labyrinth of canaas. .

Many are still the meticulous works of the excellent polyglotta, to the (jua) we must the invaluable philological testimony, as we have just seen, of the emigration dialect phenicia on our continent and particularly in our region, in addition to that of the "Supplementar" at the end of this volume.

It also occurs to us that in the upper Rio Branco, for example, there is a place known as mined Canani or Chanani, which one would assume meant little Canaan, taking the word ni or /, in the Tupy diminutive accception, which however is not reasonable not forgetting to have its analogy at all.

As a rule, says Oncken, "phenicians, it seems, did not use the word Chanaan, but from an abbreviation cFlIc, which must have been Kená, because a news of antiquity says that the true name of this country was Chna, or, according to another, (co) of the chnos inhabitants, in phenicio kenai'i. It even seems proven that phniciuses created a primitive genealogical history of their people, lacking a mythical tradition genuine, in which they mention, among the alleged founders of their race, one who was called Kená, or Kenat, in Greek Chna or Khnas.

This was the reason why Philon of Byblos very correctly translated the name from the patriarcha phenicio by Phoinix.

A Greek grammarian says that Chnas is the Phoenician name of Agenor, that is, of the

Greek mythical character, who was attributed, without reasonable reason, the foundation of cities, Phoenicians and that it was considered the trunk of the Phicnicians, which leads to Chnas is just a proper name, which appears in ancient Phoenician descriptions. much later than the early history of Phenicia.

In these descriptions the Phicnician genealogists proceeded in the same way as is observed in other traditions imagined in earlier times, in which it appears always a character as the founder of the people, a character who had the current name uncle dad.

It seems, however, that, along with the name of Kená, that of Chanaan was used, which the emigrants gave birth to their homeland. The Church priest, S t0 . Augustine, says, with c that in his time, when farmers in Africa were asked previously carlhagineza what they were, they responded in phenicio: "Chanani, that is, chanancus."

Therefore, here we have a name, which would have its origins from this emigrated people, to which the Rio Branco region was not foreign to it and is defined: "0 2! 5 Canani, Cana-

neos, which are the Phicnicios themselves, while Tupy is undeniably recent, it is not and may be similar if admitted.

In the same Rio, in its lower zone, in addition to several names, there is an affluent called Anahuá, from the Hebrew HlDÍJ anaua, laborem impendit, agrum coluit, submissive to work, as defined by Thoron.

To the etymological works of a large number of words between the nations of the two continents we owe the proof that the Hebrews and the Phicnicians remained in the regions Amazonians in ancient times.

REGISTER IPÇÒlIS lí / RAULÇÕÍíò DA AM LR ! CA PRLlflSfORICA BY HLRNARDO RAMOS

We provide our epigraphic investigations to ellcs, to better elucidate them, giving them, at the same time, a significant and original character.

It was Thoron's stories of vast penetration that cheered us, it was his im-
Therefore, this responsibility was given to our Municipality, which led us to carry out th
greatly superior to our strength; We are left with the pleasure that, by doing so,
We also contributed, on our part, with elements dispersed in our region, to
reinforce and prove many of their own theories. The noble kindness he had
He, towards the Amazon, will allow the advice, taken by us, to translate and summarize
your words, and you will be convinced that this State was not indifferent, although it too
day, to his memory as great as it is scientific.

And, indeed, what has been demonstrated in this chapter with profound reasoning is
prove it! of Phoenician migration to the north and south of America, which will demote
the incredulity with which an issue of high relevance to the interest
prehistoric history of this vast continent.

And so, finally, we now offer the insertions and traditions of Pre-
history, especially from Brazil, collected by us, and accompanied by those of the inter-
prayers we give them. They are nothing more than a very considerable series of studies
patients, whose bases are based on characters and words that date back to ancient times.
particularly compatible with those we have just compelled etymologically and chronological
mind; therefore, originating in relatively secular times, prior to colonization
Portuguese and Spanish, even to Christianity.

Let us finally deal with stageography, a subject of essential relevance to the present wor
bath.

To this end, we have organized the following Greek alphabets of inscription, system
primitive linear, figurative and numerical letters, as well as with regard to phenicio.
With this help, you will be able, with some attention, to understand the means by which yo
we came to the result, which we now demonstrate.

Despite all our efforts, we were not able to compile such a wide variety
dc characters then used for a single purpose or a single denomination. But this ex-
applies, through the linking system of the same characters, or abbreviations, such as this
denounced, and it had not occurred to the first stageographers who worked in such confusion

With the study that our modest work now provides, more incentive

will come to the paleographical subject, in fact as cleitane as it is necessary for conside
of the mysterious lives of our ancestors, the demigods of American paganism, de
great value in our history, which we have been busy with.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

2R

GREEK ALPHABET of inscription, primitive linear system, organized

by Bernardo Ramos

ALPHA

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INSAUPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY lıF.RNARDO RAMOS

29

GREEK ALPHABET dc inserted piece thread, sys terna primitive figurative,
organized by Bernardo Ramos

ALPHA

/7I01I1A/I tloflA 4 S\^AA

ARROW

CAMm

ircjvxf

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JXL / “Vn n. j Ç CMJ

Numbers are represented, in Greek, with the letters α to θ capitals or minuscules, after which an acute accent is placed at the top, from one to 990; the From 1,000 onwards, the accent is placed before the letter in the lower part. Never employ the high vowels are. α , β , γ , δ , ϵ , ζ , to express the numbers of the first category, * (1), e' (5), V (8), t' (10), o' (70), v' (400), <*>' (800), nor the subscript letters a. 13 . the numbers in the second category, a (1000), ^ (8000), (800,000).

In some ancient manuscripts, a horizontal line is found above the letter numbers, instead of the accent, like this: – /t 25, 58.

In epigraphic inscriptions we have more or less found this system as the antecedent, and even with simple lines or small uniform scratches. The guys Characters, however, are figurative in a primitive style, often already devoid of accessories naturally due to their smallness, consumed by time.

important numbering system, similar to that of Hebrew, has greatly contributed to clarify the chronological part of our prehistoric copywriting, as rudimentary.

By the way, we summarize what, with some alternatives, says C. Alexandre, in his dictionary cited:

The Greeks used the twenty-four letters of the alphabet as numerals, without changing their order, but interspersing them with three particular signs, which were worth 6, 90 and 900.

With these 24 characters topped by an accent on the right they could express all numbers up to 999; From then onwards they used to express the units, tens and hundreds of thousands the same letters and in the same relationship as to express the units and hundreds of units; just to distinguish their new job they marked these letters with an iota subscript to the left. In turn we will say we have found several inscriptions with this numbering system in primitive characters, but exactly menle corresponding to crude or rudimentary scratches. However, as has already happened Having said that, it has become difficult to publicize commas due to their smallness and a disappearance due to the corrosive action of time.

We then built a developed cattail, work carried out by Iheo- Thank you Lefèvre, constant of his snare work.

(1) Leiras subscripts s.íó ns vognrs ar, I), <*>, when in certain* rnsos s.~o nsdgnnladn* they give way in this way: Ot, Tf). THE,

INSCRIPTIONS F. TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

TABOA which gives a more complete idea of the numbering

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INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

33

The Greeks also used capital letters and certain signs for numbering. found in old editions: thus I is worth 1; II 5; A, 10; H, 100; X, 1,000; M, 10,000. All these letters, with the exception of H, only double up to four times, to express one, two, three, four times its value, such as: II, 2; III, 3; IIII, 4; AA, 20; AAA» 30, AAAA» 40, or the like add together to form the whole specific numbers, like this: AI, 11; AI, 21; II |, 6; A» II 15; etc. If we put one of these letters (except the I) inside a II, the letter will increase its value five times;

like this: jg is worth 5 times 10, or 50; JH 1 5 times 100, or 500; Ixl 5 times 1,000, or 5,000; TmÍ 5 times 10,000, or 50,000. This signal was sometimes combined in this way: TaI I. 51; LY1 II, 55; a, 50; etc. The p with an umlaut on top (p) was worth one million.

Greek letters (large, capital letters) are often used to de- complete a certain classification, as seen in an example (perhaps the only one) in I liad Odt/ssêa of Homer, where each of the 24 songs of these poems correspond to a of the 24 letters, not only their numerical value, but also their alphabetical value. In t These letters are not, like numeric letters (uppercase or lowercase), followed by minute (').

We then give the alphabcto plienicio compiled from the authors we have read so far achieved by placing oneself between these great disparities in characters.

We find this complex circumstance natural, due to the phase of the organization of the alp betos, in which characters from both sides were used without distinction. This avoids dencia-sc of the Etruscan, Coptic, Phoenician, Greek, Hebrew, etc. alphabets.

According to some authors, the first alphabelo, a very rudimentary alphalxito He was born in Lydia and the Phoenicians, practical men, navigators and traders, adopted h and propagated with advantage. The five forms of alphabets that we will demonstrate are very interesting and we will analyze their skillful authors.

Finally, it is not easy to interpret phicnic inscriptions, as it requires careful attention to this variety of characters, as we said in the beginning, being today Fortunately, this interpretation was carried out by the Hebrew.

%

3

31

1NSCRIPTIONS AND TRADITIONS OF PREH1STORTCA AMERICA BY BERNARDO RAMOS

ALPIIABETO PHENICIO compiled by Bernardo Ramos

/, VI, Jfist. Vniver. by William Onctcen, p. 388.

II, HiSt. des nnciens pcuples de Vorient, prxr Ch. Scignobos, dick. 336: Paris 1890.

III, IVi7«íc's nor international dictionnry, Londont. 1912.

IV, Ivpe que portent les rncdnillcs de Pepoque des princes nvheménides. Tthentiste Lclèvre
l*. Almtuuich Ilrchcttc, p. 206, 1906.

« There are strong reasons to believe, according to the Popular Dictionary ('), that writing in alphabetical form was invented separately in Egypt and India and that of these two centers were born independently two large systems in alphabetic form. »

The Egyptian system provided, through the intervention of the Phoenicians, the Greek alphabet, Latin, Etruscan, Gothic, etc.

Herodotus attributes the introduction of the alphabet in Greece to Cadmus; Encano attributes to Phoenicians his invention.

Plato, on the contrary, Diodorus of Sicily, Pliny and several Greek and Roman writers attributed the invention of alphabetic writing to an Egyptian prince or god.

The normal opinion of Tacitus, who believes that the Egyptians were inventors of the alphabet. It was only introduced into it in Greece, and is today confirmed by modern philology.

« The Hebrews also inherited their alphabet from the Egyptians. that originally it wasn't like it is today; the authentic Hebrew alphabet is the Samaritan and above all the use of coins; actually has Chaldaic origins.

For Champollion, it is an established fact that the alphabets were born from the Egyptian and Semitic alphabets that later gave rise to European forms.

From the ancient Greek alphabet derive the Etruscan, the Latin and the ordinary Greek. The latter forms the Umbrian, the Oscan and the Samnitan. The ordinary Greek provides elements to Coptic, Gothic and Old Slavonic. Latin, which is currently very widely used, and which was adopted by them. They included Italians, Spanish, Portuguese, French, English, Dutch, Hungarians, Polish, etc., and this preference is chosen for the languages that begin to be printed, such as the dialects of Oceania, Cafraria, Illoislands, etc.

There are those who suppose that Etruscan was born directly from Phoenician, like Greek, hypothesis that is not unlikely.

From the Phoenician alphabet still derive, in the opinion of some wise men, the alphabets from ancient Persian, ancient Aramian, and even ancient Hebrew; This, however, as stated, rather it seems to have been born directly from the Egyptian; the Persian engendered the Zend and influenced the Armenian; to the Aramean alphabet the formation of Palmyrene writing, Chaldaic; the Palmyrene engenders the Syriac and the Knowledgeable; the Syriac engenders the Arabic, and from there Kufic, Peshito (Syriac) and Aigur (Old Turkish); Kufic is the oldest Arabic which, changing, gives rise to the current Arabic, further subdivided into its variants Maghrebi, Taaliq, Salus, Shikasta, Divani, etc. The Arabic alphabet plays

in the East a role analogous to that of Latin in Europe, imposing itself through conquests to Persian, which is an Iranian language, to Turkish, which is a Tartar language, to Hindu which is an Aryan language, and even Malnian itself, which Adclung covers in the classification of monosyllabic languages, to all languages spoken by the sectarians of the Islam. . . #

In the same way as Sanskrit, considered by the Indians to be revealed by the gods, so many other alphabets still exist, worthy of attention, but our main alphabet is We draw from Greek and Phoenician paleographies. It is true that, at the appropriate momer we will suggest the necessary explanations or dcductions; however, here we are off- It is worth leaving considerations about what numismatics reveals to us, in relation to th theme of the scripts used in the legends of coins from various ancient countries, and, the In our opinion, with stone inscriptions not only from all over America but also from sever

(I) Dirigul» by Pinheiro Chagas in collaboration with notable srintislas. I.tsbori, 1876.

1NSCRJPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

“There were on this point, Lenermant (*) tells us, an infinity of small pro- gresses, which extended over all series and ended up exerting on science a general influence, such as could not have been imagined at first. But, alongside these partial achievements, of these detailed checks, the field of which is far from being exhausted, the sages of our soul century were to link to the domain of pro- numismatics entire provinces, which for Eckliel and his contemporaries were absolute lands unknown.

() fruitful chance of the finds, the extent of European conquest and explorations regular scientific studies in regions inaccessible to investigations less than a century a Finally, in the same countries where culture has flourished since the Renaissance, the obs attention of an ever-increasing number of modest and patient workers, re- they watched over a series of mondarias, the existence of which the author of Docfnne did and of which you don't know what else to admire, the richness or the historical importance

taking a look at what the coin series of the kingdoms are today
Greeks and barbarians from Bactria and India, of which Eckliel only knew two, and the

from the indigenous numismatics of the Gauls until its organization by Augustus, it will be an idea of the results produced by the two causes I have just indicated.

The ancient coinages of Asia with Aramaic, Hebrew, Phoenician, Phoenician legends, Cypriots, etc. are today an infinity, whose main parts have been explored with success, with its classification being established in a safe way in all specific lines. sciences whose still doubtful problems are becoming more restricted every day. What was known of this in Eckhel's time? The first decipherments of Phoenician inscriptions in coins of the Sasanian kings by Silvestre de Saüy, who opened a new era to science and inaugurated improved methods of explaining scriptures and lost languages, sources of so many wonderful achievements of scholarship in our century, were only published after subsequent to the appearance of Doctnn. By the time she was registered, all her luggage in this genre it was reduced to Baycr's works on the Hebrew solids and some happy readings, such as Eckhel, rendered septic by the extrascientific phantasies to which the oriental graphia had often given way, he made the mistake of not attributing his fair value.

It is still Abbot Barthélemy, this original and penetrating genius, that world life 18th century dance and dedication to their noble protectors often fought over science, who first conceived the idea of what he called numismatic paleographia, that is, the determination of the historical periods of autonomous Greek coinages, as the development of technical manufacturing processes, the characters of the art style and the paleographia aunts legends. Regarding this, Eckhel limited himself to recording memories uncle wise irancez, added nothing personal and the determination of the times d issuance of the autonomous Greeks, placed in relation to the grantles pliascs of history. In general, it does not even appear prominently in his book.

Indeed, Wmckelmann only ended up discovering that there was a story like art, something that had not even been suspected before, and this new science, still nascent, no numismatic resources could be used.

--,,v. ..v^, v...i nm lunu.iuci u ora cm tiiamc ti an in-

ahalavcl and provides the safest indications for fixing the date of these coins. At the sa

Over time, the study of the inscriptions, developing and regularizing themselves, gave the properly stagegraphic, a certainty and precision that could not be attributed to them another time... »

So far, it is not just what we seem to have advanced, we say on our own time. If chmnology achieved that happy result, it no less gained the paleographia of coin legends, with lapidary inscriptions, mainly those of Greek origin. This system of artistic value <lcoccurs, for example, from coins trapped by numismatics

Verk, April 1882, n. 114 ftyjg (1 \H*<) AKAIA "Cpornós, n& den. 78(i).

Among them are character captions in block c that were defined by mono-common words, when they are written words in full, but in an incomprehensible way. hcnsvl until then.

Observing, however, comparatively the lapidary inscriptions, now for us interpreted, with those subtitles, it can be seen that these copies were effectively dc ACHAI A c had the value of drachma, as the system of their scripts was identical. ptures.

As is known, Achaia had the kingdom of Sic.vonia to the east and the sea to the west. Jonio; to the south the kingdoms of Elida and Arcadia and to the north the island of Corin <|the region of ancient Greece was divided into twelve cities, which were more rcccntcmnt They created the Achêa league in the year 280 BC.

Let us quote the currency of Macedonia, abstracting from the word Roman, as if by inad- This aspect was cataloged by Cf. Rollin, under n. 2523, being by clc reputed to the period 400 years BC and in our Catalog we represented it in the same way with the n. bl a pg. 10. On the reverse of this precious copy, we have instead of just two monogranines, represented as follows and which we proceed to interpret:

MA KEAONUJN

MAK.EAO

II P,a T HS

According to C. Alexandre (-) 1 Ipomo.;, tj, ov (comp. irreg. formed from prep. r. po) fir with all senses, etc.

This monogram had still been irregularly interpreted.

(1) Cal. from Coll. Numismatica, organized by Hernando A. Ja Silva Ramos vol. I, p. 12, 19

(2) Dictionnaire (franc-Portugais. 11^e édition. Paris, 1865.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

ss

Scylla and Pella, ancient city of Macedonia in Epirus, n. 253 of our catalogue, containing the following:

In addition to many other currencies interesting, we read that of Milelus

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n

je me | Z - |ji | | (lonia), cataloged by Hoffmann,

n. 2258 c by us, n. 45, city

73 7T Ti ti È. * u ti «p, Greco ' already powerful for 750 years

IEEAAH AC

Let us add to this, the form

of the invented characters and their nomenclature, some of which are very difficult to be modern, and were applied especially to inscriptions, according to Bassor, that is, those of primitive alphabets at the time of their organizations.

Not only the transposition but also the inversion of the Greek characters lead us to believe in the relativity of writing between coin legends and ancient inscriptions, and yet). Lcfcbvrc (') that encourages us in this purpose.

Then we have letters, like R by H in the word AΘ ENAIHN by A Θ HN A l Ü N,

as so often found by us in EEAENE by EEAHN H; O by Q in

H p 00, HP00; H in the form of pure aspiration before |, as HIMEPAftN by IMEP AI N; £ by Z in SK f(even IAEI* < by ZEI a C, (where the (, (E), as properly found in the lapidary inscriptions), Z per cm ZMTPMAinN per

r M f PNAI fl N; A by 0, at the end of the people's name A II 0 AA 0 MATAM, K f A 0 NIATAN by A II OAAÍIMIATH, KTAflMATlie many other similar changes and transpositions-tes, in the dialects and principle of the Dorian, which would naturally be the most pre

The alphabets of primitive stageography, Greek, Plicnician and even Hebrew, are significantly confusing. By the way, we will cite a very original case of the inscription supposed Phoenician, aka Greek, executed on an allied stone, in Jerusalem, at the foundations of the great Temple of Solomon, of which Vigourou speaks, and occupy us in the supplementary part of this volume.

It is intuitive, therefore, that the old linear stagegraphic system did not leave any figure, both in the lapidary inscriptions, with which we are now concerned, and in some legends of old coins.

Still on the subject of paleographia, we now give some inscriptions found in Crete, alongside many others, according to Chios Kduard (Chlodd) and Basile Modestor, to serve as a comparison to the thousands of cases we deal with in this work.

And today in the domain of archeological science, there was a science in the Mediterranean very ancient village, contemporary with that of Chaldca, Assyria and Egypt; how much Before Cadino introduced Iph Fir Phenicio into Greece, there was already a writing which was composed of letters used in lapidary inscriptions that until today came being indecipherable. They are linear, in addition to appearing in drawings of the human utensils, animations, celestial bodies and uncertain designs, which is why we consider the system of the writing, linear and figurative, often very complicated, competing Furthermore, the deformation produced by time and the variation of traces, in the reproductions or copies, etc.

(1) Traité Mimcnlairec umumaimue (SfnfraU, ps. 109 c 110. Paris, ItJb0.

39

INSCRIPTIONS found in CRETE, among Lautas and others

we interpreted

\ / j'0 A. A í i r. \ /1

X/ s ®S 1 s «íZ

IS gcn. tvoç fiber, nerve, strength and vigor

1 -^ --3 l V ü > ■ 1 i PI ■ V|t % \F) AW| 'm tD

_ yoy iSOS -| 0» equal, uniilo, fair, equi

1 S OS lative, etc.

.L 1*1 L>

- \ - ^77 *"

me, LH s

->->-) B

EISIS

I Zé

seiZZ]i ZZJis

IS I II l is

USI li-1IS

, *> * ^ , \

/\®X, °

í, y «►

lOKÍ

AlOC, gea. of

zKrs jupi-

[^jfd |n/i /i

! AI A

l MAE A II I Ima aa

j /\ / e |*M CLt CL Mother of Mercury; one of

l JV3 d\. H /\ l pleiades; M to I the grandmother, midwife;

Wlcvtcxc, wet nurse, etc.

/X/lX/> J /> VI \ / {' Falc s he, or "jc,

l FAIAS 1 I flew. by Y' the earth

country, etc. FÍJ g Ctx y íY|C> (rrj) conlr. by Ce ^ ^ y Cl L Cl

earth in every sense, terrestrial element, terrestrial globe, portion of territory, cultivated country, field, domain, etc.

I í -i - Ij _i JFt Cl , CtC, gloss. by Y"1 í*tle '

- | f EXIT (start.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY HERNARDO RAMOS

4 ü

CCL (CXCiGloss. by Y °1
the previous one.

< □

0, K

there

0 0Cj^0Cj QV Poet. where is the mold
Alt. ^ L0 C,, C0 L, ^ CaJ V, are c saved, in-
teiro, <]uc subsists or that survives some. time.
healthy?

\i

CL acc. by íás [VQ

gen.

l0C,

As IA I JUPITKR: Wnrj ALOU by JU pitc
\ ^vCX At CX not by Jupiter.

Word already interpreted.

It doesn't take much paleogroupic notion to unveil or coinprchndcr that the figures, characters and meaning of words, passed into modern Greek, according to our interpretations are exactly the same as those found in the inscriptions following, carved in Caria, Cliypre, Alpes-Maritimes, Andalusia, East Africa c Occidental, Mexico, Guadelupe, Colombia, United States, Argentina, Chile, Scotland, Indies, Hersegovina, Jerusalem, Brazil, as in almost every Western licmispherio, etc.

Many of these monuments reveal admirable artistic conceptions, so I think far-reaching ideas, not only in a linear but figurative style.

Now, scientists are unanimous to this day in confessing the impossibility of read or decipher these inscriptions, it is the case that we offer you in this work the our modest way of solving such a huge problem, aided by linear alphabets and figurative, organized by us, and await your fair refutations; while, for On the other hand, we reinforce and expand our way of seeing with the traditions and exemp dc a multitude of objects found underground, many of which exist in our National Museum, as in others around the world.

intuitive, finally, that the paleographic subject, vast as it is, could not here be summarized, which is why we will return to it in appropriate cases.

chapter ji

K<fV|m ios o |>li('iiici(is: rjHisiderafõfs solirc a prhristoríii Iniciiraii» c Aina/onci

*iii parlinillary

' SIE complex subject leads us to detailed investigations, which is why we

we will refer to some topics from different cscriptorcs, summarized by Nadaillac (*), reaches Egyptians and Phenicios in Central America and follows given Thoron's theories, about these, on the American Continent and particularly in the Amazon Valley.

« We see in Central America, as in old Egypt, says the author, populations of red complexion and copper color, men constantly represented with little or no beard. To this we must add the curious similarities between the monuments from America and those from Egypt (1 2). The simple comparison in the Louvre Museum between specimens of Peruvian ceramics and those from the Egyptian collection excite an involuntary. These same similarities are noted in the construction of the pyramids and in the elevation of monoliths (3 4 5 6). Months equal to 30 days, a year of 360 days and 5 full days were counted in Thebes and Mexico, at a distance of 3,000 leagues (7). THE striped fabric of one and many colors that Mexicans still use today rolled around of the body, tightening at the waist to form a skirt that falls below the knees. It is exactly similar to the custom seen in the images of Isis and which used the Egyptians in the time of the Pharaohs (•'). In 1862 he found himself near Tuxtlá (province de Vera-Cruz) a granite figure, measuring around two meters high, in which there is no one may no longer recognize the elhiopé (') type.

The island of Zapoteco provided idols, crude representations of the Egyptian colossi. These facts are undoubtedly curious; but Egyptologists can teach us nothing about the pyelographies of Mexico, on the numerous hieroglyphs of Central America (7) and in turn, the wonderful hieroglyphs of Egypt, which have preserved us with such amazing

(1) L' Amfrigue Prchutoriguc, ps. 551 to 555. Pari», 1883.

(2) Dcjardins, Lt Per ou aoant la eonguête lugagnolc, p. 171. – Dclnfclld, Inguirg into he Cincinnati, 1839.

(3) Gennarclli, Soc. Aid. cl F.thn . Italian, 1872 – Cnrmicliael, Ou him Existe* oj a Ruce AJrica and Southern P.uropa in Prehirtonc. Teams. Brilliant. Ass., 1863.

(4) Lcttrc of Jornard, trap by Dancroft, I. c. I.V, p. 62.

(5) Brasseur de Bourbourg. I. c., I. II. p. 67. You can consult the prints published by M. about Palcnquc.

(6) Soc. J/cx. Gcog. 0x, 2* Eooca, t. I, p. 292.

(7) M. de Waldck, alone, reproduced more than 1,400 distinct bicroglyphs.

nrchcmclncl (klelkhulc all the old history of the country, they make no mention of «leslc
continent that would have been discovered by the inhabitants of the Nile Valley and Poxoac
their colonies. This last fact seems capital, and almost does not allow us to reassemble
the Egyptians to the New World (0- ^

The name of the Phicnicians, as intrepid navigators, is one of the axioms of history
old tory. Ellcs undertook long journeys in the interest of their trade in the
says Diodorus of Sicilia (); established numerous colonies in Europe, Africa and beyond
They even feared crossing the columns of Hercules and sailing over the Great Ocean.
It is therefore no wonder that these fleets approached India and the beaches of America.

Fin. read JnacriMões tlc ídicwitintu fdrn/ixunns)

for me the king of Opbir would be in Perti; for others, after taking 1 yro
by Alexander the Great (232 annt* before Jesus Christ) some unfortunate fugitives arrived
they managed to reach the Fortunate Islands and from there the American continent {*}; I v
Recent studies have attempted to recognize the remains of these navigators, the Phicnicia
It is proven that ancient ps sailed across the Atlantic and it is very possible that they
have disembarked or been thrown by storm onto the coasts of New

(lí Uma rvccnlc iimrMiiV*» ««Mpfo" *». cKffutttW uni tcUcratftOM* fdmt» « «mivurn. AW d .
(dc Man/im),

i'«i 1 i» v íi i'i t IV !■ ■ 1 Uiiil.íiii ,nii«ult*t |« Krlpt «ai» «M« nMm nmwHhir
cuUrt..' S.. ,»U go. v« tu, lISfe o, IS» was indui.k M. MO* CH f HfMf «**
fjrffi/thm jr Míl!Uirt4, Difli. ISjÜi

(3í o JtFnt .11 {ttift. IV ,/rtf tintrica, Uindoh, ÍW5) L\iK*a&r0tl uni grande Vulumc a t
jarvt. d ti Amtrlcv .Vijnry, t. J.P- 9.1.

(4) Ni 1 .* flíiii faldfijrt* dn ip^rÍHçr.tt dc Círtivt k m> óir dc Allvfdimiy S |«.rlo t
rt.rn.ac |>r mniín d»L* nm m-minln c M. Lm* Biog fulgm duty »tiWlkl * «o Cun&rew, dt» Amc
cm Nrtiu.v (Va yr *. I. V- 215), It is imluLrtUvcl kuj* a lokJdadc. dm o uulur, niAS, diic

i WWtfUUi:?*»!»*

inscriptions and traditions of prehistoric america by hernardo ramos

43

World (■); but «the passage from I) iodoro that we cited, those from Aristotle that we could put together, are so inconclusive, all the data we have are vague, that it is difficult is to invoke in this case. »

* *

We now summarize Thoron's opinion:

« The Tyros had founded Carthago 250 years before Solomon; well, Strabon tells us that this Phoenician colony closed the Strait of Gades to the Greeks, to prevent sailing in the Ocean. However, Phoenician colonies in Numidia and throughout West African coast dates back to 1,490 years before our era. The Chananeos (Phenicians), mistreated or expelled, at this time, by Joshua, embarked for the African coastline.

Tingis (Tanger) was one of their landing points; for Pmcopio (Vandal, 1. II) says that in his time (VI century) two columns were still visible around this city of stone, whose engraved inscriptions determined that there were the people that Joshua» son of Navé (Noun), he had expelled from his country.

Sallustius (war of Jugurtha) says he took from the archives of the kings of Numidia the following note: "That the Phenicios expelled from their country had come to establish colonies on the coasts of Africa, where they built cities". Their descendants, the Carthaginezes also founded several cities on the coasts of Lvhia next to the Ocean. Hanoti, Admiral Carthagincz, 800 years before Jesus Chrislo, embarked on 60 ships 50 thousand people of both sexes, to serve in the founding of these cities.

Situated near the sea, its inhabitants, imitating their ancestors, the Phoenicians, they went to settle in the Antilles and on the American continent; since, during

Punic wars, they left the African coast unscathed.

We support our opinion in the PL's writings. Iñ de Cabrera (from Guatemala), which ensures that the Carthaginians founded a colony in America during the first Punic war. According to Ordoñez, the Trojans, who followed the emigration of the Phoenicians, were of the Carthaginian race.

« The founding of Carthage by Didon, princess Tyrensis, took place in 984 and 884 years before the Christian era, Hercules Phoenician, son of a Egyptian, took part in it (While Admiral Honn in 880 explored the southern Atlantic, Pythias sailed northwards and landed in Iceland, which was then called Ísland).

The Carthaginians, who became lords of the sea, blocked the sea for centuries. Strait of Gades (Cadix or Gibraltar), to prevent the Greeks and Tyrrhenians from traveling in a line with the ocean and the lands of the west, where they had a safe asylum in case of disgrace of Carthage. Aristotle (the mirror), auscult.) says that the senate of Carthage imposed the death penalty against anyone who tried to sail to the discovered country. *to across the Atlantic by the Carthaginians. . .

Diodorus of Sicily, 45 years before the Christian era, designated America under the name island, ignoring its true configuration. Kis your narrative:

" Kl la is many days away from Lvha and located to Oáúdnle.

Its soil is fertile, of great beauty and bathed by many rivers you can navigate."

(1) Columbus himself discovered the fragments of a European ship that was shipwrecked. (Ul c of Jalti del Ammiraglio. /). Cristoforo Colombo, Rua Padre. I won. 1492.

(2) There was another Greek Hercules, who was the author of the Letter itrygtncnj.

Fig. 15 " Inscriptions from Itacoatiara, representing Tanit and Astarte or the Sun and Moon

"The Phoenicians sailed like a sail to explore the coast beyond the mountains. Lumens of Hercules, and as they skirted the coast of Libya, were impaled by violent winds, far out in the ocean. Bleated by the storm for many days, they landed on "the island of which we have spoken. Having become aware of the wealth from the ground, communicated their discovery to the entire world M .

The Tyrrhenians, powerful at sea, also wanted to send a colony there, but they were prevented by the Carthaginians, who feared that a large number of their fellow citizens, even angry at the beauty of this island, did not desert their country. »

However, the Carthaginians had preceded sites in their navigations of the ocean by the Caras, established in the Cyclades and other Mediterranean islands, 1,600 years before Jesus Christ, where they left to sail on the Ocean; because Diodorus says that

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY. BERNARDO RAMOS

45

The Carthaginians followed the Caras route in navigation, in the eastern seas. The Caras wore feathers in the American fashion; Furthermore, Caras left for most of the Americas its name and numerous archaeological souvenirs; established even under the Caras's name is a dynasty of his race that reigned in Quito, the capital of Ecuador.

The Caras are credited with constructing the buildings with sculptures that are found in many parts of America, as well as their work in the mines: it is, moreover, what indicates the Phoenician verb *ġt* *câră*, to dig and decorate buildings; Caras itself makes support that to work the stone they brought iron utensils with them, because they never used it. found traces of iron manufacturing in America, while copper was used there.

It is known that the cult of Baal, Belo or Baal, was identified with the Sun; well, in America this same cult existed; in the same way as in Babylonia, Belus was worshipped; In Persia, not only the Sun was worshiped, but also Inana, as his descendant. In America you see cyclopean monuments with pyramids as in the ancient world. As the stars were studied. Priestly customs were identical to those of the Egyptians. Circumcision was used as among the Hebrews. Everything shows, therefore, that the ancient people from both worlds frequented each other.

Finally, let's not forget to note the proximity of the Cape Verde islands to the coast of Brazil and the existence of opposing equatorial currents, which facilitate the crossing of the two large continents, for a round trip; This fact is now widely recognized

and it can be seen on the ocean current chart.

Thus our quotations prove that in antiquity, until the fall of Carthago, 1400 years before Christ, the ocean had almost always been frequented, and that America it was known to the sailing people; Lastly, the ease of communications have always existed between the two great continents due to trade winds and currents equatorials, of which Phoenician sailors had experience.

It is now understood why Solomon asked Hiram for sailors to send his ships to Üphir and Tarschisch; and we will demonstrate that these famous places of Biblia, as well as Parvaim, were found in the interior of the Amazon River.

David, when he died, left to Solomon, for the construction of the Temple, seven thousand talents of silver and three thousand of gold from Üphir. The old king had no ship that sailed in foreign seas; He therefore received Üphir's gold through trafficking in the Pher who, according to the Bible, knew all the seas. Solomon, to carry out his large projects that required immense treasures, he turned to Hiram; came to interest him in his undertakings and contract a solid alliance with him.

The fear of exciting the jealous susceptibility of the Mediterranean peoples was, without doubts, the reason that Solomon decided to have it built in Esion-Gaber, on the sea-ward, rather, the ships he destined for Üphir's voyages.

Hiram sent experienced sailors to him, and as they will be convinced later, Üphir's fleet never returned to the Red Sea; passed through the African cape to reunite in the Atlantic Ocean with Hiram's fleet, which left the Mediterranean.

The discovery we made of the path followed by the ships of Solomon and the king from Tyro, across the Ocean, 1,000 years before our era, to go to America, it will be in this report, says the author, irrefutably proven. The conjectures and reasoning more or less specious notions of some wise men have not been able to pluck the vein that covered the unknown route that the fleets of these kings followed, and no one could specify the places occupied by Üphir, Parvaim and Tarschisch. This question, so often

40 INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY PF. RAYMOND RAMOS

controversial, it was never resolved by the most erudite men who dealt with it, because that their argument, far from having a solid basis, was based only on hypotheses, and was embarrassed by erroneous beliefs about the navigation of her ancient peoples.

His research in all points of the ancient continent, having not (yet) given a solution) some likelihood, we have followed the opposite trend, and it was in America itself, in its more unknown, that we discovered the famous legends of Ophir, Parvaim and the Tarschisch.

In these same points there are several localities that have preserved names Hebrews, while the names of the objects brought by Solomon's ships, and his to the king of Tyro, belong to the indigenous language of the region frequented by these ships; Now, these names, according to the greatest philologists confess, belong the other language than Hebrew. Having our work reached the meeting numerous evident proofs and circumstances, accumulated in the designated locations, we pointed out the origin of the ohjccíos imported in Jerusalem; as well as your

as,

big.

numerous,

Faith. 16. —• Jilóco with engraving (iltncontinra)

names that were taken from Aunt Iingua Kichua or uncles Anlis, which was still spoken in upper basin uncle rio tias Amazonas; We will also learn about the meanings and exact etymologies; As for the locations mentioned, we advise readers that examine your situation in the map that we have raised so that our demonstration traction is better understood. . . »

This is how Tlioron continues effectively, in his narratives, which are as detailed as the profound, refraining, however vast, from reproducing them here, recommending them, however, its important map is the reading of this subject, constant in this work published by that notable polyglotta in 1889.

And the tenacity and perseverance with which 13. Henry OnfFroy de Thoron has long occupied himself with the lofty question of Antiquity of Navigation of the Ocean, Voyages of Solomon's Ships to the River of Amazons, Ophir, Tarschisch and Pavam, and so many other Philological, Historical and Archeological subjects.

The cllic owes our Municipality the important publication of the extract from the geographic *O Globo* (7 to 8 n section), November to December 1869, published in Genoa, oITerta is being discussed, here in M.anáos, through the Rcvmo. P' . Theodoro Gabriel Thauby, on February 15, 1876. The Municipality of- finished the respective printing in leaflets, carried out by Commercto's ollicinas of Amazonas, in the same year, making it distributed among its citizens.

Later, in 1906, this book was reissued by order of the then Superintendent The 1 . Miranda Lisboa, work and you have always understood our particular attention to us served as a stimulus for the completion of this work.

It cannot, therefore, surprise anyone to investigate these subjects treated by cllic, as by so many other scientific men of his genius, obeyed granting, it is true, another order that is complementary and integral to the matter in qu

Thoron established theses that to none, likewise, well-founded, loi given rcfutal them, let us know. As a polyglolta, he has mainly established his high knowledge in his published works, among them: (trammahca c Ihcctonario france: c ki - rhyme, A America Jupialonal, and others. What is no longer given to deny and what is value people to our prehistory, with detachment from other interests, just knowing thiic. We have already found, without refutation of his theses, contained in the opusculc our Municipality, but singularly attached, as a simple curiosity, to the work of a valuable historian.

Fair praise, however, has deserved his precious works and much sub- Our capital point is these vast subjects, even though they go beyond some of our way of seeing.

Let us now listen to Rocha Pombo's informed opinion about them and about the monumental problem of American prehistory (*):

((In Europe, as far as we know, no serious work has been done, to date, that reveals interest at least in the formidable problem created by I horon. Maybe there isn't one sd spirit that doesn't feel like smiling incredulously, at the firmness with which he dares this man to raise a question so far and wide open to the norms of our classic story. This, however, is not a reason to condemn or repulse in Umine a these, however fantastic it may seem. It was also strange in the century 17th century saw the discovery, in Asia, of hitherto completely unknown documents c who came to project a new and important light on the history of Western peoples. Who would have known in the 16th century everything we know today regarding the high an-

oriental grandeur, would, without a doubt, be nothing more than a mere phantasi-
 The irrefutable evidence collected by Depcrron and which con-
 We realized that the movement of the human family did not happen as we had previously supp
 Now, in our American case, it could be said that we have not left the phase of pure
 presence. Some claim that in the ancient cultured language of Pcru, Kichua is the substanc
 of Sanskribas words (the illustrious Argentine philologist Dr. hidel López colligiu p.ir.3
 of 2,000 Sanskrit roots in Kichua); others highlight, among the monuments of the civil
 lization of the Piicitico, the most complete proof of the diversity of origin of the vario
 who were successively entering America; still others, like Thoron, «afoi-
 also «discussing these broader and even more «alien «to the classical spirit and that, if

(1) f/iaforiu do fírastt, v II. p. 46.

INSCRIPTIONS n TRADITIONS OF PREIIISTORICAL AMERICA BY BERNARDO RAMOS

48

victorious, it will completely subvert all our current notions about the course of
 human civilization. It is understood that everything here remains to be done. America sti
 has not been studied.

To resolve the issues that are being raised, we will have to wait for the first
 first study the languages, the infinite number of dialects on the continent; to study the
 customs, traditions, art, epigraphia, monuments of all Ameri- peoples
 pipes. And this isn't done for now. Intellectual Europe continues to be absorbed in
 Asian antiquity and America is only now beginning to have its wise men. If we don't
 It is permissible, before positive notions and sufficient documents are collected, to inclu
 mitigating, as legitimate, problems of such exceptional scope is also true (but not
 We have the right to exclude such problems just because they seem out of step with the his
 toric as we presently conceive it.

This is what it refers to on p. 45, vol. II, to Thoron: « Scntc-sc conviction and true
 boast of wisdom with which this man ends: "We owe it to the Kichua language to have
 the path that the fleets of Hiran and Solomon followed 2,880 years ago was restored; he wa
 Scylla that betrayed the mystery of navigation to those audacious sailors and that
 explain, therefore, that absence of three years on each trip, letting us know
 (These expeditions parked calmly in the waters of the Amazon."

For the satisfaction of our readers, we will add, at the conclusion, some observations
 vations about the antis and their language. The migration of these people from Asia to Ame
 prior to the Biblical flood a few centuries ago, as the Antis took part in the invasion of
 at/an/e, r, occurring at a time before the cataphysm. The antis, moreover, instead of e.
 crypt, under the Incas, they were made of khipus (that is, knotted threads of different co
 existed among the Thibetans and Chinese until the time of Emperor To-Hi (600 years
 before the flood).

These facts prove the high antiquity of the establishment of Antis in the Cordilleras of southern America and the upper part of the Amazon basin. This nation in its primitive age could preserve itself against invasions, against all destruction, by the cold altitude and the harshness of the territory in which it was located, through thousands of virgin forest that separates it from the Atlantic, and on the Western side by formidable mountains and by the immensity of the Great Ocean. The Kichua language, still bankrupt for three millennia of indigenous people, has only fourteen letters: it can be seen, therefore, that it is primitive and underwent few changes. Sanskrit, on the contrary, is written with 39 characters, which makes us believe that it appropriated, improving itself, many strange roots or at least that it didn't have in the beginning, and whose pronunciation it was necessary to be that as it may, a primitive language could not have 39 characters).

Under the rule of the Incas, the Kichua language was spoken from the 2nd degree of N. latitude to 35 degrees S. latitude; and from the Pacific to the East there was almost no talk beyond 500 kilometers; whereas in more ancient times Scylla was in use throughout the Tio basin Amazonas up to 1,200 or 1,500 kilometers from Pacifico. »

This is what Nadaillac says about khipus, in his aforementioned work, on p. 458: The right is that in the 16th century the Peruvians did not know any writing system, either hieroglyphica, whether phonetic, no numbering mode. Elms were used for their particular use in life, the quipus, fig. 17, strings of very varied lengths, having a certain number of wires connected by us. The color of the wires, the number and distance they had a significance, sometimes historical, sometimes mathematical. (The Chinese before

I

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

49

of Emperor Fo-Fli, 3,300 years before JC, did not know the script and used also of khipus. There is a passage in the writings of Confucius that we could not leave doubt in this regard: the men of antiquity, he said, used ropes with us to give orders. Their successors replaced them with signs or figures. Saffray, Nature, 187b, t. II, p. 405).

« Garcilaso says that the khipos, which told the story of the Incas, were taken care of carefully preserved by Quipo Camayal (guardian of the quipus). The largest number it was destroyed by fanatical monks, as monuments of idolatry; but this loss

is important for history because no tradition, no study allowed it to be interpret those that remain. . .))

Thus, Rocha Rombo continues on p. 51: "In America, the problem of prehistory is established definitively
va mind in our
days. And for what
respects Brazil,
no one could say
that the efforts of
competent have
been less requested
and persevering.

■"***£

•"RFC fragments (juices

Even in the sphcra
of those who seek
understand the meaning
of traditions,
taking advantage of
languages and others
traces c test-
worlds, already some
spirits stir

anxious, standing out until now for their courage, notable erudition, commitment
decisive with which he discusses the origins and ancient times of the American populations
the wise P and . Pennafort, author of the curious work. Brasilpre-fiistorico, where everyone
they have so much to learn. This eminent scientist displaces the primitive nucleus of trik
humanities from high Asia to the phantasmagorical Atlantis, whose real existence admits as
of all doubt and with him Brasseur de Bourbourg, Alcycd d'()rbignv, ílamar and the disting
Indianology I). Henry O. of Thoron, that the Egyptians themselves were, with our
American men, a colony originating from Atlantis (l). And the famous Atlantis
that compare the migrations that populated both Eg.vpto and Greece as well as America.

Even after the dispersal, the American people and those on the other side! continued
in relation to those of the mother country, until a memorable cataclysm, making
seem like that continent, cradle of nations, interrupted trade with the Convivium of
disaggregated race, that is, of the peoples of the Mediterranean with those of America/

These, the Americans, thus segregated, began to decline, while the others,
receiving the influx of foreign elements, they continued their evolution. Good luck

(1) In the supplementary part, we make a brief summary of writings about Atlantis

I

that, for prehistoric Brazil, the man that Europeans knew in America
It is simply a product of historical regression, a degenerate of ancient civilization
lization.

« C) that it is no longer possible to contest on legitimate grounds and that we are in the
America in the presence of traces of an ancient civilization far superior to that of the p
relations we find here. Even in relation to East America and for what matters,
therefore, more particularly in Brazil, it is irrefutable, as we have just noted, the link
sequence of traces that are beginning to be collected from this ancient civilization.

The Indians, whom the conquerors had to reduce in this part of the continent, did not
were able to leave behind the signs that we read collated, despite being incomplete due to
during the investigations carried out.

One could perhaps deny the authenticity of the lapidary inscriptions as the work of
Aboriginal man; but a type of documentation, and this one of greater value, cannot be
most excluded as testimony to a vanished culture: it is that of prehistoric mica wax.
torica. The savage that the Portuguese found here could not have a siege on the author
of this inGnidc of objects exhumed from the old cemeteries of some sambaqui uncles
c «the buried villages or longhouses: idols, instruments, artifacts for domestic use,
adornments, etc., etc. And a curious and very significant note is this one that has already
ing the most knowledgeable researchers: the similarity that is recognized between objects
This nature comes from extreme parts of the continent. Itlolos, vases and others
Marajó artifacts, for example, present various appearances of aliinidatlé (in
form, in the work and perhaps in the symbols that are inscribed therein) with ob-
iccts of the same kind discovered in the Argentine Republic, in Chile and in several other
points in the Andean regions. »

Now, this circumstance naturally indicates that the distinct race, as it were
these traces remain to us, there was a domain here that extended to the entire continent
of doubt also to the isthmus zone and to North America and, therefore, to the entire hemis-
pherio Occidental.

«What it seems, in view of what has been verified so far, is that the distinction between
several zones is marked only by a certain gradation of cultural intensity; if
although this is only possible with many reservations that it is necessary to inculcate, a
two great Pacific empires, it is necessary to separate the monuments of this civilization
the Spanish there found monuments of another order or of mines and others

traces of a much older civilization.

In the United States, especially in the western part, the work of some researchers have revealed surprising things, in view of which we can no longer say descriptor the note: Ethnologists, competent in archaeology, worry about young America. Ethnology, wise professors at the University, turns out to be much older than the old Europe. This still limits its pride to only retracing the first appearance of man, in the history of the white, black or yellow races, in the quaternary era c stagelithica, in which cllc lived in common with the great species the animals, becoming to fight them, with weapons of stone, bone, etc., and disputing for them build lake shelters, alluviums to the seas, rivers and streams. () New-World, however, it intends to go back to its ancestral origins far beyond the original: there is no doubt in affirming the existence of a human being, in certain regions of the U since the period corresponding to this tertiary epoch, which, according to Morlillct and D

REGISTRATION S £ TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

51

I would not have known more than anthropopithecus. Recent paleontological discoveries» (») and mainly new explorations of places formerly inhabited by the chljj-dive.ücrs (troglodv tas), bring the opinions expressed regarding, among others, by Mor-ion, d ürbignv and de Nadaillac, some arguments that until now were not suspected which is interesting to summarize (1 2).

Of course, says Rocha Pombo, that it is not without reason that we fear overtaking the rays of a purely historical work, going too far into an issue that is, without doubt, connected with history, but which constitutes in itself a specialty whose development would force us to give this part of our work perhaps unfair proportions. tifiable.

/■'»f. IS – tnscrip/çãcs nntiji» and tnodcrnn (Uncontium)

() subject is, however, so orthodox and so closely related to the situation that

preceded the historical culture on the continent which, in our view, even without calculating high interests that are indisputably valid for the American spirit, only circumstance referred to authorizes us to open the space in this paragraph to a summary news of the work carried out in some parts of the Mississippi Valley, news that we will extract from some

(1) There, from the first days of the conquest, the* hesjwinlios found in North America of the genre of those n that refers to l)r Tréville. In F.uropa the wise men heard similar news and inventions or fantasies of adventurers». In the 18th century, many mountains were discovered. Washington took a serious interest in the mine investigation. The men of science of the V However, the allocation is due to these things from America.

It was only in the 19th century that some strange spirits and some patient researchers began their mission with prehistory, even while participating in the «lois empires of the Pacific.

(2) Dr I.atouchc-Tréville – L' anciennttf Ja .Xouoc.m Monde, study published in volume XXV

/NSCRIPTIONS AND TRADITIONS OF AMERICA PRF.H ISTORICA BY BERNARDO RAMOS

already very concise articles, published not long ago, in a European magazine, at least Dr. Latouchc-Tré villc. In North America, semi-structured constructions have been discovered similar to those found in prehistoric Europe and similar to cavemen.

There are many cyclopic constructions, true fortresses, where the tribes were sheltered primitives, thousands of years ago, both against ferocious animals and against the friends, perhaps even more fearful, of their own species, it was agreed to give the name n, 0 ,n,dc (walls, bastions). They are monuments of the greatest importance for prehistory loria, as they positively mark an era of human evolution.

The territory of New Mexico is full of constructions of this type. There is about of five years that some men of science at the Universities, both in Chicago and

of New Mexico and other Es- ted, began explorations in the lower part mainly of Mississippi basin. From the beginning first moment they recognized them, amazed, who were there in presence of an entirely unknown and rich in materials of incalculable value to science.

The places visited by the teachers-
Sores Hewelt, Eulmer and others
they are all at points that
are more than two thousand feet away
altitude and built «on the edge of
precipices, desolate on summits
almost inaccessible and of them says the
Dr. Treville nothing more was known
through so many generations, nor
even by those who were inhabited,
nor why they were completed
t«ly deserted, sinking into the e-
heat and in the silence so many
mvsterious problems, whose solution
could shed light on the origins
still unfathomable of the races.

The most extensive of these ancient refuges of the troglodyte, explored by the wise North
Americans, is what is at the point where Utah, Colorado, Arizona and No\o-
Mexico. It was quite difficult to access this vast region. To create an idea of the great
power of resistance and defense of the citadel, and this note: . . . the cedars and the oa

centuries-old valleys obstructed, with their opulent and tangled vegetation, the path
that the aborigines must have used it to descend to the plain or to climb “the
addresses. In many places there was no passage for more than one person at a time.
time, so that to repel an invasion, however powerful it coughed, a few
men armed with stones.”»

Let's read the description given by Dr. Latouche-1 reville: The explorers, having
over heads covered with ridges

naked. 19 – Incricpfu Phriticin, naked from f'/ifiiin.3

They spent two weeks there on investigations. They recognized animal bones, indicating that those people raised herds for food.

They discovered quarries, from where construction materials were obtained (*)."

«What completely bewilders our spirit is the variety of thoughts that arise. collected from inside homes. Let's see: One of the most interesting curiosities was the discovery of what could be called – the storehouse of abundance of those populations. Here at the top of one of these rocky eminences, he came across a cave in the natural, which penetrated approximately 60 feet into the granite mass. The entrance was It was difficult, but the cave widened towards the bottom. There they were piled up on the bows and arrows, many decorated with figures of lizards and snakes, painted in colorful colors very lively and retained all their freshness. With these bows and arrows there were many stone chaises, hammers, baskets, shell and stone ornaments, etc.

Further away, in the same canon, about half a mile south of the aforementioned cave, there Five more caves were covered, more or less 1,200 feet above sea level. km each of these natural excavations, a very vast space represented something like a room common. The largest of the dwellings occupied an area of 30 feet by 107. The walls they must have collapsed from time to time. Those who were still standing should relax and that the dwellings generally had three floors. . . The different shares The sides of each dwelling were separated by stone and wooden walls. Some rooms were still perfect. . . One of the caves along the Santa canon Mary was protected by a wall seven feet high.

How could those men transport blocks of granite so high that Do they weigh more than ten tons? Here is what is still mysterious for us. None prehistoric instrument or device, among those that have been discovered, was such a difficult to explain such an enigma. Next to the entrance to this cave, five feet away. In the depths, a tombstone was found, and three feet further down another similar one.

These stones protected a large wicker basket, in which the mummy was enclosed. dc a boy. . . This discovery was much commented on by scientific newspapers of the United States.

According to the opinion of many scholars, the mummy of Saint Mary belongs indisputably vely to the Tertiary age (1 2), since (pie is distinguished from the brochyccephalos of protruding apples, found in the upper Colorado valley and dating back only, as if demonstrated, at the beginning of the Quaternary period. There is even a very incisive and the type of the mummy in question--indisputably a man--and that of the pilhccanthropus ercclus, which is still visibly a monkey.

If Professor Kulmer's conjectures are founded, we are here in the presence of a new link in the anthropological chain and of considerable value.

But that's not all – says Dr. Latouche-Tréville. 30 miles W. of Santa Fe, New Mexico, professor George L. Cole, from the University of Illinois, has found the remains of a house that is the largest to date in the United States, where gigantic constructions are not uncommon. Covering a space of 140,000 square feet and having the capacity to house 25,000 human beings.

(1) Let us not lose sight of the fact that these monuments (the —maunás – of North America) are the opposite, therefore, of what is seen in Asia, is in the N. of the Himalayan. where there are none much more recent.

(2) It will then be necessary to frankly criticize man in the tertiary period, since the ruins are few. Due to the traces he left behind, he could not be considered a representative of the

These colossal ruins can be compared, due to their archaeological importance, to the ruins of Thebes, Nineveh and Babylon. The construction material used was masonry and brick. The walls were covered in red plaster, yellow and blue... To what era can this immense work of early architecture date back? Probably the Bronze Age or perhaps even higher, as it is quite possible that many generations have succeeded each other there during centuries of history.

Most of the utensils found there are made of poor earth (here's what completely disorients the minds of observers); but they attest to progress in stable in mica wax. Five terracotta pipes (pipes made from bird wings) and having holes like today's, a kind of rusty metal knife – they confirm the assumption of an establishment dating back to the bronze age, which, as is known, slicccdcu is made of stone. (Rightly asks Dr. Latoiichc-Trév ille; This knife was found trada no nwtuui of Santa-Fé will be even from manufacture indigenous dogfish or exotic? Behold what would be clif-hard to decide.) You postponed skulls in the pre-historic visited by Dr. Paste have a shape ^ private and sane 4^ much longer cattle (|uc those of Pellds- Red actuacs. One dcllcs has one hole in the forehead, done, without a doubt, per arrow.

The bones collected made it possible to reconstruct the stature of these aborigines: the men were supposed to be eight feet tall and women seven.

The bodies were, to be placed in the urns or in the graves, folded with the head between your knees. (Exactly this way the ancient people of South America hummed their dead). Dr. I réville iIllustrates your article with three prints representing Copies of the aforementioned mummy and the ruins of prebisiorieal dwellings dating back to iml annôs", . ♦ Peh.» it seems* therefore, we still have no sufficient reasons to believe that these monuments speak to us of more than the simple prehistoric man-neo. From a native American race, although we are not beyond pure inquiry archeologica* we read nothing that gives us testimony*

In fact, this does not support the hypothesis that we were dealing with an ancient civilization that had preceded the phase in which we came to find America in the 16th century civilization deduced from ancient documents that we have only collected

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 55

in the western countries of the continent, but which also seems to have left traces in the languages, traditions and beliefs of all other American peoples. (This can be deduced, in fact, from the works of Treville, Nadaillac, Bourbourg, Rosnv and so many others). K right still (juc c exactamenle is these cjue more attractive oíTerccc ao spirit of inquiry, in addition to being at the same time the most interesting thing about New-World.

If we were, however, Rocha-Pombo ends, as we have already had occasion to say, to give in this part a complete report of everything that has already been gathered around of such a vast problem, in all countries on the continent, especially those on the Pacific We would like to enlarge the proportions of this work in such a way that they would exceed our plan. It is enough for us, therefore, to leave in this chapter some general ideas about of a similar problem, so truly fascinating, that it is not surprising that

today constitutes the target of all spirits, the objective of efforts of all corporations scientific knowledge of both worlds."

*

No 6, therefore, without reason we stopped for so long, moving to the pages of this little work the authoritative words of scientific men. summarized by illustre historiographo Rocha Pombo, like others we will need to do so. One What he suggests to us is to rely on safe data, as we have already said, our intention, as transcendeutes sumtos, to the knowledge of those competent, making it clear, in this way, we believe and, on the contrary, we wish to fulfill the just duty, granted to all who They want to learn, giving time useful application.

Our epigraphic discoveries, in terms of their decipherments, originated by patient investigations, since some years ago, it was possible to consider a surprising question in actuality. Until then, they did not deserve these inscriptions, not even those of Itacoaliara, if not simple references, authentic drawings etc., and remained, as the rest are only subject to interpretation. This is deduced (*) from what we transcribe: "A review of muddy prehistoric monuments, already discovered and known In Brazil, our attention would consume us for a long time. The Inuripçõs chapter, for example, and very extensive. Delias, the most curious are those in the Amazon Valley, where a people, clearly prior to the savage tribes of the fusional. painted them, drew them or engraved on rocks and stones.

These are the ilacoaliaras (painted words, in Tupá or nhcnyalú), so well studied by professor Carlos Marli, engineer Orville Derby. Carlos Morsing, Professor Rubensperger. Ferreira Penna, who copied them from the natural world and read the copies to Museum of Rio de Janeiro, where you can see the original drawings, bizarre figures with such inscriptions, full of arabesques, emblems of war, heads decorated with day-Demas, representations of animals, such as crocodile, jaguar, etc.

The city of Ilacoaliara (formerly Srupa), in the Brazilian state of Amazonas, is close to close to the place where these painted words can be seen, (they gave it its name.

ü Mr. Dr. J. Barboza Rodrigues, who since 1871 began to explore and study the Amazonas valley in his book A Pacificação dos Grtchanãs (ps. 168-170), gives us news of other inscriptions and paintings engraved on various stones and rocks,

(I) § V. ps. 230 n 233. t. VI – fíelalorio Cera / da > Meeting of the Cong. ScitnL Lalino-blicndo tu» Rio de Janeiro in 1910.

56 INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS,

riverside Negro, in the site of Igrejinhas, in the village of Aloura, in Itarcndaua (pedra indigenous language), at the tip of Ribeira, on the island of Salvação, in Ayrão and in the Puiry."

Puiry's are two very curious figures of a woman, on the north face of a rock,

to which the people of the place give the name ''Santa Rita'' due to the similarity of the figure (which has a glow on top of its head), with the Catholic saint, patron saint from the village of Puiry (>).

« On the Uaupés River (Lauarite Waterfall), in Lages (Rio Negro) and on the Urubu River there are also inscriptions, of which the aforementioned Brazilian naturalist (today Director of Jannett from Rio de Janeiro) claims to have authentic copies. »

Some of the inscriptions from Santa Rita do Puiry and de Itarendaua were photolithographies and others copied by Italian explorers Conde Hermano de Scladelli and Camillo Vedani.

((Prehistoric people of the Amazon would have carved these images and symbols there, that deserve to be studied, even because there are those who dispute the antiquity of similar inscriptions. (1 2 3)

Both in the Brazilian states of the extreme north, as well as in Peru, Colombia, Guyanas, In fact, these inscriptions and images on rocks are quite common; and in them you notice a certain lack of uniformity, explainable by the rudimentary artistic culture of these people of primitive race.

The English explorer Sir Roberto E. Schombourgh found identical inscriptions and lapidaries with ornaments of symbolic figures in some points of the dividing mountains of Brazil with English Guyana, in Tacutu, on the Essequibo rock, on the Moon Mountain, etc.

In the Erere mountains, naturalist Dr. João Martins da Silva Coulinho found an image of the Sun (reminiscent of the Peruvian civilization of the Incas), which he mutilated.

(1) We will deal with this issue, in our opinion, in due time.

(2) Atl Form. safe and sound, 6 'los/, stream, elevation of the spirit, Jxg. freedom, initiation.

(3) In fact, the connection was seen. 849. Its interpretation, soluble to controversy.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 57

querciuolo highlights rock basin, where it was carved; and the same disaster happened later to the said Schomburgh, in fCsscquibo.)) (])

« Silva Coutinlio was then staying in the North, in the company of Mr. Ur. William Schucli de Capanema (today Barão de Capanema), forming part of the geological section of great With a Brazilian Scientific mission of 1857, organized by the Imperial Government, on the initiative of the Instituto Histórico e Geographico do Rio de Janeiro.”

« Even in the colonial era, archcological finds appeared. »

« To confirm the assertion, we will remember that, during the Liollandez domain, in Pernambuco, with Count João Maurício de Nassau dispatched from Recife Ulauri-tzsladí) to the Flemish scholar Elias Hcrckmann (I6dl), to go into the backlands in search

You/}. \$2 – Engraving at the Serra Escarna cutnc (Óbidos)

of mines of precious metacs, instead of tacs treasures, what Herckmann found They were traces of a prehistoric people, whose traditions were already lost among the wil pods from those parts.»

((These vestiges consisted of mega-titled monuments from the period of stonework read; large stones rounded by human hand, 16 feet in diameter and large height, stacked, one on top of the other; and some stones carved in the form of altars, wh historian Gaspar Barlacus (Van Baerle) compares it to the Neolithic monuments of Drent, in Belgium, as seen from the Latin work of Barlacus: Rcruni per oclenuium

In Brasília d allbi gestarum sub praejectura Jlauntii + Vassovi Conutis, history Amstelo

(I) The purpose of this Phicnician divinity. we reproduced an engraving on a rock, at the near Óbidos (eastern face of the Levant, with a diameter of 0 m, 30 dc, the great circle), 1903 – L< Iiiu dmazone, par 1 *. 1c Cointc Paris.

REGISTRATIONS read TRADITIONS OF PREIIIISTORICAL AMERICA BY BERNARDO RAMOS

5*

dami, 1647, ps. 217 c 218 Latin text, printed by F. Cieve, in 1660 (Ams-terdão).»

« The Polyguaras Indians who accompanied Elias Ilcrckmann did not give any news <L* that no one used to erect similar monuments, which, without a doubt, per- belonged to some other people lord of the father/c prior to the current savage race, says berl Southey (').'

<(In the district of Flores (State of Pernambuco) there were "two very beautiful pyra- mkles of granite, from 148 to 160 mkles high each", in the place called Pedra Beautiful, 6 leagues from Belém; "and of these two immense pyramids of massive stone, iron colored and somewhat quadrangular in shape, which, emerging from the heart of the ear from the other, they always rise at the same distance, bearing great similarity to the towers of a vast matrix at a height of approximately 55 meters", comes a beautiful natural print or drawing by Father Francisco J. Corrêa de Albuquerque (1865) in n. 60 (December 1903) of the Revis la do Inr Ululo Archcologico e Geographico Pernambucano .»

« It will not be this Pedra Bonita where fanaticism created the famous "Enchanted Kingdom" of the region of Villa Bella in 1838, the most notable remains of the monuments to which were you referring to Ilcrckmann, the Dutch naturalist, in 1641?»

« In Revista Cicada, ps. 249-261, the Portuguese translation appears, made by Mr. Go. J. Bap. Regueira Costa, from an excellent study published in the United States in the American Xaluralist, of Philadelphia, by Professor John C. Branncr, under the title cryptography in rocks of lira.fi I. Professor Branncr illustrates his work with drawings origins of several figures and inscriptions he found in Cacimba-Cercada and Rio da Pedra Pintada, in Pernambuco; in the stones of Sanl Anna (State of Alagoas); and finish

his 1884 script listing several other inscriptions in Brazil, referred to in works by captain Richard Burlou, by Rev. Koster, from l)r. João Scvcriano da Fonseca.»

We write here these eloquent words of support. Branncr:

« It would be a lot to wish that the Indian inscriptions and paintings on the rocks of the Brazil were carefully drawn or photographed, as soon as possible; because, exposed, as they are, to the elements, and not being subject to special care, catlu anuo, whatever happens, will make them less distinct, and if they are not preserved or by any other means, with Scyllas the last hope we nurtured will disappear, to get to know the lives of the prehistoric inhabitants of Brazil.”

“The fact that no interpretation has been given to these rude gtyphos must be a encouragement for its compilation and study. "In fact, we can still look for your interpretation, bringing together the rings of this chain that ties today's civilization t sepided glasses now in darkness" (Rev. cit., p. 269).»

Today, however, the large number of these inscriptions peculiar to Amazonas, at various States of Brazil and other countries, we give an interpretation such as, as we justify, they will deserve other attentions, and there will be no shortage of fair and even foolish about our way of interpreting these archological memories, which challenged, with cite, those understood for many centuries.

Therefore, we have the duty to summarize what is possible on the subject, pro and con, thus providing a proper and judicious interpretation. These matter to us

(I) Vul. 4®, |»u. 417-18, from Ilist. from Brazil (trans. Dr. í.uiz J. de Oliveira e Cn9Ír

all of its phases that deserve face 1-a, and especially with regard to our Amazonian history, already of the highest relevance in itself.

Relcv c-sc us the way of seeing; If we remain in error, those who will come to our aid will be competent, because the cause does not belong to us but to everyone, and everyone is responsible. We must collaborate, to simplify it or reduce it to what is real, and otherwise not with our intent.

Where, therefore, other evidence or documentation system, in an ariclo matter and in a region like ours completely forgotten by men of science?

The historiographer Rocha Pombo is the first to recognize that in our country everything remains to be done in this order of investigations. What particle does it really matter to us? We justly consider, as far as we know, the valuable efforts of Barbosa Rodrigues, one of the

Vif. f. 23 */ (J - l)i\ ind.ttlc V heniein, iiru\ttr:i ao Rio Urubu IMactturá)

that in archeology gave us a valuable contingent with its Jlayrakt/tà c exca-
Jltracãuera Vaçõcs.

Let us no longer talk about other knowledge, such as anthropological and clinical knowledge, whose specimens seem to have more pleasure and effort in making them appear in foreign museums, which in our particularity, as we should have read for a long time.

The same detachment with a certain order of precious things was happening in Kgy plo, until, out of a patriotic streak, his Government put an end to such a depressing practice, strictly prohibiting the release of these specimens, unless they were not judged to be of insignificant amounts by a competent tax commission.

Not even the appearance of men of national origin has served as an incentive to us. We have foreign data, which, subsidized by scientific associations, from time to time.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS ____

we provide them with a wide range of our region and which offer the best prices.
jealousies. , . . ,

In our case, Traditions and Inscriptions – what happens is quite devastating. you

Our colonizers summed up their legacy in what we describe with care. The few documents to which we could refer we have already done so in their insignificance, but from no single word or tradition, however misinterpreted, can be deduced from the evidence appeared, prior to his conquests! . . .

Their narratives are mute at this point, more so than the inscriptions. From these we take livpotlielicasou conclusive conclusions, but of his muteness? . . . just the old domination and absolutism; What is certain, however, is that it would in no way diminish his great and valiant deeds, if historical truth were respected, since centuries they set out to mediate the excretion of those who preceded them. Winning the case it would be the same; This historical truth would be highlighted, with much praise, even so for the conquerors.

With reference f*
document order ?* -- \

complete sa p pa
we serve for the
phot og ra ph a nel o
p remain, while
very gular. THE
tra nsviou – as, ^ \í *

the same

. 1 ».

the Inscriptions, no less fair and our regret. Kssa
(action and what we still have left and in the process of
rccimento, as we have already said. Delia us
our modest work, drawing and
the inscriptions that still apply to this
Many of them had a sinister end.
displacement of blocks

> -

you m

Pi/i. 24 – To the right Indus from Rto Untumã

broke them and threw them
to the depth
waters; others
had
to give in to
action of
time,
turn it off
they ram.

But, if
c exact.

as it is said that the respective
drawings etc., for many years in the National Museum, to be deciphered, not everything
you are lost.

To our Government, however, we make a fair application, to decide on the repair
vation of this unique and valuable piece of evidence that we have left.

France has its Registration Congress, like some other countries. Until 1858
74 Phoenician, Punic or Lybian inscriptions were known, reproduced and interpreted
in the work of Gencsin C 1), but, since then until today, this number has more than doub
Among the inscriptions discovered ullimamcntc, one is cited as the most important, found
in Marseille, in fact in 1884, and which is the largest of all known. »

Here we count 2,100 Greek and Phoenician inscriptions, however, in addition to others,
whose decipherings we now carry out. A singularity becomes worthy of repair: c

0} Scriplura language 4ur PhaZnkm moitumtnio –UipãS–

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

01

that in the region encompassing Necropole or Miracãuera up to Ualumã it is not noticeable other order of inscription other than these two characters, with the exception of one in Arabic, while in Lages, with both predominating, there are others in Chinese and Arabic, the Greek being that of Inscription and paleographic, as, finally, in microglyphs

This makes us suppose that Ig's children formed an emigration that 1 li located and effectively took control of the region referred to, even communicating via Urubu River with today's Guava in Holland and England, if this route wasn't really one of his primitive turtledoves; while the others, they would have taken other routes.

These emigrations, which followed each other, could each take a different location. close, because the region offered him vast. What is beyond doubt and that the main or the most numerous were those established that first middle region, as evidenced by safe traditions lapidaries (')# followed by those from Rio Negro, etc.

Attribute the authenticity of the inscriptions to someone else who not to this people, it will be somewhat difficult, as, even more so, the of the many that can be deduced from the buried drama. Nin- someone would take it as a hobby, manufacture it and much least deposit in the funeral urns in considerable numbers human fragments, even if this system were original of customs that disappeared with the extinction of this primitive race, but followed by their descendants. Another circumstance we cannot deny: it is extreme impassibility of the Indian, which gives him a similarity to the proverbial patience characteristic Asian uncles, and that many want to confuse with indolence or laziness.

And, effectively, the delicate execution of this dramatic represents a supreme effort for this reason, as we will prove in the relevant chapter.

In this way, we demonstrate the aridity or lack of documents, other than the necessary inscriptions and traditions, to prove the issue questioned, and the reason why induces us to turn to higher ones, those of pre-American history, from which we deduce its demonstrations and Transcripts. It is known, however, that thousands of people, who have been interested in our case, they are not in a position, not only to possess the works of so many authors, it was only worth mentioning, often rare and expensive, how they are not able to translate from Czech or English, in whose languages they are invariably written.

Our own History of Brazil by Rocha Pombo, despite being written in Portuguese vernacular, it is not within everyone's reach.

Therefore, it is our intention to popularize this subject, so as not to we lose contingents dispersed in our vast States, where much remains unknown. However, those who understand Iran will forgive us for any scriptures that may be offensive. It is a justified purpose to provide them to the less educated.

– read Thousand as God
of the Sun

(I) Fig. KJ, the Aybú, gives us the curious inscription «lo marco de boundaries probably to Vulture.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

02

Regarding the controversy over the diadem or resplendence with which the engraving by Puiry, in Rio Negro, should not, in our opinion, leave us doubting its velvet because Baal, as god of the sun, is also carved in ancient Phoenician antiquity in identical form (fig. 25), engraving reproduced from pl. 295 of Universal History by Guilherme Oncken. In the same way Aslarté, the rainlia uncle Ceo – the Moon who is a figure in various ways; one of them can be deduced from the engraving (pl. 527 in the work of

We will finally proceed in detail with our theses, Lapidary Inscriptions, as also on numerous emblems engraved on buried mica wax products.

which have been collected by several studious travelers.

«Dr. John C. Branner, for example, In 1884, he published in a magazine called Philadelphia (the American Naturalist) the relationship Take a trip through the interior of Pernambuco ('), where he had the opportunity to visit "the most convenient places to reproduce, with be careful, some signs you found on rocks." According to the copies made by Dr. Branner, it turns out that many All registered symbols have any similarity with others who appear in the work hello uncle Dr. Latislau Netto, not only that the drawings are more imperfect and rude. Dr. Branner, how and naturally, he felt the most lively interest in the documents similar in nature, so precious for the reconstruction of our prehistory ('-).»

« Dr. Ilarlt had already studied traces of the same order in Ereré and in other points of the lower Amazon; and, in addition the articles in European and North American magazines Americans, published under the title the Contributions to the etymology of the language of the Amazon (and in vol. VI, under Archivos of A/iteseu Nacional), a vast and extremely important monograph, where we find profuse translations and thoughtful considerations about our aborigines. With your big spirit and his profound vision of wisdom, Dr. Ilarlt soon understood how precious jealous are the springs that for American archeology are reserved in the numerous mounds throughout the regions. How many people have the opportunity to study our prehistory They will be able to do without a time-consuming consultation, their work, their indefatigable

Fiffi. 20 – Asltírtó

(1) This important work was read by Dr. Jnlío Raplisla R. da Costa and published under the title The Rock of Firasit, in I. XI dn Rcr. of lust. , irch . r Geotj. from Pernambuco.

(2) See the necripçõcj dr shjuaj-PelIaj, in the II volume.

I

CAi j rn T Lo m

lliifosiliiini: niiíin ini|Mit'íiinlrs liiKrri|M;íM ks Li|>i<lim é (l)

t ÍJÉIvIÁMOS pay due tribute to the Amazonense archcologie center,
/ predestined to consecrate our prehistoric origins.

Vh /:I Fis is one of the privileged regions where they converged, in this remote

1SJ1Ü antiquity, people who from afar, crossing rough seas, were con-
driven by light and calm winds from this god, protector of seafarers and immigrants.

« , 7J*

-r *.

w- ■*<

r ■ «•*

I SêÊMmÈàJ±: ^m

Fi/i. 27 – VistH r/e intui pnrtc dfí citJmlc de Itaenatinrn (Anmzonns)

It will be here, with certainty, given the hypothesis that our investigations will not fa

that the prehistoric Phoenician and Greek inscriptions will be commemorated, now by inter-black.

_JM

mm 1 !

r?V 4 * ' . vv». ■

**• . f.vr •

.. /> • fÍ> ^

(1) Knlln-nn* clv llncotiara. in precious acu Dinrio dc Voyage of the Captaincy of the R on p. d, 55 IX and X (1774–1775), Liover arrived in this town of Scria. located in the sou

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Elias nhi are clcscle centuries, worm-eaten, broken and consumed by the elements, but still reporting with expression the origin of this generation, revealing a past that reaches the pages of the old history of the world and as if prefacing another, to us hitherto unknown.

The inscriptions of Itacoatiara and its regions do not just dictate to us a vague tradition liosa, cilas convey to us much more a hymno of a new dawn, inspired by a people who arrived here, in these past centuries, and took possession or control of this

Pig, 28 – fnscri/>ç2o next to hnlxo of the city of Itucontion {')

digious region, people whose deeds were being buried in the most inexplicable and mysterious
lewd oblivion.

in a ptinnicie, says cllic, in land very high to the river; the square is showy and forms a
complete ac. ANhiiu iximu is abundant in fishing, the ant plague did not destroy plantatio

of this Villa was Itacoatiara, that is, painted stone, because of the stones, which are fo
figures.

This ixivoAção was formed by dc Abacaxis (previously AturiA), which moved to this place, b
located on the eastern bank of Madeira (Amatary). The number of Indians, who currently inh
SarA . Hur- Ani.urc, AjxmariA, Tiiniri, UrupA, Junta, fuqni, Curunaxiá c Paricpii. The Par

banks of the river, Uatumã: are of U-ila presence. One of their fashions, or ideas of corj

Ires toes on both legs, formed from the cutis made whiter than the ordinary color of the b
that one uses the other sex. This town was erected in Villa by the first (governor of this
Mello and Povoas ».

OK, we're sorry, we say nAs. that the Parish of Serpa was elevated to the category of Vill
of 1RÍÍ7: That of City A with the name of Itacoatiara, on the 2nd of May 1874 and that of
dc n. 341. of April 26, 1876, which was inaugurated on September 11, by the Judge of Law,
retired, |)r Frlippe Ibinorato da Cunha Meninéa, of dear memory.

(I) Finding yourself in a difficult position to photograph this inscription. it was necess
nearby stone.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Despite these intervening centuries, little by little, ideas began to be linked,
already through the buried cramica, various objects found, already through vague tradition
that, finally, today the problem, which represents a series of
efforts of some patient researchers.

These inscriptions, which deserved so many references from notable history-pains, naturalists and archaeologists, were nothing more than simple conjectures, with no positive therefore.

Aren't we, simple amateurs, the ones competent to resolve the problem accurately? such a difficult problem, looking at it from any scientific perspective; our modest attempt it is nothing more than a mere effort of curiosity, subject, as such, to the fairest indulgence.

However, it is pleasant to demonstrate in the following inscriptions the predominance of

Fig. 29 – Inscription next to the junction of the city of Ttacoatiara

Phoenician characters, whose decipherings, aided by those of the Hebrews, we managed to decipher, not without some difficulty. On the one hand, it was necessary to address the unblemished surface, This is the most delicate part of the letters, in confusion with the asperities and cracks caused by the action of time, and on the other, the displacement of the aforementioned block of Ggs. 27 to 30, which gave way to the violent impulse of the currents of the Amazon River, improvident removal of stones from the site, intended for various constructions.

For this solution, we also had in mind "work of this kind carried out in Mexico, to the north of the American continent and in several parts of the United States where, in this order of investigations, epigraphic monuments of a real authenticity, in which the inscriptions are in Phoenician characters, competing also, sometimes, a mix of Sidonian or Cadmean alphabets, from the island of Thera. from the Cyrenaica and even Carthaginian and Punic characters.

r

The Greeks, on the contrary, from left to right and this system, adopted by the Latins, passed to Christian peoples.

From the Phoenician all other Iberian alphabets (from the Iberian Peninsula) are derived. and perhaps even the Sanskrit of India, and the sacred writing of the pagan peoples of the New World, the Aztecs and the Incas. »

To better simplify the interpretation of these inscriptions, we take the record them with the highlighted characters of the blocks, system in which they were executed with some letters even reversed. Thus providing a more comprehensive to the same characters, we make them follow those of our alphabet. The suppression of the vogues was the style followed in the phicnic inscriptions, except in certain cases.

(1) IltsL de/ /tneiens Ptuplcs tie f0rient.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

67

Summarizing, therefore, the inscriptions of the four blocks, the final interpretation results comprehensive.

The last block, the largest and most powerful, finds no resistance in the soil, little consistent, damaged by the impetuous current of the Amazon River, sinks from day to day, with a good part having to be excavated at the time of photographing it. Very It is to be hoped that, over time, it remains in a stable position, so that it can be appreciate its epigraphic value, and the singular advantage of the developed size of the characters, with how many deformed by erosion.

Fig. 31 – Inscription below the city of Itac0atiara

This displacement occurs with some blocks in the same location, which is so famous in our prehistoric period, which we are now dedicated to.

Branner's adiniravcl spirit had already penetrated the need for photograph these unique elements that we have left to connect the times involved in darkness to our happy days of progress.

Here, then, is the standard designed by us to simply give our interpretation:

JNSCH/PÇÕES AND TH ADDITIONS FROM AMERICA PREHtSTORtCA BY BERNARDO RAMOS

' K 5 KOGA

L DA N

Fff. 53

'X)D

HELP

\f * 'Tf.

J6 i 51 T '

"and *fs*

E l AM HZ / .

Fií,

u jsl* b ^

TA/LISH

5] %

FK

"WE SWEAR HERE GATHERED IN LARGE NUMBERS, HERE WE TAKE POSSESS, EXPULSE
FROM DELIGHTS TO TINGIS, SAVED FROM THE CHILDREN OF HEBER.

INTO DELIGHTS WE ENTER, CHILDREN OF IG AND TEHOM'* (that is, of the wind and the sea).

7th

INSCRfPCÕliS li TRADITIONS OF PRIFJIISIORIC AMERICA BY ISERNARDO RAMOS

The meaning of the word IG, IK, KG, we give later, "ca de THEÒM or
TEIIOM, co MAR, in the Assyrian YAMU and – more ordinarily – TIHAMTI".

«In the Hebrew YAM c TEIIOM, the latter poetically designating – The

SEA in the first chapter of GENESIS, the primordial abyss » (•).

Once the parity of the value of the plieniciary characters with some differences is understood, those of the Hebrew, this is the reason why these served us to interpret these, coming to note the singularity that a single letter is represented in several ways.

In addition to these plienicious alphabets, we still know the represented or reproduced in Guilherme Oncken's Universal History on p. 398, like the primitive perhaps of the Hebrew whose characters have an extreme affinity with these, despite many flaws.

Four are the dark-rosque stone blocks of great rigidity, figs. 27, 28, 29 and 30, one of the most important inscriptions of high prehistoric value. Ella is linked by the same subject, as we demonstrated for their respective engravings.

Said registration relates, from what it suggests, to the fact of the expulsion of Canaanites (Phenicians) by Josuc in 1490, A. of C. or that of Shalmanazar in 750. Well It can be deduced that a part of these people moved to our region, even later or that of successive oppressed emigrations, or voluntarily, of those who betrayed the Bible itself.

It is certain that they headed mainly towards the African coast, with Tingis (Tanger) one of its disembarkation and departure points for other regions, a fact proven history, which we cited at first and now becomes evident from this vehement epigraphic testimony.

As for ■- IG, the deity invoked, we know: "In the tenth order of the calen-Mexican diary, from the astronomical or atmospheric world, is found IK, IG or EG* symbolic being, genius or divinity of breath, air, wind (J).

He was, without a doubt, the genius of the good wind, the favorable breath of the trade wind led the emigrants to their destinations: this is why Votan built a temple to this divinity, in Vallc dc lluéhuétan, and the legend says that this temple was built by the strength from the breath of IK."

«This tzcndal legend is explained by the Hebrew or phenicio fi 1 fi êghé, íl 3 fl igfié or tgh sigh, anhclos, murmur, whose meanings are: breathing, breath, clear wind sweet and sweet; otherwise it says Zeplivr, IK, or IG is the breath from above, which guided the emigrant. We have another ikâl term "temple, eminent aerial cdiGcio":

is a singular approximation with IK, the atmospheric temple deity that was honored in his honor by Votan. Its foundation had a Phoenician character; because the Phenicios worshiped the wind; the atmospheric breath, in its cosmogony, appears as Creator of the Wrath: thus, it is certain that this religious principle dates back of the World, in which the cult of IK or IG was founded.

In the Genesis of the Phenicians, transmitted by Sankhoniaon and Euscbio, it is said that Breath, uniting with the Ground, formed the slime, from which the reptiles, etc., emerged;

<•> /" Bibtit ti Us í/noiurrtrj modernej cu PaUslinc. cu Eçi/pte cl cu /hsyric, par F. V. sixieme cililion. Father is. 1896. '

(2) Lcĵ Phemcicnĵ à iHe â'Ua\li ct cur lc Conlincnt /ímericain, par OníTroy ilc Tlioron.

I

INSCRIPTIONS AND TRADITIONS OF PREHISTORY AMERICA BY BERNARDO RAMOS

71

Since the origin of these beings, the serpent was the first to be the object of a cult. Volcanism, symbolizing the plienicia emigration, by the serpent, reminds us of the Sidonien Cadmus, who went to found the first colony among the Greeks and married Hermione; but the oracles having declared to him that his posterity was doomed to the greatest misfortunes, to which you didn't see them, you and Hermione metamorphosed into snakes and emigrated. . . .»

This inscription, therefore, which we consider to be one of the most valuable, does not require further considerations, in addition to those already explained in another order of argumentation, as to their real prehistoric merit.

The league. 17 still represents a large block of dark pink stone, with positive rigidity, among which we highlight two inscriptions: the one at the top is unquestionably the most precious to which we vote the utmost importance, as the other is recent.

Although preserved by the poor depth of the
Phoenician characters with which it was recorded, it is not
however, he covered the visible alteration or profacious unconscious
nation, seeking to subordinate it to the date 1754, from the

below, leaving 5 grossly harmed.

The slightest observation about the drawing, or the most

Take a closer look at the original itself, as we had the opportunity to do, you can see our
duty.

To better elucidate this assertion, let us carry out a brief demonstrative study
of the aforementioned inscription, reproducing it in the link. 36, as first
should be your disposition:

It is an anagram formed by three characters
phenicios corresponding to the Latin letters (fig. 57.)

Analyzing the letters for their value or sound and serving
gives us the one placed in the center, connecting it to the one in the
left, we will have a distinct word and we will achieve as much by doing the same
on the right.

For this lim, we will adapt the letter la- to each letter of the inscription cliché.
tank corresponding to the respective
tive characters; to facilitate the

9

/B

accuracy of our translation,

we will do, as we have practiced, GAL

1 RUIN |

use of Hebrew characters, similar

to give words their value
and its pronunciation, as if
can you find it in the wise man's dictionary
Gesenius (lig. 38.)

Then we will have the first word
the first is un g, and the second cd
letter of two letters, of which the first is a g – for Théra, and the second
primitive beginning.

GAD

FORTUNE

GAD—, formed from two consonants g, d —:
both from Théra; the other word — gal, for—

I —, phe—

u

72

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

— Gad — is a pagan deity that is mentioned in some places in Greece.
crypt: “You who have forsaken the Lord, and who have built an altar in Gad
you make libations in honor of Mcni.” In this excerpt from Isaiah the word Gad means For-
tuna: Qui ponttis forlunae tnensam (65, II), this is how St. Jcron3'mo translated it.

Gad is also the name of one of Jacob's sons, belonging to one of the 12 tribes
of Israel; named after one Prophela, a friend of David, whom he accompanied during
all the misfortunes caused by Saul. Only this prince had enlisted
of his people, the Lord sent Gad to him to propose to him the choice between the scourges:
war, plague or famine. Gad wrote down all the past events during the
government of David, and the book it contains is cited in the Paralypomcno; Gad is a city
of Palestine, belonging to the tribe of that name, from which many men came
of extreme value, who followed the party of David. This city is now totally

in ruins, it only forms a villa called Niphas.

There are still all appearances that Gad means the Sun, and Mcni the Moon.

The Sun was the God of Fortune, as was the Moon. These two stars were considered hailed as happy princes and do-gooders; believed that those born under the influence of these stars enjoyed constant prosperity. This was the doctrine of the Egyptians and Persian uncles and apparently also that of the Syrians, after Leah, having achieved that Jacob espoused Zelpha, and reading this a son, said: "good fortune" and gave to that the name of Gad (Gen.,XXX, II)...

As for Gal – , we have the following passage: Treating the Bible by Ga I and, designates the mountainous districts by the names of the mountain of Gilead and the country which extended to the east of the Jordan and were occupied by the tribes of Gad, Rubens and a parallel to that of Manasseh. One of the mountain ranges in this country is still called Gilead. Many biblical passages celebrate the blessed fertility of the land of Gilead, which still forms one of the most fertile places in Palestine today.

Here is the origin of this name, according to the Bible: Jacob and Laban had made promises of not passing these mountains, and having raised a pile of stones to be the pledge and monument of his treaty, Jacob called this mountain in his language of stone galcd, of gal, mount and of ed, testimony. From the name that Jacob gave to this From stones it was derived from the mountain where he raised it: it was called Gilead.

These historical digressions on the names in question do not alter the interpretation given the two origins of words, –Fortune and Ruin–, rather they amplify them in all its meanings.

*

The inscription displayed at the bottom of the block, preceded by a cross, does not pass of simple imitation; it was perhaps, at the moment of recording it, that an indiscreet had the amendment we came to discuss.

The date 1754, represented there, coincides with the passage through this location of the rescue calls, or, according to others, aunts who accompanied her to Rio Negro on a mission in charge of demarcating the boundaries of lands conquered with the legal dominions of the Portuguese. The Commission was made up of Governor Francisco Xavier de Mendonça Furtado, appointed by the king on April 30, 1753, main commissioner and plenipotentiary and astronomers João Angelo Brunelli and Miguel Antonio Ciera, whose passage was thus marked.

In front of it, photographic reproduction that constitutes our fig. 18, we cannot conform to the design of the illustrious official of our Navy, of dear memory, Antonio Madeira Schaw, copies of which we have, and which must exist in the public archives.

In the nomenclature of this and many other drawings, already lithographed, taken to be approved by the aforementioned official. on the initiative of the then Government of this State, inscriptions of some value, but not without significant disparities from the original. Finally, However, due to perfect execution, the designs of instruments for domestic use, printed in the respective prints from 4 to 6, reaching 18 the number of these objects.

Let us now focus on the inscription represented by Fig. 14, constant of one third block, with proportions identical to the previous ones, and no less important in the epigraphic point of view. Everything leads us to believe that we are facing a specimen of genealogical allegory, executed with art and grace, which, for better study and clarity we reproduce it separately under fig. 59. . . It is the deepest of inscriptions and has the dimensions well developed as can be deduced from the engraving, the dis- natural position of the block and also the order observed in the placement of the characters.

In the center, then, of an emblem resembling a /

^ r * le/fi, phcnicio, or a mi, '3* W 5 * Co- E ii M

very expressive of two primitive style galleys, without f"

masts. The crowd, as we know, is the original symbol! ginary of the great and bold navigators, the Phc- I nicios. v

For comparison, we reproduce the drawing of a V | 'I'?!■, constant galley of a dish, found in a sc- pulehro near Melucha (Melusia), in the vicinity

of Athieno (island of Chvprc), iig. 40. It is in the Berlin Museum and appears William Ouckcn, there. 400, and another, ig. 41, at tl. ot)5.

For a similar entry, given the remote conditions in which ioi

71

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

barren seas. Without a compass, but with the ideal in dreamed routes, in ancient tradition revealed by their ancestors, and their eyes fixed on the constellations, they released the sails of their boats and galleys, at the mercy of the winds and rough waves. This one goes This glorious feat had as its consequence admirable prodigies, and it was none other than clairvoyance that led them to unknown worlds, where they established the beacon of their mature sacrifices and feats of sublime conquest and here they left this symbol engraved. Original cake for them and of extremely precious value for Amazonian epigraphy.

Still fig. 15 contains a carved face inside a nicio; in the opposite sense another letter, which did not reach nothing, but with this appearance, and finally some others importance and human faces, sparse in the other blocks, which we will reproduce onwards, with the letters – IT – at the bottom.

The two engravings representing fig. 14 are naturally the characteristic or mythological emblems, particularized to the preponderant race in the region, which today we cure define.

It is evident that, fortunately, the study of the existence dos Phicnicios and Carthaginczes on the American Continent. It is not ignored even though All ancient people were idolaters and superstitious: almost in general they had two and more orders of deities.

The *– Sun ca Moon, etc., –■ precisely what we suppose to represent our engraving, were the great Gods, after

the subordinate deities who
we can classify how I gave them
nmxorum genlium of the Romans.

In the interior of the island of Haiti,
says, by the way, Onffroy of
Thoron: "I still exist the great
sacred cave of Sói c da
Moon, measuring 150 feet in length
height per 150 elevation: on its walls are carved subal- divinities
tender; It was there that the reverent people took their letters.

" In the cosmogonic history of the Hailiensis, it is said that it was from the sacred cave
day the Sun and the Moon came out to illuminate the world." According to them, the settlers
of the earth began with this island, because in its caves the first
first men, after their creation. Having these one day escaped, the Sun, irritated
For this reason, he turned the guards of this cave into stones and the fugitives were
melamorphoscates in trees, snakes, frogs and several other animals. How much
Women only came into the world much later than men.

((We will note that, upon the arrival of Christopher Columbus in Haiti, it was found that
the appearance of the aforementioned caves and the work of faces and other drawings on the
Now, the Caribas, not having iron utensils, could not have carried out these works,
which should be attributed to the Phicnicios and the Caras, perhaps.))

((The demon often appears to the islanders, "transmitting oracles, through which the
Seduced people blindly regulated their behavior. Second order deities

TU .Fí (TUTU), plie-
U be terminated

signs, without

I

REGISTRATIONS AND IR ADDITIONS FROM AMERICA PREHISi ORICA BY I IR RN ARDO RAMOS

75

fst

-- A '

consisted of turtles, frogs, alligators, snakes, or hideous human figures, made of stone, clay or clay, and these idols, like the devil, were designed under the names zernt, chémi, zé month and chemés. These names appear to be of phicnicia, because the following terms are found there: \ T zeman, plowing or modeling idols; Vp L scmcl, statue, idol, image; fip T zé ma, impure; \ Oftchaman, idolatry; "lp T zemâr,. chant; "lü T zemer, dance, jump; cmfim 9 D cha- more, he was disapproved, rejected and precipitate. »

See this series of terms that relate to idolatry,

his cult and the devil, angel reproach- ^ MT"

vado, rejected and precipitated from the i ',

, . . ' -

ceo, a loan made to the language

of the Hebrews or Phicnicians.

The main deity of Iiaitienses, it was cfiémin, the S61, in r;#. u - it

plural chcmenyum.

The loan made to phenicio is evident because chaimon is the solar god;

in the plural it says-sc D TJ JD F1 chamonlm, the idols of the sun or the images that rep

present.

We will note in passing that the Hebrew plural in im and the Phoenician dialect in an example: God in Hebrew Eloa, plural hlotm, phenicio hhom (Sanchoniaton); acon- does the same with the plural in the vulgar language of Ilaili, which is a c sometimes cm.

One could, therefore, suppose that the Caraibas had adopted the plural of the Phicnicios; example: cm caraibo, e}/eri, man, plural ci/críum; tnujt/a, woman, plural tnuj/one; chemci chemcinium the gods; ibani child, plural ihantem.

C) sun in Hebrew ttí shemesh, a term borrowed from Arabic; and the heat of the sun and ND

chcmolr, now, the Phicnicians and their descendants
the Carthaginians honored, in Baal, the god
solar Baal-chamon, like allcs-

There are already inscriptions and figurative monuments.
? lV»de-sc tlahi concluded that it was the phicnicios
)(<jue introduced the cult of the sun on the island of
Haiti.

() worship of the sun and the moon had no
clearly its origin among the Caribbean and yes
appears to be an oriental import; cmhowever
that the worship of idols manufactured by cllds,
except that of the serpent, which could be attributed to Votan, who licks the vineyard from
having his origins in the midst of hordes immersed in the darkness of savagery, without a
life, after the annihilation of the Phicnicians.

The islanders attributed intelligence and virtue to idols that had a similar figure.
animacs: they became zophé-chemin, which means sun gazer: from Hebrew
- n 5 S ^ tsophc spy, evident, contemplator, - 1 DW - schmci, or Tf] D ü
chcmain, or D l]]üi schamain, of the heavens, of the firmament.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Furthermore, in "ancient Egypt, it is 400 meters east of the 2nd large pyramid (a dc Khcphrcn) a Sphingc, which is the colossal representation of a lion's head human, ca image of the god Harmakhonti (Harmakhis), the "Horus in the two horisonles", or properly the Sun illuminating both worlds.

Now, the face, represented as it is in both inscriptions (appearance characteristic of Sphinge), is admirably sculpted affinity, with various ornaments, in ceramic articles monkeys found buried in regions occupied by cxlinct«'i race, as we will see later, and makes us believe that the Sun and Moon were their superior deities.

we also read Meni – the goddess Mcni was the Moon. Jeremiah called her the queen of Heaven. One and the other mos- show that their cult was common in Palestine and that the Hebrews and Clle were very connected. Meni is apparent- mind the same as Astarlc and Venus Celeste, worshiped mainly between the Phenicios and the Carth«nginczs. It was from the Phenicios or Chanancus that the Israclibas learned the worship of this deity. Isaiah rebukes them for having erected an altar to Gad, who was also the Sun, made libations in honor of Meni.

The Peruvians, originally from the traditional region of the Incas, took instead and sun as a protective genius of his race and they still represent him today in their shields National weapons.

And it is regrettable that one of the figures was broken, with the movement of the block, as the center, between scyllas, has time occasioned a <lcprcss«action or cavity pro- deep, as can be deduced from the respective print, even so, visibly the rest of the engraving is of a crowd.

All of this, finally, makes us attribute the two figures the naming of the Sun and Moon supreme deities of the disappearing race, of which «... these valuable remains remain, dispersed, where they had dominion

extensive areas, as in mud
the continent. And possible

^ " \ •. * ■ is Vj'-i

Hey. iti

YOU

even, as has already been said, that
then these dyed the area of
isthmus, North America
and, consequently, all
Western hemisphere

Let us now look at other engravings executed in
í different meanings on blocks or flagstones. Between scythes,

iiri • , I , ,

we have Ires geometric ligures, containing: the rectangle, a
Hey. *7 point; the triangle, Ires points and the square two, according to the

engravings, whose points appear to us as symbols, as well as
valuable signacs of Hebrew writing c aralie, which is why its letters are susceptible
Use them, whether at the top, bottom or center.

f

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 77

plus one more:
pneuicio.

triangle etc., have

The number and location of these points change the pronunciation of these letters, and the
this end other characteristics; but those that (J) 000

now we are busy, in modern hchrcii, dcno- 10

mine each other: chtrck, seyol, zerefi,

patach, which is engraved inside a leth

It is even possible that these points, like the
another meaning, as we find them appearing in

several ancient symbols, such as the Stela of Lilybaeum at 11. 282 of the Manuel d' Archeo-
logie Orientale, by E. Babelon, which we reproduce, fig. 48, and in the buried mica wax.

Your description greatly
guides and helps to interpret
somehow our engravings:

** . The great deity

female pantheon Cartha-
ginez, Tanit, cneonlra-sc ahi re-
presented not only under the
human form, but very fre-
quently for a symbol
difficult to describe.

It's a cspccie tle mane-
triangular chem, representation
traditional c degenerate
heli/le; equipped with protuberance
in the upper part, this triangle
looks a bit like a
person dressed in a long
dressed, with legs apart,

raising both arms to the sky:
This figure corresponds very well
to Tacitus' description of
Aphrodite of Paphos.

The supreme trinity, with-
post of Baal-Hammon, Tanit c
Eschmoun, there are frequent ahi-
mind your symbol composed of
three vines of unequal height
gathered on a common basis
mum.

We also see her representing
tada on dTIadrumetc and Lilybéc steles; the vines are wider at the base than
at the top of the middle it is surmounted by the solar disk and the inverted crescent, with
one point.

Sometimes a smoker cared for by a pontiff burns at the feet of this figure Sym-
ball."

Therefore, this description is very useful, not only for our subject
historical, as well as the symbolic part.

Sink. yes

With what pleasure* these would be carved
phrases, spread everywhere you find them

They admired these very original insertions, which have been worrying so much the spirit of
seienlistas!

Note yet another order of inscriptions, followed by mythological names, and these were those of their revered gods, especially the supreme uncle god JUPITER, in addition of a considerable series of philosophical thoughts, revealing profound wisdom.

There are, as we have already said, several scattered drawings, of which we reproduce the following (figs. 49 to 52):

Here are, more or less, the inscriptions of Itacoatiara, in addition to Aunt Nccropolc or racauera. Urubti River, which are close to it, remaining aunts who escaped their action

uncle time, aunts continue displacements and, íi-nalinente, aunts destructions produced by indiscreet or unconscious hands of man,

Fiti Sfl

labor, however, valuable from others, in this remote antiquity.

In almost general terms,
íYií 49 * there are the words so often repeated

tle varied and artistic forms— SAO H
SALVO — AS CONSIDERABLE AS GREAT whose ideal means
the joy and contentment of those who save themselves from an imminent danger to their lives

Secondly, we said it once.

XII

chapter iv

l(l«> I niliíi: Siiiis lnsfiipçõos c Tmlirurs l , nliisl«>iinis. (irc&is <• 1'liciiirias.
rrrmnrias soIiit a IMiíriiiiio 1'Imiria c larlos mcnlcs. on-orrõlos naked IfilJ iiosla
region, o|c.

BSTRAHINLX) multiple considerations suggest its originality
important river, from the point of view of transformations it is
3 1|! ive course, caused by geological phenomena, so mismatched
between chroniclers and historiographers, we will restrict ourselves slightly to the
proposed topics only.

There are several locacs, which we will deal with successively over the long haul
of the Urubií River, marked with valuable inscriptions, whose authenticity proves the
existence, in prehistoric eras of Brazil, the permanence of pleeniciary or
Ehananeas and Greeks on our Continent.

From the lower end of this river, called Maquará or Ilapinima,
There are, on the left bank, 1)1 stone hollows with inscriptions of the same nature
ace of Itacoatiara, with its alternative variants.

The river continues its course to Silves, formerly Saracá, where it flows.

The block containing fig. 2nd is regular size; moved from the highest parle
of the rock, and is thrown at the base of it, allowing, with some difficulty, the examinat
of his interesting engraving.

Always the same characteristic figure of the superior divinity, worshiped and revered,
a pale appearance to the set of traditional Sphvngc. This figure is called
we named IG – god of the wind, so celebrated and cited by the Phicnicios, as he seems to k
the fair wind, favorable to these bold navigators, comes from their lips,
marked by ancient history and by the Prophet Ezekiel. (l)

The arrangement of these blocks reminds us of the temples and religion of that people, who
The subject is briefly expressed by Seignobus in his aforementioned work: (' 2)

« The Phicnicians at first worshiped stones and trees, which they considered as
divine objects. The sacred stones, which they called béh/lcs, that is, God's dwelling,

(1) Tox. Bib. cnps. XXV-XXVI

(2) Histoire des /inciens Peu fites de VOrient, Pnris, 1H99. cit.

only

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

they were usually hard pebbles and stones in a conical or oval shape 0), sometimes aero-
lilies fallen from the sky. The sacred trees were sometimes trees in the sky, sometimes co
bronze adorned and finished in a conical shape.»

« The phenieios set up altars made of wood on the tops of the mountains.
stone block and stone columns.

Furthermore, all the phenieios believed in one God, who they called Baal, that is,
that is, the Lord and in a Goddess, with the appellation of Baalil, that is, the Lady, or
(Aslarlé), fig. 55.

Baal was the benevolent Sun that illuminates nature and lavishes life; it was also
the burning Sun that destroys vegetation and causes death. They represented him 11'0 as a
mem or like a bull, sometimes even like a man with a laurel head.

l 'R- 53 ~ Aspect ger. 1 1 of the hJócos with inscriptions located just above the mouth c

They represented him as capricious and bloodthirsty; to satisfy him, they beheaded men, and
Even thinking that it was particularly pleasing to him, they sacrificed their own children

Astareth or Baalil (Astarte), fig. 55, "was the moon, the queen of the Heavens, the goddess
and spring." She was represented as a woman, with a crescent over her head.
lunar.

Each city had its Baal and its Astarte, whom the inhabitants worshiped as lords. protectors. The Baal of Tyro was called Baal-Melkart (lord of the City). It was re-
li) Mais Urde began to be called votive stones or talismans. that we have a copy with this appearance (fig. 54), found near Itacoatiara and with Phenic engraving.

I' acmellianlc in dark rosc-o granite, with whitish veins.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

81

presented victorious and a great navigator; His expeditions to the countries from the west; the rocks on the two coasts of Gibraltar were called the columns of Melkart (the Greeks called Hercules' columns).

<(Melkart, there was a very ancient temple in Tyro, where a large brilliant emerald that was worshiped as being the habitation of the God.'

There were also Melkart temples in almost all cities founded by the Tyrenenses.

We can therefore deduce that in the fig. 22 we also have the divinity that most We once considered the Sun, while the fig. 56 resembles a bull's head another way perhaps to represent the same divinity, as strength, patience, favorable or laborious peace, preponderant figure in those remote eras that still remember the magnificent cult of the Supreme / . ípis, of the pcios. And of course this is not a city, but rather a valuable Phoenician colony, it seems, whose development did not could surpass what can be deduced from its own traces, almost disappeared in the whirlwind of time, except for rare fragments of its vast necropolis, like vague traditions and inscriptions, of which we are now busy with.

On the Urubu River, from which the Maquará derives, there are still, it is said, the ruins of a rustic temple, formed of stone blocks, in the open air, erected on the top of a cliff, be that of Melkart, of the place, like another on the banks of the Uatumã River, temples or altars today known as — Curuaras.

Thus is it that Baal or Bei, Lord, Deity of the Phenicians or Chanancus, believed to be the Sun. Ahab introduced the cult hig. ss — Other form of this divinity in his States; and then the Hebrews adopted it Astarté — Terra Cotta stopped for a long time and built altars for him in the woods,

Phenicia (Louvre Museum) . . , .

on eminences and even on the terraces of their homes. Jeremiah he threatened the inhabitants of Judah, who even under their roofs had worshiped Baal. /Edificaoerunt exceeds Baal (Jeremiah, 32, 29).

«Josiah destroyed the altars that Ahab had built on the terraces of his palace. They had come to sacrifice human victims to Baal. There are those who believe that Baal represented Bei or Nembrod, the whom his son Nino had built a temple made him worship as god, by the vassallos, and it was from here that he came to that nation the origin of idolatry.'

Demonstrated some quick analogies of the Phoenician religion with that of the race in question, we will continue to reproduce other epigraphic drawings of the Urubu River.

d

Fig. 57

It is intuitive that not everyone can have an application, even an apparent one, assuming that a large part of them represent nothing more than simple fantasies or passings-time. We notice in this variety snakes garnishing human heads, crescents, etc. However, we are going to reproduce a certain number of these drawings, making them come pick up, underneath, the letters - UR - , highlighting taking them from the group they are in, compare by an engraving (fig. 57), which can be admit, as — Aslarlé from the Rio region Urubu, reaching 76.

It is also possible that many beings exotic or simple objects then had an invocation or allusion, those who find dashes into ancient mythology; some of them it even comes down to our days. In this nomenclature let us specify: the eagle, the peacock, the bee, the turtle, the dove, the dog, the alligator, the rooster, the stork, the delphin, the deer, the vallo, the camel, the rook, the clcphnnte, the owl, the hare, the rabbit, the wolf, the pigeons, the fish, the serpent, etc.

In addition to these mythological figures, the (but some are modeled on the buried ceramics, we have the symbols "that they mean objects, physical or moral, password, sign of convention, to be recognized people linked by religious doctrines, etc/' The Egyptians symbolized the sun under in the shape of a hawk, the anno in the figure of a snake that bites its tail.

Likewise the signs, "which, in addition to the symbolic character that represents the twelve constellations of the zodiac, have other applications, such as the sign Samão, - and, according to Blutcau, sign or scello of Solomon, is very famous in the East, and there is no doubt that this was the common sense; but, considering the figure formed by two triangles connected between themselves so as to present six points or angles, it can be seen that it is identical simulacrum or hieroglyph among the Egyptians, and symbol of heavenly light east, of the stars and the starry sky; and that's why he thinks it should be pour celestial sign

Now we see, therefore, how much divinity of invocation and allu-

Soes are subordinated to mythology, so it will not be
It is surprising that these drawings themselves did not represent the
signal or sign, particularized to the race, family or person who
This is how he recorded them, the habit of which is still inveterate among
us.

Those who visit certain archaeological sites and other curious places, that is,
will easily confirm, with the nomenclature of names, monograms and initials, there gra-
ved or written.

If we appeal, in the region we are now dealing with, to another order of traces
epigraphics, except those of ceramics, will be difficult to find, and it is not without
reason.

Fig. S8 – UR

I

__ I NSCRIPTIONS AND_ TRADITIONS OF PR EHISTORICAL AMERICA BY BERNARDO RAMOS 83

Before resorting to that valuable means, we need to comb the history
story about facts that in 1664 took place in the Urubu River, and consequently in these

Fi/t. 58 A Fragments of Ceramiea and Diorite carved with arabesques and restored by us,
found in the Atuman and Urubú regions. Amnxonas

stops, and it is not without reason that we are forced to do so. After similar facts,
which had as an epilogue death, fire and devastation, little or almost nothing, with

effect, it could remain usable after centuries, even though our investigations to positively more remote eras.

Let's summarize this story, which we will, however, intersperse with topics from various writers, regarding the general aspect of colonization then, for better elucidation of such important issue.

«The arraiacs of the troop that went to discover Grão-Pará sat down,

rjf.Tyníd lz J* Lúcio de Azevedo (>)» and the fragile walls were raised
'4^ ■ 'b* - _ " U pnmitive fortress, you will principal objects attract the

attention and called out the activity of the colonists: subduing the indigenous people, essential assistants for manual services and of war; expel foreign invaders, especially hollandczcs, who had advanced in the discovery; and, in guided, they launch themselves in search of treasures through the interior of the backland ((This last step was the supreme concern and the essential end of conquest. Gold was what these adventurers, like those who had preceded, sought; Gold must have been in abundance on the banks of this almost ocean, immense and mysterious: and this imagination would resist, for time to come, to all the disappointments, bringing until the end of the century following the never-lost belief in the fable of El-Dorado. You who, considering the difficulties of the path invincible, or exaggerated the wonders of the legend, they did not consider seek this enchanted country, these thickets were in the flowers remains, and probed the beds of the rivers, where they should find the precious mctacs, the stones, the quills, the crystaes dc rock. This illusion is constant; is verified in the acts of settlers; appears in numerous documents of the time.”

« The lack of gold, silver and precious stones, were not to disdain the vegetation riches, which the wild soil simo produced without culture. Vanilla, cocoa, cinnamon, cloves, aromatic roots they abounded within the forests. Collecting drugs from the backlands was one of the occup

favorites of the colonists. After attracting the gold, without destroying it, this other came to try

the greed of the conquerors, creating a new incentive
the exploration of the territory. »

« Little by little, the mysterious veil was torn apart
that, since Orellana's trip, so many attempts
aborted had left hovering over this part
of the New World. Late the ports had arrived.
guezes, and others preceded in discovery;
but impelled by his adventurous genius, and above all
by the mercantile spirit, in a short time they took their
vessels to the most hidden tributaries of the river-sea.

The small town they had founded was more than its length from the ocean,
It had no importance as a city: it was just a disembarkation point and a point of departure

(1) The Jesuits in Grão-Pará, their missions and Cobnisaço, pages. 124. 126 to 129 – List

Fia. 60

FiS* 61 – UR

Fig. 62 – UR

departure: but also the center from which insatiable ambitions radiated, seeking riches.'

« To the two main reasons, already mentioned, for the rapid expansion of settlers across the interior of the lands, we have to add a third, the most effective of all, although which is certainly less praiseworthy. All these expeditions, whether its object was purely mercantile, as in the harvest of * drugs, whether their purpose was the discovery and possession of new territories, demanded, in addition to the material elements of vessels, armaments and supplies, numerous military personnel, men and soldiers. Likewise, when it came to biblical undertakings, whether against intruding Europeans or against hostile factions. It was equally necessary to cultivate the land, so that there will be flour, from which everyone can feed. lied, and cotton, which most of them were dressed in.

Tobacco was also harvested, then sugar cane, and later the manufacture of brandy began, in small mills called windmills. Furthermore, it was necessary to help with the construction of the city, the construction of ships, and, lastly, there was the domestic service of the residents, who, considering doing all the manual work, they couldn't do without an entourage
^ 1 > ■ There are numerous tombs and services of various kinds.»

« To satisfy this imperative and constant need with active arms, people resorted to the inexhaustible mine indigenous. The colonists followed the usage of their larger ones: repeat they saw what had been done in Africa, in Brazil. Taking hold of the lands, they subjected the inhabitants to captivity; and they did it without hesitation or scruples, like someone exercising an unfair right debatable.

0 Infante D. Henrique, the gloomy scientist of Sagres, initiating the discoveries, had beginning to the nefarious practice; and it was the medieval tradition that, even now, applied to the courts of America the cruel law of ancient barbarity."

« The services first rendered to the invaders by savages, in payment of petty gifts, they were very quickly burden of slavery. What initially White requested gently, soon after he demanded arrogantly. To beat the odds resistances, missing the number, had the superiority of weapons, and the help of the Indians allies, who prepared the captivity of their

similar, unaware of the one in which I saw
saw. When reaction patterns arise
giam, the repression was immediate and terrible.

From there came bloody reprisals, with which the ferocity of the indigenous people still
the more intensified the cruelty of the conquerors.

The severity that the Portuguese placed on these punishments was proverbial. When,
In 1638, part of Pedro Teixeira's forces waited in the country of the Encabellados,
While the head of the expedition arrived in Quito, after a short time the

Pie. 63 – UR

Faith. 64 – UR

80 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

There were frequent hostilities with the local Indians. They attacked them in great number
mere camp, killing many on the Portuguese side and burning their
vessels. Recognized with losses – "they paid with three times the lives of their
that they took from ours", – says Father Christovam de Acuna, and continues: – Cas-
This is small in view of the rigors that in such cases the Portuguese used to employ.
guezes » (1).

The atrocities previously committed quite justify the statement. üs pri-
The first times of the conquest took place in bloodshed
slow races against the tupinambás, and the backlands
between Pará and Maranhão are mercilessly
devastated. The analyst Berrcdo, in this period,
He almost only spoke to us about these undertakings, which include
as chiefs Mathias de Albuquerque, Bento Ma-
ciel Parente and Pedro Teixeira. Once, in 1619,
the Indians, in the height of despair, surrender to
great force and lay siege to the city.

((The situation was very tight, when Bento
Maciel, coming overland with armed troops at his expense, hunted down the besiegers, from

the place called Tapuytapéra to Pará "extinguishes in that part the last relics like these barbarians" (-). Simão Estado da Silveira, perhaps a face-to-face witness, estimates that there would be more than five hundred thousand dead and captive souls (3) giving huge discounts to exaggcro, one can imagine how big the price would be nificina. »

((These killings continued for a long time, even when it was already uncontested the dominion of the conquerors.

Without talking about the wars waged against Aruans, the Inheiguaras and others, whose damage were probably not extraordinary, given The chroniclers did not make special mention of them, we will mention the 1664 expedition against the Indians genas of the Urubu River (*).»

They lived in this river, then flourishing, among others, the nations Burururós, Guanavenas and Cabuqucnas, against whom he committed Pedro da Costa Favclla horrible carnage cm

reprisal for those who formally persist in submissive slavery, briefly describes Canon Bernardino de Souza (s):

« As a result of the orders of Governor Ruy Vaz de Siqueira, several missions, escorted by musketeers, entered the backlands of Amazonas and some rivers that flow into them. y

Ti A. 6* – UH

Like this

Fiá f,7 – l 'R

« One of these escorts, commanded by Sergeant Major Antonio Arnaud Villela, entered with the missionary Fr. Raymundo, from the Merccs order, in the Urubu River and he unhappiness of losing part of his companions, with the commander Ensign Francisco de Miranda, in the hands of the Cabouquenas and Guanavcnas, who, with signs of peace they managed to deceive him. They only managed to escape the missionary with his evil companion wounded, along with some musketeers and friendly Indians, who hurried to assemble the canoe. The Gentlemen of the countryside, the savages embarked in 45 canoes to the town of Saracá, where they knew the Ensign was João Rodrigues Palheta; but, just before arriving at the village, They met up with Ellic, who was waiting for them in front of the evening sun. data and two hundred Indians, in five canoes, and put them in complete stampede.)>

((Informed the governor of similar events, decided to take immediate revenge and inflict on the Urubu Indians exemplary punishment. On September 6th of the same year, he left D.C. Belém the expedition against the Urubu Indians, commanded by Captain Pedro da Costa Favella. This expedition was made up of thirty-four canoes with hundred Indians under the orders of their superiors and four companies of troops regulars under the command of four infantry captains and other officers subordinates.

On September 25th, the expedition arrived at the village of Tapajós, today the city of Santarém, and after calling many domesticated indigenous people from the villages of those contours and to refresh his people, Captain Favella left for his destination.»

«On November 4th, the governor left the city of Belém with the intention of subsidizing closer to the expedition, taking with him as many people as he could put in foot of war. However, it did not go beyond Porto de Mós, which was then called Xingu originally the village of Maturú, seen as important interests in politics called Go to the city urgently.

In his place, however, Sergeant Major Antonio da Costa left, in search of the former request. »

<(Nodiii25 disembarked Captain Favella in the first port of the enemy Indians on the Urubu River, and after fortifying himself on the bank of the river and leaving them to defend the canoes and fortifications, he forcefully penetrated the interior of the forests.”

<(On January 7th he found the Cabouquenas already united with the Guanavcnas and others from the mountains of Peru, who marched in tumult

tantly against expeditions in large groups. It got stuck
then fierce battle and after tenacious resistance he managed to
Vella put them in disarray.»

((The persecution was violent. The Indians, harassed by Favella and the Sergeant-Major Antonio da Costa, who arrived at that time, met again and with more fury the fight continues! It was horrible: 700 savages died, 400 were taken prisoner and the flames produced by the fire of 300 villages sinisterly illuminated this scene of mourning and blood.”

((Thus ended this famous expedition on the Urubu River, which from then on it seemed to have been closed to explorers. »

Pig. 68 – ÜM

88

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

To the horrors of these constant wars, says J. Lucio de Azevedo, he came to join cruelty of the torture. Of these, one of the most common consisted of tying patients at the mouth of the artillery pieces, which, firing, scattered the members at great distance. Bros torn apart. For these and other even more cruel punishments, sometimes mere suspicions of revolt. On similar grounds, he sent the first Captain-Major of Pará to dismember several Indian chiefs, using canoes for this purpose, to supply the horses ordinarily used in execution (*)•

«For the same reason, at the behest of Bento Maciel, 24 indigenous people from the first elimination, says the chronicler – condemned to the ultimate punishment, they were handed over to the pods, from an enemy nation, and with barbaric tripudium for clans killed with swords (* 2). This is how the saying of the first governor of Brazil, Thomaz de Souza, that they should be there are so many Indians – " that even if they cut them in a butcher's shop they would not

prophetic, and well suited to
nearest toes depopulate
of captives, they were doing it for
« This way I would disappear
like the other by frequency

In the governor's time
coast from Maranhão to Gu
Indians; it was necessary
above, and join us
come out so deadly
so that, with the
and painful journeys, and
they ran away, they didn't rush
cities of Bclcm c
slaves per year 0).
tions were very sue

Pis. ta — UR

future chronicles. But in Pará they will already be-
go, and new expeditions, always in search
celebrate the great work of discovery.))
I fear the human race, annihilated
of the beats.

Ruy Vaz de Siqueira (1662–67), for
rupá, in Amazonas, there was no longer
go and look for them many leagues down the river
entities. Rescue companies
like wars themselves, so
many casualties resulting from the long
discounting those
they were angry, in both
S. Luiz, more than 400
When the shipments
ccdidás, reached the
Once he took care of

For only half: imagine what it would be like in the other half
erect a hospital so that, due to lack of treatment, everyone would not perish, such as
was usually the number of those sick and disabled by fatigue and privations (')• The
that remained healthy and robust were, therefore, insufficient in number to compensate for
dead and maimed and meet the needs of the growing population.))

« By the advice of Antonio Vieira, it was established that half of all slaves
new ones would fall to the people, distributed among the villages, according to needs. Fro
another part took the governor's share; then that of the journey cables, of the sun-
data, and finally from the Indians who worked ifclla, as these too were associated
in the spoils. Expenses were apportioned according to the number of pieces that played on

(!) « He became suspicious that the Tupinambás wanted to rise up against cHc, and, despite solution he took, he arrested the main Maya, and on further evidence that some men took, by imitating Tullio Hostilio, he made them leave, and just drowned them all; his legs were too valuable, they ran by force of oars in opposite directions. » (Chronicle of the Society of Ms. Ha Bibliotheca de Évora).

(2) Berredo, Annaes hist., § 665.

(3) Fernão Guerreiro, Annual List of the Company's Fathers.

(4) Vieira, Rcsp. to chap. 25.

(5) Royal Charter of October 20, 1690.

I

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

89

Fix. 79 – UR

operators, charging for these at distribution. Over time, however, he was abandoned this practice. Instead of the real cost, which was more or less than 4\$000 per head, they then demanded 15\$000 and 20\$000. Sometimes the governor took possession of the entire and divided it among his officers and family. They resold it, then seventy-eight thousand reis.))

((After dividing the Indians among the residents, etc., it still continued mortality; from what Vieira said to the Camara de Belém: "However Whatever slaves are made, but they are always those who die. rem" (x). Farm work was used for this, especially the cultivation of sugar cane and tobacco, a very heavy task to the Indians, unaccustomed to the continuation of painful services.

In addition to diseases, which these inferior races always acquire in contact from white people, the ill-treatment they received were many other causes of illness and death, with repressive laws repeatedly enacted not preventing this. Of the tortments to which they were subjected, it is enough to remember that it was common for captives with a hot iron, to distinguish them from the linings, and also to be recognized by their owners. Many of them appeared with the name of the lord thus engraved or with a lancet on the chest, and, the large letters, sometimes in two rules, etc. The practice had been introduced carried out by the rescue cables, which, due to the distinction of the Indians, separated for the Royal Treasury, they put a mark on them; and under such good auspices The residents continued to remain in heat (1 2). The dead, most of the time, – "either they threw themselves into rivers or buried themselves poorly covered in mattsos, where they were pasture for wild beasts" (3).»

Before we finish this chapter, on the subject of which much remains to be said, whether it had in the norms of this work, we will repeat the words of Jupy-Assú, one of the old leaders of influence among the Tupinambás, and we will observe the direction he took with people. These words were spoken at a time when, in year 1572, Antonio Salema, governor in S. Sebastião, with a troop of 400 Portuguese and 700 Indians, gave him battle with to the Tamoyos, allied with the French: (4)

« Tupinambás! last remains of this immensa tribe, of whose name alone was enough to inspire terror in his enemies, How is it that, forgetting your just hatred against the invaders Portuguese sorcerers, do you want to hand yourselves over today to these opponents? Indians' sores? You will have forgotten its period and its cruelty or can you believe that men who make massacre and devastation a simple game become fairer and more human?))

« Tired of beheading us, chiefs now seek to attract us to themselves under a veil of false piety; but it is still a trap that chiefs set for us; is to make us instructed

(1) Bcrredn, AnnaèS. § 1030.

(2) Letter from F. Xavier dc Mendonça, dated November 16, 1752 – Archive of Pari. At Camar Xe had ordered the law of May 3, 1741, enforced in Brazil, to be executed in the State, or the escaped slaves in the shack; *6, however, oa nctos; o to Indians, and under no circum Prov. May 12, 1751.

(3) Vieira, Rcap. to chap. 25.

(4) Uistoire du Sritií – M, Alphonsc dc Bcauchamp. ps. 336 to 338, vol. I.

I

ments of new achievements; c to use our arms and our body to work jobs whose only salary would be violence and outrage. Forced by the advantages of their firearms, we would have to be defeated. Let us take our action elsewhere and our courage. We can expect nothing more from our allies in France, as

They abandoned us to preserve their lives.
Let us rather retire to lands where our eyes do not

FU. 74

never be hurt by the sight of a Christian.

There, we will return to the ways of our ancestors, who were content to cultivate and cut down trees with l nstruments of stone, and let us despise from now on all these perfidious gifts, all these useless objects that men brought us coming from Europe to subjugate us. Let us hasten to flee away from the torture of slavery; the earth is vast, let us not stop until we have placed it between us and our implacable enemies a space that they can never cross. "Convinced through Jupy-Assó's speech, the Tupinambás took, at the same moment, the resolution to carry out a retreat, which they would consider dishonoring with the name of flight."»

« First, they took refuge in the forests; but, not yet considering himself safe against the aggressions of Europeans, they decided to look beyond

of the immensity of the deserts, some unknown land that could this became the last asylum of its independence.

They gathered in crowds and left in long columns of all sexes and ages, heading north to the equinox line. xial, and leaving behind nothing but vast solitude.

Arriving at the end of the Amazon River, they did not want to look back at this powerful barrier; established themselves in many points on its southern margin, from its confluence with the Madeira River to its mouth. Some settled along the sea, at the mouth of the river, others on the mountain of Ibanijapap) they believe that the island of Jlaranhan would make them, that elsewhere, are inaccessible to their ardent persecutors, because nothing seems to the more civilized than the neighborhood of civilized peoples; those prefer the shores of ftapicuru and Mearim rivers; others, finally, removed to the east and west of Pará to Cumá and the sea coasts of Caycna, have established their dwellings there, and all join the names of the places they inhabit, Tupinambás, of which they are very proud, for now forget it or consent to pcrdel-o.))

Here, therefore, in summary, is the general aspect of colonialism. zation of northern Brazil at the time more or less that we are referring to laugh and what particularly matters to the Urubu River, in terms of annihilation of the tribes, with their different denominations, which inhabited it and its dismal devastation.

Therefore, we will be able to gather from their traditions today, after more than two and a half centuries?. . .

Xavier de Sampaio only tells us, 110 years later, about Rio-Umbu (•), about his large extinct population, the remains of its extensive settlements and the

FU 75 – UR

CD DiãrU de Viagem fW Citjtil, dt * – 1774^75, \$ IV.

,

m

to the river: "its sources originate in Goyana Hollandeza, and it hasn't been many years since
They were given farms by the Indians in the upper part, who shared them with those in the

It is intuitive that the remaining Indians, haunted
with the horrors because they passed, take the same
alvitre of the Tupinambás, entering the vast
of the forests, where they no longer had views over them
cursed by their oppressors, leading with them
most precious objects.

In this way, from century to century, they disappeared
ceding the traditions that they preserved from their elders,
as to the races that preceded them, or left traces of themselves
which, although vague, they found in the region they occupied.
The black clouds of crows, which remained for a long time
FÍ&.7Ga – UR on the remains of the unfortunate, victims of the deadly arquebus,
which was then the sound of civilization, probably determined the change
from the name of the Burururús tribe, according to some, Guanavcna, Cabuquena and many others
to that of Urubu, by which the river became known, from then on.

And I believed that all this still meant the fulfillment of the prophetic words found in the inscription of Itacoatiara – fortune and ruin.

The Urubu River offers us, as we can see, a series of appreciable elements, from which we are interested in considering, despite the imperative difficulties that cause the river, intercepting the communication routes with the Amazon River, as simplified as it is, when the stones are unfortunately submerged.

Not all locations on the Urubu River, where we have news of the existence of inscriptions, will be accessible to us, but not without great regret as we face insurmountable difficulties.

We act of our own accord and in accordance with what our limits allow us to do. resources, although we do not lack courage and perseverance in this order of investigations.

Aybú is the convergent point now in our studies and, from what it demonstrates, it does not seem one of the most devoid of precious things, as we will see. In this pleasant place you will find an installed country house, privately owned, it would be said to be preceded by a small house. Bei the epigraphic museum.

AYBÚ

Following this chapter, therefore, we will include the interesting inscriptions of Aybú, named this way due to their proximity, perhaps, to the lake thus known, when it is certain that they are located on the left bank of the Urubu River, many municipalities of Itacoatiara.

They can only be seen on regular voyages, depending on the locomotion for this purpose. by land and by small boats, or by Silves, in regular draft boats.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

93

From what their inscriptions in Phoenician and Greek characters reveal to us, about various rising maturities the subjects, would be this place of high value in the life of these current emigrants, who settled there in ancient times.

The territorial limitation, demonstrated by the epigraphic marks and resolved, as they say, in peace and harmony; the strategic position of the site, which is one of the high region; the natural division of the course of the Urubu River, which draws a prominent angle with the branch of the river almost in front, which forms the Aybú lake itself, and perhaps serving as a natural limit, everything makes us believe in the value of these singular

It is true that the inscriptions of Maquará, which we have already dealt with, and remain distance from those of Aybu, in the lower part, reveal the predominance of characters

Phoenicians, while from the higher up to Sangay, or rather, Sangarys, at least, those of the Greeks. The Itacoatiara zone in this sense includes the regions of Silves, Uruguay, cará, Uatumã, etc., would be from the Phoenician domain (Canaanéa). How many surprises still what the future will hold for us, when a meticulous study of an archeological nature will going into effect in these valleys and in different states of the Union?

Disappear the indolence, incredulity, naivety, even, of our scientist men and let the government pay attention to our prehistory, which will be carried the prophecies of Viscount de Figanière in 1889: "Secrets of a past will be revealed that one would not even suspect, to the astonishment of theorists and the mortification of

gant! "

INSCRIPTIONS AND TRADITIONS OF PREHISTORIAL AMERICA BY BERNARDO RAMOS

The Cgs. 5, 80 and 81, relative to each other, offer us a magnificent interpretation. They subordinated to Phicnician characters, in a figurative style, artistically sculpted.

Starting from right to left, we will first log figs. 5, 81, and 80,

ending with the large inscription in fig. 78, whose designs and characters fi-
Greek figuratives contain the word:

S00»; SAFE AND SAFE; THAT ARISED, etc.:

Y t 7<^'7 / A (K m

C\H IKS K UGcFE REBH A 5 A

ASA AND HEBER ENTER THE DELIGHTS OF EGHE

Asa, according to Dicc. Biblical cit. of Pedro Lacheze (purification): "Son and successor

Abia, king of Judah, followed David's system; dedicated himself to reestablishing the wor-
and he destroyed all the temples that his predecessor kings had built for idols.

He is censured in Scripture solely because he did not also destroy the eminences
which superstition had consecrated to the Lord – Excelsa autem non abstulit (3, Reg. 15, 1

God granted him a remarkable victory against Zara, king of Eihiochia, who had come

attack him with a large army; but he excited the wrath of God, asking for help to Bennadab king of Syria against Basa king of Israel. Prophet Hanani came from God reproaching him for this reason, and Asa arrested him and killed many Jews. Iratusque Asa adverse seer m, jussit cum mitti in nervum; goes from quippe super hoc fuerat indignatus el interfecit de populo in tempore illo plurimos (I Par. 16, 13). God punished him with the terrible disease of gout, from which he died in the year 3090, of the creation of the world.

Heber, says Dicc. cit.: "Son of Sale; he was born in the year 1723 of the world and was pa

Phaleg. He died at the age of 464. This Patriarcha witnessed the birth of all second generation from Noah to Tharé, and at the beginning of the third, living with Abrah

Ishmael, Isaac, Jacob and his sons. He witnessed the beginning of the division of the world

and also that of languages; saw the tyranny of Nemrod, the establishment of the cult of true God, the introduction of idolatry, and finally lived until the time of Nino and Semiramis (Gen., 10, 21) ".

The other words have already been deciphered previously.

It is concluded, therefore, that it was the Phicnicians (Canancans) opposed to Asa, Heber followers, in religious beliefs, and felt well supported by EGHE k;ou ik, one of their eminent deities; they encouraged the others to enter, (by this allusive inscription), and to share in the delights they then enjoyed, where Destiny and dissensions threw them.

This inscription is similar to those of Itacoatiara, from all points of view.

We continue our description with a rigid block, which measures 2 to 3 meters in length. length, with one of the faces on one side, as shown in fig. 78, wide variety of engravings regularly visible, despite submersion of 8 to 9 months a year, as more or less This happens with other registrations in the Amazon region.

05

In fig. 79 the most notable is a writing in ancient Greek in these terms:

– £ t– HA £

EOAE [EthaE {robust) recalls the Biblical name described as follows:

“From the city of Geth very influential in the party of David.

He was present at the capture of Jerusalem and the defeat of Abraham, where he fought against Joab.”

I M. '

<k'

i^v ' * * £

* * •

1 j%»€

–

• >5^.

,.->^Siiií/« r íitdk

Fig. 79 – Dlóco with engravings in Aybú

The two figures are translated by the Greek words 2002–

#

Our photograph, shown in fig. 4, did not accurately include the figures in question want of the block, which forces us to reproduce them as they appear:

Fig. 80 Fig. 81

II and the one that follows on the right, we assume represent the symbolic being, genius of divinity of breath, air, wind, worshiped by the Phenicians, called IG # 1K or EG, which we have already discussed in previous chapters.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

*

The ig. 82 represents a regular size block with engravings; maybe three o'clock on the right the supreme trinity composed of Baal-Iiammoii, Tanit and Eschmoum, and the tv

Jjkk

■. ' • >. ■ .. - v - x

«• ■

■ ■ • - % * * v /■ ... ■ "4 *

ÍS&Ê .1^ Go 1.

j..i Jí Ú «... < , zJBm

' .d

. - v vr- ;> M , iv • ■

y ■ V -

' ■ -/■?

v, v 4

/*'£. 82 - Block in the Aybú region

on the left the Sun and the Moon, Phenician deities, containing the word £002: are and sav
that survives, etc.

\V* *

ft.À*

* " • ^ VV

EK *

'£> * <j* r; v ^- :

jjKgSw*) ^ -

iii?. W - Block in the Ayhú region

The fig. 83, contains engravings with horns, perhaps analogous to the devil, being, howeve
known the different ways in which the gods were transformed into certain figures of

1SCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 97

animations etc., such as Moloch-assis, Astarte and many others, mainly Egyptians. This It also reveals to us a Jigcira idea of indigenous jurupary traditions, ancient creations, ogaS to the singular transformations of the gods of that remote antiquity.

%

Follow the fig. 84, which gives a quick idea of a sphinx, in front of an engraving, whose interpretation we believe to be the following:

4 /

OY V Oicc. Gr. cit., p. 1281 ad i'. , in silence, in peace, etc.

UH A R. a- y^.

l'ÍA. Si - Irtçcrtption of the region dú Aybú L/í. T'riib;i)

#

Idem, p. 1009 – Option. or. (the). Limits, border, high crest for
o ry o > serve as a limit or monument; post with an inscription or a
o by announcement to indicate that a property is sold, etc.; limit
which should not be transposed, etc.

0 3

#

Idem, p. 708– I?i, adv. t strongly, powerfully, deliberately,
J valuably, generously, etc.

7

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY PERNARDO RAMOS

m

tJ I Idcm, p. 1025 – 0*6s oç, ov. tenacious, firm, solid; with gen. that retains
r that contains, etc. A.

oxosj

interpretation: fITA OP0f I#í OX0 f

AT PEACE: LIMIT AND FRONTIER, DELIBERATELY FIRM AND STRONG.

The fig. 85 contains the traditional serpent, the symbol of Votan, invariably eseul*

Fig. 85 – In se ei pç?» that of the Aybú region

Difficulty forms in all places where Phoenician characters are found in engraving.

Fig. 86 – Registration of the Aybú region

The following three figs. 85, 86 and 87 do not provide any other importance, other than to say the word ^óoç. like the previous ones. Under these conditions, many others found in isolated areas, however, no matter how thorough we are, it becomes difficult even

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_ INSÇtWXIONS n IRADITIONS FROM AMERICA PHEMSTORICA BY BERNARDO RAMOS 99

draw them. sometimes because they are in places with dangerous access and sometimes almost their engravings.

Fiü, ST – Intcripçta of the Aybú region

The fig. 89 is unquestionably one of the most important figures in the region of

Ay hmm

Fiil <9 – Blüco d/i r.–jíŮo do Aybú

Contains characteristic phcmeíos, quite damaged by time, but which,
With some work, we restored them, without altering their original shapes.

100

INSCR1PTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

They reveal six names, whose remote and historical origin can be found in the dictionary from the Holy Bible, by Pedro Lachèse, published in Lisbon in the year 1853.

For better clarity of our interpretation, we reproduce each word with its

competent characteristics, in a simplified way, and then their figurative pronunciation, as we have done, and finally the historical significance of each one.

: NEBO OR nebe = Large mountain in the confines of the territory of the Mahobites, where God commanded Moses to go up to d'alli contemplate the land of Chanaan. nebo or turnip: Divin-Assyrian mythology, often cited in the Bible.

They represented this god with a dog's head and, according to St. Jcronymus, he was credited with the gift of divination.

: GALAAD = Son of Macliir and grandson of Manasseh; he had in sharing the mountains of Gilead, beyond the Jordan; and it was from there that he took the name Gilead. There were six sons: Jezer, Helec, Arriei, Schchem, Semida and Hecpher. (Num. 26, 29 c seq.).

GALAAD – Also mountains east of the Jordan that separated the territory of Ammon Moab, Reuben, Gad and Manasseh, of desert Arabia. This mountain extends It runs from the north of Lebanon to the country owned by Schon, king of the Amorites. hense, and the tribe of Reuben was given. It was more than seventy leagues in length. On this mountain Jacob was insulted by Labam, his father-in-law, but after some reciprocally directed offenses, they made an alliance with each other and erected a monument to which Jacob named Gal-haed, etc., the passage of which we have already referred in the previous chapter.

There was a province beyond the Jordan, which was also called Gilead, where there were formerly twenty-three great and beautiful cities, which the tribe of Manasseh usurped the Amorites under the command of Gallaad.

It was in this country that Jephthah died, and was buried in Sheba, a city in the province of Judas Machabcu lambem there was notable for the defeat of Thimotheo, general of the Ain-monitas. (Gcn. 31, Num. 32, Dcut. 2, Jos. 12, Jug. 6, I Reg. II, 1 Par. 2).

: NERE = Son of Abiel, father of Abner and uncle of Saul.

: GAAL = contemptuous – Son of Obcd, powerful man of great credit among the Shichimites, who, wanting to free their citizens of the oppression and tyranny of Abimclcch, it was discovered, betrayed by Zebul, who had been given the place of government

Sichem swimmer. Abimelech pursued him and Zebul forced him to leave the city where he had taken refuge. (Jug. 9, 26 c seq.).

IV ' 1 ' ' v

L

: BEL or BKLUS, elder First king of Babylon, (jue later dead, he received from this city and from all Chaldea the honors of divinity. It is not known for certain whether it was Nembrod or Bclus is the father of Nino whom those of Babylon worshiped under this name, and to whom they erected a temple, which passed through a of the wonders of the world.

This temple, with all its great riches, existed until the time of Xcrxes the which, on his return from his unfortunate expedition to Egypt, destroyed it after having 1 queado. (Dan. 14.)

Here is a photograph of the stone containing the inscription we have just discussed.

Its position, however, interspersed with blocks in front of it, it is difficult to catch it in the exactly more engraved face, with only the in the face that constitutes the end of the ins- encryption.

In addition to these inscriptions, we also collected the following figs. dc 91 to 96, more out of curiosity than the importance they deserve.

A dc n. 96, however, contains a date in numeric letters, according to the style Greek,

This ingenious combination is subordinated As is known, to what the numbers are has the letters of the respective alphabet, whether uppercase or lowercase, add adding a comma in front or behind, at the top or at the bottom, changing so the 1st and 2nd category, etc.

Now, in an ancient lapidary inscription, eaten away by time, like the one now what we are trying to do, of course, is that a simple comma could preserve, without alternative forms. Its function, however, in this case, is of an essential nature, but unfortunately atrophied. This omission or circumstance makes it impossible for us to safe interpretation.

Fi/l- 90 – Moco with inscription pheniein in Aybú (Rio Uruhú)

It admits so many, however, if the letter <7 were preceded by a comma at the base, we would have 3,000, while the second u with the comma at the top, *100 – would complete t

– 3400 – Still observing the calculation of time – 4004 – of the creation of the world, as several clironologists believe, we will have the date 604, which can be assumed earlier

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

It is also curious that, engraved with these two numerical letters on one of the sides of same block, no other did it in Greek characters, then in use, fig. 94 – , which, linked to the first, provide the following interpretation:

Y ur*~y\

TU r /r% A

rre \

Fig. 97

GUEL, name found in the Biblical Dictionary text, already cited, by Pedro Lachcze: (redemption of God). Son of Machi; was one of those sent by Moses to the) recognition of the Land of Promise. (Num. 13, 16). In this way, we can finally deduce two inscriptions options, actually quite important.

It also reminds us to mention that, at the base of the Maquará block, fig. 22 —, found

'W.

The following engraving is shown: which, in its form; it is worm-eaten, like caused by the displacement of the aforementioned about it, let us know with the appropriate

This is how, in the case of, for example, this we will have 500; otherwise 700, be linked to another, missing. /

The delicacy or complexity therefore, in this numbering order, ' ancient epigraphy, and, let's say difficult and difficult, given so much diversity in telling time, that is why we appeal to interpretation of the inscriptions, deducing the facts from them, to coordinate or subordinate them in chronology, as we have observed.

o f'ercendo doubt likely change, oc-block, we can only reservations.

than -j. it could Fig. 98

chronological date, poorly defined or established in the even, in general, it becomes embarrassing

V')

Going up the Urubu River, just above the mouth of the Arauató, is the large block what fig is about. 52, of magnificent appearance. This beautiful photograph with which follow, fig. 99, we owe it to the recent and delicate offer from the important Empresa AMACIN FILM — . The inscriptions they contain reveal a series of apparatus for the experience in such a way, unfortunately some were erased and others were confused of time, c, according to the shallow position of the blocks to the fire, which there prefer fire travelers to prepare food. This has contributed, it seems, to the depredation of the important characters, already engraved there for centuries.

Therefore, the aforementioned inscriptions deserve a meticulous study, even comparing the original, a plan that we would carry out, if it weren't for the inconvenience of only cessivcis in the regular river flows, which sometimes occurs on a few days of the year.

#

Sanga y or Sangaua, alias sangaris, is the place where our attention now converges. tension. Before we get into that, however, we need to briefly make some considerations about this name, which in Tupi is also figure, image, etc.

Sangay, according to Dicc. Geog. Universal, prepared by a Society of Men de Scicncia, edited by David Corazzi, Lisbon, 1878, is Mountain and volcano of Cordillera of the Andes and is part of the territory of the Republic of Ecuador;

Sfmng-Hat is also a city and river port in China, like Sangaris or Sangariuj, river of Ancient Asia Minor, today Sakaria, etc. Kmfm the nymphe sangaris, woman of Athys, and daughter of the Ocean.

It is possible that there is corruption in this word, as generally happens with so many others in our region. Elia, however, will have a very significant and prehistoric origin same.

Sangay, a tributary of the Urubu River, where superstition prevails, is rarely browsed. Great and severe are the penalties to which the poor mortal is subject, if according to those frivolities, who venture to sail it, never touch or mutilate the rules.

Fiii. 99 – Description of the Urubfi River (Amazon)

there petrified liquis and carved in the shape of fish and other animals. And in your It is true that most of these curiosities exist, but to a small extent, at the time of Our visit unfortunately deprived us of the pleasure of checking them out.

Following its course until the end, we managed to come across a variety of blocks, which we curiously examined, revealing a pleasant surprise.

It is true, therefore, that the Sangay contains epigraphic treasures of high value, of which there was no news at the time, perhaps giving them these superstitions the happy reserve of his guard, to common depredations.

The carved blocks are preferably whitish and resemble granite. in rigidity, so that its inscriptions are preserved, although some subter-complete, admirably intact and legible, as we will demonstrate.

We not only present them in photographs, but also in drawings taken from nature, in sense of simplifying the interpretations, subsequently observed.

The fig. 100, however, resending expression, we found it convenient to reproduce it in larger size, giving it better stageographic accuracy.

Fig. too

Fij(. 101 – Inscriptions tic Sangay (Vfubú River)

N-BAH

A1NON

Boom – inter;. to express laughter, ah! oh!; or to call he!

hiái

Say. Gr. cit. p. 856, AIN0n or (to) flax (plant), spinning thread:
everything that is made of Linen, such as rope, thread, fishing line, net, sheet,
clothing, ship sail, etc.

Poei. yarn in general; thread of Parkas, thread of life, destiny; Ytèp xh
Xivov – beyond destiny or despite destiny, etc.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

107

DLCC. Gr. Clt. p. 1111 – lleptoüoc, ov {comp. otepo; sup, oxaxoí?)
that there is something more than others; higher, greater or more
jp) J /VWV0t^ 1 abundant; that is too much, that exceeds the number or

Eí EPB £ r Ó £

measure, excessive, etc.

AoA0/ 1

A0A 0S

Idem p. 389. AoXoç. or (b> Cunning, rogue, alicantineiro, artifice
jealous, cunning, cunning, hypocritical, treacherous, etc.

7 X \>Vi

p 0AIX D> <v\

A0 AI X0 £

Idem p. 389. AoXixoç, tq, ov (comp. ίotÇto^. super, «irraxoç), long,
elongated; atg. time. long, long-lasting Or AoXixòv ado. Poet
long, at length.

AoXixbç, or (6, the longest career run in games
of Greece, etc.

b0 0l X0I*/<><,
A0AIXCíLXI0r

Dicc. Gr. cit. p. 589 – AoXr/ojxto;. os, ov. Poet. which projects to
away your shadow.

RR SoXtxo^oxta.

1H
the K4

l

Idem p. 697 * – Iva, conj. with the subj. or opt so that, the end that, etc.

o © EI M tfl

Idem p. 1.281 (imperj) sc0svov, porxl from other times), be strong, robust, powerful with infinity. power, have means or the strength to otxaxu c6evovT8<; Eurip. the infernac gods.

imCRIPTIONS AND TRADITIONS OF PREHTTSLVRIC AMERICA BY BERNARDO RAMOS

108

> 0+ 0KJ

a <i xu*2:

Idem p, 864. Àox*;, qj V, ambush, trap, bodies in command given by an ambush, detachment, and by rxt. f body d J weapons; many i'czfst company of infantry; lambam* squadron, thread til ha, fleet, etc.

vs \^'

HX Íí

Dicc. Gr. dt. p. 660. sound, noise, like ba-

roar of the voice, wind, combat, crowd, etc. Pod. word, speech, rumor, nominee, etc.

JSÄÍASMON IIEPIX2CS AOAOS ATÍALXOS

AQAIXOSXIOZ IMA. S<8fEN-0 AOXOS HXH

OH 1 THREAD OF LIFE OR DESTINY, SUPERIOR IN EXCESS TO OTHER THINGS, TREASONABLE
TOO MUCH MORE, PROJECT YOUR SHADOW AWAY, IN ORDER TO BE STRONG AND POWERFUL
OUR SQUAD, TO THE RUMOR OF THE WIND, THE FIGHT AND THE CROWD 0)

#

Here is a series of surprising inscriptions, which summarize the moral, social, maritime, artistic and industrial of the pre-Colombian emigrants. To what we have just exposed is a lucid and touching invocation to* – Destiny –, with the purpose to protect his famous fleet from the impetuosities of the sea, imminent battles and whispers from the enemy crowd.

The old and primitive Greek characters, now fortunately deciphered, clearly reveal mind the calculation of time, in which, only then, these writing engravings were in use, over the open pages of their sublime archives, which others were not, which the rude stone blocks, lavishly disseminated throughout nature, on the banks of our rivers and seas, the steep mountains and the vastness of our backlands.

Along with other no less significant inscriptions, in follow-up, it will be possible consider that those of the Urubí River are powerful factors in solving the major problem prehistoric emblem of Brazil, in which the persevering Amerin-ricanistas.

Due to the interesting warning or claim in the following inscription, fig. 102, one deduce tendency of a location with certain industrial, artistic development, etc. From him, from- It is also understood that the system of shaving the hair was used, an inveterate custom East, even today among the Egyptians. After this operation they adapt the traditional

(1) * According to the Greek Muslim there was divide to which all and others obeyed.

in the beginning r> Floors and the Night, from whose union De/tino was born,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

turbanle (from Pers. toruan) use also peculiar to the Moors and other ancient peoples
ity. However, chinczcs still stand out today for their abundant use of hair to
increase of the braid or pigtail, those, on the contrary, feel better without them, even
even without the fluff.

r

Fig. 102 – Saogfiy's description (Urubú River)

We purposely photographed, next to the block below, fig. 102, our
old and intelligent guide, Romualdo, typical of the Rio Urubu region. In

■

f

Fifi, 103 – Insctipçãa dc SatiitHy í/ffo Urtíbú)

YA

^VHVWx

) 1 MMA
lol HMA

Diec- Gr. cit. p. 1388- S2HMA t M form, external figure,
etc. dressing table, any general ornament, traced figure, drawing,
sketch, grove, etc.

Idem p. 660 H*tj. (rt), sound, noise, like the noise of a voice, a
wind, combat, crowd, etc., Poei. word, speech, rumor,
appointed, etc.

Dicc. Gr. cit. p. 964. f. Çuaw (aor. eçuccc, perj. pass. e^uaiia0.
Scrape, scratch, rub: afg. tar* shaving, etc.; polish by scraping, for

exL carve, engrave, inscribe,

[perfect and conclude with care, etc. A.

xs

SAl >0*

Idem p. 959 2AIKQ. f, fovw (aor. ê^va. perj. perj-pass.

etc. verbal, Eavxeov), scratching and mainly, carding, combing; alg. time. spin, weave, fig. furrow, tear, plow, peel, and so on. hit, etc.

R. çëü>.

\V®fX.

\o \&0^
loweois

Idem p. 698. Iovfloç. oj (6). the roots of the hair; down, fur spring; alg. time. small buttons on the skin, etc.

S 3A. H XH S Ta
LEAVING, ION00S

TOILET OR NAME TENT:

SHAVE, SHAVE, SAVE AND FINISH WITH CARE. CARDING, COMBING, PELLING
TO THE ROOT OF THE HAIR, THE FLUFF AND THE RISING HAIR

li/l. iv*

1

' 1

•

tf '

• v"

l

/ V í X 1 \ Í > S j WfV \

r\v; A / : A'

Faith. WS inscription fie Suitgny (Vfulut River)

A/v \a sa

AM A 3

1?

cnr t*

OB' E* A.

Dicc. Gr. cit. p. 69 – AM AZA or ION. Aj*a*a. th (rj . car,
carriage. Poet. plow, for its resemblance to a carriage;
the chariot or great bear, etc.

\

Idem p. 966 OrTA aç, (ái Dor. Minerva's surname in
> Sparta; so Oyx«. «ç (à) Dor, in Thebes, as Oyy®– to Lace-
demons.

M AX1*E

Idem p. 1,082. Flaxuç. e!a ú (comp. Tcaxutepoç e Poeta, 'xayjci oar;. thick, thick, fat, full, having a good disposition; robust,

strong, coarse, coinmum; aip. time. rich, opulent. A.

^11 hm to ui.v

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 113

Idem, p. 1575 Xepijç, t;oç (6). Poet. the nominative is less used,

hand, coward, weak, on the other hand, inferior, subordinate, even: more

weak, more cowardly, more vile, etc.

\KFID>:

Dicc. Gr. cit. ; p. 701 – 12, gen. tvoç, (rt \ fiber, nerve, por ext. Poet. strength, vigor; alg. time, impetuous, violent – "1?"

or "ripax^ett). Hom. the strength of Hercules, or the man himself Hercules, the mighty Hercules. U 03u<rr,oç, Hom. Ulysses pro-

prio.

jjiji

Idem, p. 60 – AXorXooç-ouç, wí. (hjç, oov. hear. Poet. who sails on, near, or in the sea. R.R, SX*. ÀXwcXíiítgç- P , n\ . sign .
AXcxXarjí ihíí, etc., blowing over the sea or taking breath, etc.

m. stgn .

3%!nAQD^LV^

aan ha ©o?.: -o lol

Idem, p, 1111. Already interpreted: superior, which exceeds the naked mere or measured, excessive, etc.

Dicc-Gr. cit., p. 1575 – x*otí, (o). Least used poet in no*
mi native, bad, coward, weak, on the other hand, inferior, subordinate.

Idem, p, 1014, Outtç, -irnç, lt ou l tí, gen outivíç. ^rttvGç. etc.
{declines both parts of the word) for the rectal noun, indefinite. who.

which, that which, in general or in an indeterminate sense,
whoever; who, which, etc *

The ST32J

Am asa orrA uaxts xephe ie aai
UA00S-0rS HEPIES0E XEPHS 0ETÍE
TEAN0E

OGGA OR MINERVA CAR, THICK, STRONG, EXCESSIVELY IMPETUOUS, LIKE OWN
HERCULES; SAILS OVER, BESIDE THE SEA AND SUBMERGE: CLEAR, OPEN AND SUPE-
RIOR; EXCEEDS THE RAREST, FRAGILE OR DELICATE

.

*1 fc

1

>1

Indeed, this unique car is found next to or on the bank of the river, in the period of
vasante; apparently influencing the
water reaches it, it submerges during
the flood, to start again
This is still your alternative, in fact, hey
significant, expressed by the famous
and secular sculptor or engraver of this
beautiful inscription.

Here is one of the most famous monuments
epigraphical ments of prehistoric Brazil
toric. We know how to evaluate the alliance, the
peace, the testimonial promise in the old
history of the world, in whose ceremony
stone figure as one of his
great attrihutos. Well, here
We have this block, what a role
prominent and venerable represented in the
missing woman – Sangaris – from Rio
Vulture.

Magnification case analogous to
of figs. 100 and 101 corresponds to those of
ns. 106 c 107, whose originacs deserve
were to be transported to one of the
Fi *- 10€ National or Geo-Institute museums

graphic and Historic of Amazonas, as well as other valuable monuments in the region of
Sangarys, not very difficult to remove.

-'X-&L'r FROM PREHISTORICAL AMERICA BY BERNARDO RAMOS

no bs?; ot;

Dicc. Gr. cit, p. 1119. IIoooí, oiJ (or attempt, piece with which plays a certain game; cubic or pyramidal shaped stone, etc. R. xittto» ?

l]1/ Vr^' v

Idcm, p. 1127. Hiareiç, 2íl,v, (<xt t guarantees, certainties, promises, obligations, word given and received, conventions, treaties, etc., sing. íltoT^ *<•>* (f, , fc, trust, belief: what makes fe as arguments, demonstrations; promise, certainty, guarantee; opinion one has of talents or virtues of someone. Thing or task entrusted to someone, commission, mandate, delegation, powers of an ambassador; alg. time. docility, obedience, often. fidelity and good faith, etc.

* >:o?

Idcm, p. 704. I<ro? or poet. l^s, ov, 1® equal, similar; 2 o, equal, united, flat; 3 o, equal, indifferent; 4 the just and equitable, etc.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

oxahtíxo>:

Idem, p. 1025. 0y.XrjTtxo^T) 0 v, which concerns the multitude; alg. time. 0yÀii)po>; ?

OXABXGH

Dicc. Gr. cit., p. 1025. 0yXtyoç. tj. ov. that concerns the mob, hustle and bustle, crowd, crowd, common people, populace, etc. R. 0yXoç.

£

A-^/y/r

I

Idcm, p. 59. AAH2, tjí. eç, Poel. congregated, gathered; contest of people; abundant, copious, in great quantity or in great number gathered, gathered in one body ION by t*X*çi in large quantities, in bulk, etc. R. iXXo.

A.H. S.

VEANS

Idem, p. 1601. 'Feôvoç, t), ov, clear, bright, rare, open, etc., clarity, light, resplendence, adv. distinctly, sincerely, etc. etc.

AViXA pa

Dicc. Gr. cit., p. 267 – A\$iyap\$ioç, o<;,
touches the heart.

R. útT-rxapSta.

touching, that

HXj:

Idem, p. 660. Already described: sound, noise, as: noise of
voice, wind, combat, crowd, etc. Poet. word,
speech, rumor, nominee, etc.

HX 1 HL

]

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

0^CI0T0

Idem, p. 1025. 0^E, adv. etc. 0*4 xote, emfim, cm summa, final-
mind; n a word, by conclusion, finally, etc.

fJ.ES £02 IlfSTEIE ISOS OXAHT5X0S OXAl
XOB A AP 2 fLEANOE ATIXAPAIOS HXE 0^TE IIOTE

STONE OF GUARANTEES OR PROMISES, OBLIGATIONS, TREATIES, MANDATES OR DE-
LEGATION OF FIDELITY AND GOOD FAITH, FAIR AND EQUITABLE, CONCERNING THE* MOB
OR CROWD OF THE PEOPLE IN LARGE NUMBER CONGREGATED IN ONE BODY,
CERTAINLY TOUCHING THE WORD AND THE HEART EMFIM

*

Fiit 108 – Sangay Registration (Urubu River)

Dicc. Gr. cit., p. 688 – IAH, ijç, (rrt, ION, forest or small valley
covered with matto, or lined, in fact lined with wood, in the „
4 • *' ; ^ j mountains: Ida, name of mountain.

118

INSCRIPTIONS AND RADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

UXH

Dicc. Gr. cit., p. 660. tK (rj). (Already described): dc no-
meada, famous, celebrated, etc.

\urra

idem, p. 850. í. AH212 (aor eXijca), if it ends, ends, ceases,
stop, rest. Poct. in the sound act. make it cease, etc.

Jdem, p. 1 74. R. Awwí, etc. A11IX. Name of an ancient king
fabulous of Argos, who ruled tyrainically and was killed
by Tclchin and Thelxios. This king left the Peloponnese the first
mitive name of Apia or Terra d'Apis (Apta Tcillus).

Apis or Hapis was a sacred bull that they worshiped
in ancient Egypt, especially in Mcmphis, etc.

The IIIIE

FAMOUS APÍS FOREST TO PARK AND REST

\$

At the time when he was measuring this block, his dedicated friend, Major Jasou,

Hcrmid, let us surprise him, with pleasure, pho-
tographing it.

This is how we proceed as a grateful reminder
to your valuable and disinterested assistance
in favor of our enterprise.

The aforementioned block was buried underground,
as will probably happen to so many
others in this region, given the conditions of the
land.

I believed that this accumulation of blocks
so important, there underground, it would be a
precious reserve of monuments for alli
transported from their primitive logarcs, into
perhaps distressing moments in the life of
its authors, it is up to us to satisfy the
discovery * f of this epigraphic gem

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA PÜR BERNARDO RAMOS

119

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THE

Dicc. Gr. cit., p. 702. ISE10N or TSEION. or (-6). the temple
de Isis = ta ÍSE r A, as lests he Isis. R. loi*; . Egyptian goddess.

íclcm, p. 688. 1 AAAAAOMA I, Gíoss. p. INAAAAOM Al = p. 697
- lvSaXXo^iat. without jui. {aor. iv3«0t)v). Poct. or rare in prose, if

show, indicate, make known, teach, resemble, appear,
similar, etc. R.to; ous. Oró aspect, appearance, form

outdoor, etc.

I,

THE.

THE

THE

THE

M

A &

PROVIDE THE APPEARANCE OF THE TEMPLE AND THE FESTIVALS OF ISIS

M. Georges Benédite, describing the Island of Philae, speaks to us of the great Temple of Isis: "Built at the bottom of the dromos, it has its first pylon 45 m wide about 18 tall. The two masses between which fits a portal decorated with windows with cartouches of Nectanebe II, are decorated on the main face with the large traditional scene of the massacre of the captives; the king who performs the sacrifice here is Dionysus and the deities addressed are Isis, Horus of Edfou and Hathor.

The senior staff are named after the same Pharaohs.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY FERNANDO RAMOS

Temple is a beautiful part of the building with a peripheral layout, comprising three rooms then, preceded by a pronaos-, a portico limited to the north, west and to the east, Isis the Ancient, mother of Hathor, was worshiped in it, and the pictures They present the birth, childhood and education of Iorus. Started by Evergete I, It was continued in its decoration on Neos Dionysios and finished during the reign of Tiberius.

At the top and inside the east wall, in the pronaos, there are two bilingual inscriptions

(in hieroglyphic and demotic characters) of Epiphania, of which a reproduction of the trilingual decree, engraved on the famous Rosetta stone; unhappy- Scyllas are intercut by the low reliefs ordered to be recorded later by Neos Dionysios. . . . "

About Isis, this is what the Diccionario Popular, quoted: "One of the main deities of Egypt. Isis was the wife and sister of Osiris, and mother of Horus and Harpocrates. Reigned for a long time in Egypt with his brother, and both made agriculture flourish.

Osiris, having been, around the conquest of the Indians, murdered by his brother Typhon, Isis, led raised an army and marched against it, giving the command of the troops to Horus, his son, who defeated the enemy in two successful battles.

He was introduced, after his death, into the class of gods.

Isis was sometimes taken for the Moon, other times for Nature, mother of all things; also sometimes if confused with the cow Io.

Represent her with the physiognomy of a young woman him, having in his head spikes or a globe lunar, sitting and loving lying Horus; has the attributes of sistrum and mud.

Egypt is heavenly

bra in honor of
Isis mysteries that
spread in
Greece and Italy,

MjTw' 'I

I-, ■

Fi*. 112

Description of .S anüTTY (Rio Urubú)

and which are believed to be the same as Cybele's.
He had priests called Isiacos.

We see the mysteries of Isis represented in Taboa Isiaca."

#

The fig. 111, actually an interesting question, the answer to which is as follows, fig. 11
was not captured in its entirety photographically, which, however, is sup-

mm

pried by the drawing. The blocks are effectively placed almost together and are of small s
gular, the same happening to the first as to the second, in the sense of not being apa-
ned completely. Its design, however, having covered the general form, gives the
perceive a slight appearance of the sculpted bird at rest, or that of another more appropri
animal.

0 11 0 i
0 11 HI YWZ

Dicc. Gr. cit., p. 999. Oxotado. where, next to what
place, with movement. Oxot yijç cm what place in the world,
etc.

R. *o«.

EI01 FHÍ (?)

WHERE IN THE WORLD (?)

Pig. 113 – Inscription of Sangny (Urubú River)

Pti f- li*

122

V\\ yVw
AOAl X OE

A()/\\^XC7 A/Vvy^
-lOAíX 0 #Fi),M

Dicc. Gr. cit., p. 389. AoXíxoí. oj (o), dis-
tant, the longest career one has
run at Grecta's games, etc. R. SoXr/oc.
adj.

Idem, p. 389 . AoXtxoçpov. *.>v, gen. egg,
Poet. where thoughts extend
far away.

RR SoXíxoí ^pV-

AOAS xor, AOAÍXO N

FAR FROM WHERE THOUGHTS EXTEND FAR

Let's close our light investigations into Sangay with two interesting
figures: the first, 115, presents a block 2 m high, partly natural and partly artificial,
representing a monster, which appears to devour prey. Its effect is magnificent,
because, placed at the mouth of the branches of the river, the view presents itself as a s
of the traveler. From afar, this strange figure becomes even more curious, which is not
can be precisely defined.

The second is another block in the first case,
giving the appearance of a manatee. This fi-
aclia-sc figure mutilated in the supplied parts
by points. And d'ahi, as in other cases,
originates the legend or the mysterious horror
that the superstitious vote to these gloomy
stops.

Once similar findings have been verified,
given, according to the common people, serious conditions
then weighed on their authors, as the
anyone who dares to touch or even visit

. sink. 115- niócn cm Snnjifiy (Urnhií River)

similar curiosities.

Thus, we conclude this chapter referring to the Urubu River, which has a lot to do with
still precious to be studied and investigated.

After a few years passed and this work remained unpublished, behold, if we
there is a happy coincidence, brought about by the enormous flood of 1926, a phenomenon th

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 123

has been operating in the Amazon region every 10 years, allowing us taking an excursion to elTeito, not only here, but also on the Ljatumá and Jatapií rivers, In fact, the difference in water level of 4 to 6 meters brought to the light of day a considerable number of truly surprising and beautiful inscriptions, not only from an artistic point of view, but also ethical, as attesting to the solution of our great prehistoric American problem and particularly that of Brazil, whose issue has worried us so much.

Epigraphy is the supreme element that, as in Assyria and Egypt, resolved and revealed astonishing records of ages lost in the night of time.

In front of these colossal blocks of stone, engraved as if for eternity, which we reproduce with patience, the copies that we now offer to scientists, and that irrefutable proof of our past will be established once and for all.

So large are these specimens, as it is difficult to remove most of them, and erase the indelible system of the writing carved in them, revealing the beginning of our distant secular past, which had been ignored.

There are, in fact, several historical points, which refer to the busy life and calamitations of the Greeks, who, under a very different aspect than victors of Troy, continued to be persecuted here and there by the gods or perished in their pilgrimages

or found, when entering their homes, usurpation, adultery and murder, in the words of Cantú. And even tells us:

« We will continue in this narrative saying that the Trojan war, that is, the last movement of the Pelasgian race, shook all the kingdoms of Asia Minor and Greece; from here the changes of dynasties, the emigrations, the colonies, whose vicissitudes the historian continues at great cost, so great is the shortage of documents.”

.... Of the Primitive truths, the orphic hymns provide proof that, in origin, Greece professed the unity of God: "Jupiter was the first and last, the head and the tail; From him all things came. Jupiter was an immortal man and virgin; Jupiter carried the flame of fire, the origin of the sea; Jupiter is the sun and the moon; Jupiter is king of the things. And he is a force, a god, the great principle of everything that exists; with him a perfect whole that encompasses all beings, fire, water, earth, air, night, day and Metempsychosis, first creator, and love is attractive.

All these beings are included in the immense body of Jupiter. The same Orphic, that is, The oldest poets sang: Nature, divine mother, universal, mother in so many ways but celestial, venerable, sovereignly creative spirit, indomitable queen who gives everything but, you rule everything, you shine everywhere, omnipotent, adored in eternity, divinity superior to any other, indestructible, firstborn, most ancient. . . with- give everyone, the only incommunicable, mother of yourself because you have no mother, be-

manly strength you produce everything, you know everything, you give everything; creator and fruitful of everything that grows, destroyer of everything that is seasoned, father, mother, mentor and supporter of all things. »

« The Greeks lost sight of this cult of nature, neighboring pantheism. This Jupiter, considered in all primitive corners as the lord of heaven and earth, father of gods and mortals, source of life, order and justice, becomes a name appellativo; this is why there were such a large number of them in Greece; Varrao arrived count 300, in Italy; the qualities are personified, and the fables become more complicated more and more. However, we know nothing or little about Pelasgic, symbolic and theoretical logic that presided over the first developments of Greek civilization; because in time of the separation between priesthood and poetry it only survived in the mysteries and in t

Pig. 117 – Inscription in the place called Nebo (Urubú River – Amazonas)

IOI 'OAOI 'Aí, I AOI ÀBLOZ BLOE BIAE _ vILÁl AØPOA IT E

AIA -Ml AZ -M IÕI 'OrOE! IOOZ! EØBAPOE!

COURAGE 1

OF THE WAY OF ASIA (MINOR) POOR OR WHO MAKES LIFE

UNSUPPORTABLE TO HUMANITY IN VIOLENCE I

GODDESS VENUS, GOD JUPITER, GODDESSES, GODS SO CONSIDERABLE 1 SAFE AND SAFE

LET THEM SHAKE WITH IMPETOL

mythos, whose meaning has been lost; until Homer and Hesiod, who refer to some fragments of them, they don't seem to understand them yet. ..»

«... The Homeric deities are local, of tribe, like anything else in Greece; the immortality of the gods is nothing more than a life much longer than than ours; They can communicate it to the mortals, but they could not save them from the c

created by Destiny, a power superior to theirs, against which they fight endlessly. Your agility, a gigantic corpulence, a more resounding voice, a more noble bearing, distinguish them from men. »

These brief quotations give us very striking opportunities to draw conclusions about the s of Jupiter, father of the gods and mortals, sung in vibrant hymns, in the sonorous Orplieu's lyra, as in prose, indelibly engraved in these singular monuments

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

125

epigraphics, executed by their fervent and faithful venerators, supported by this vast part of the region then called Iliad – and amidst the controversies of the powerful – Destiny Venus is, like Jupiter, the goddess par excellence, invoked in affliction and massacres, from which, however, they considered themselves safe and sound by their gods.

It is now a question of methodical and visual observation. This memorable archive is at the mercy of science; It is before him that one must argue, discuss and resolve the Americanist blemish, in which Amazonas will play a valuable part, in parallel to ingenious inscriptions from Central America.

COMPLACENT JUPITER TAO
GREAT PROVIDED, SHELTER
AFTER A LONG EXPECTATION *

SO CONSIDERABLE TO THE POWER OF
LIFE * THE MAGIC ROD OF THE GOD OF

ACTION OF WRITING SATYRAS OR
TENACIOUS AUTHOR OF SATYRIC POEMS IS
MUCOSITY ANY # NO SCREAMING, NO
PENA, WHOSE DEATH IS NOT CRIED, BEHOLD
HERE IS THE CHARACTERISTIC FORM OF THE POEM
LAST SATYRIC.

Fig. 118 – Registration in place
called Nebo (Vrubú River –
Amazon)

WHO SAVES LIFE IS JUPI-
HAVE GOD AND GODDESSES IN HUMA-
NITY IN TENAZE PAIN, MISERY
SO HANDSOME OF THE ROCKET!
WOE IS ME 1

#

EARTH THAT INFLAMES WITH
LOVE AT FIRST SIGHT, GOD
JUPITER TO THE WEST QUIZ
GIVE FORCE AS A REWARD
TO HUMANITY FIRM TO THE
GODS AND GODDESSES.

eiortoor
&'òttr.ió l
íti Ár B' os
ox 3 i: otaqe
"HELLO -'0roBOC.
pray roí *

i- EPa

■r-'»AEPD. TÇJT

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A 00H T r
AB0Hroí

It is these fugitives from Asia Minor who reveal to us, in their insertions:

ptions, which Jupiter compensated, by his supreme divine power, to humani- ^ (or

of embarrassment and violent agitation of the soul, of which she was a victim, with zoaa i
lands in the Occidenle that inject love at first sight, just like that, shelter
and livelihood jarto. This divine compensation was reciprocal to the faithfulness of this
people to their mythological deoses, a faction of the great emigration.

The valuable support now included in this as in other chapters will give a pleasant opport
from every point of view.

Having already provided the most detailed system of interpretation to the inscriptions,
previous tions, we now adopt a more simplified one, determining, with the
letters from modern Greek, the ancient one, which constitutes the set in the linear and fi

examples with which we now gladly augment our work.

Not wanting to finally move away completely from the construction of phrascs compatible with ancient Greek, we give approximately in our interpretations harmonious features unique, as possible, to our language, without completely distorting that system which reveals the philological character of time.

We could benefit greatly from several inscriptions published as epigraphs, occasionally found in our country, as well as in various regions, if it had not the erroneous copy or bad photograph, which completely distorts the meaning of such valuable monuments, which would be of interest in the epigraphic and even prehistoric order. On the other hand, over time, however, the need will demonstrate the convenience of defining them well, for the archaeological science.

Fi#, 119- Insctipçãõ lut hm sir f/cr/ o mimtdtà Neho (Rfo Utuhú ÁmMcohêt)

'6IÓEGIOI oior Pl0fÜ0IÇri0r Ifli Air #: by or.ór

ui a i' *AfAr a Eíor eiAC vtòoi eior BiAtMOCfioociióoi-íí óo>: -tiór üiót-ot oj'"

BIOL biOC íOTIAPOL aOA » y0 E lâloJTTOA0t UM Ou VTX Plt | A PA,M 0r ■ QZ0t ü00L ^

í-i ioc 'Bioj ipic *ti oot íiróoE róoc/ró ol a,or

I SAW IN THE PRODIGIOUS JUPITER SO CONSIDERABLE THE LIFE OF HUMANITY
QLK DID I SURVIVE? ! # GOD JUPITER GODDESS VENUS, PARTICULAR GODS AND GODDESSES,
MAKE IT LEAD, GUIDE HUMANITY WITH SAFE AND SAFE POWER OF LIVING
OF CONSTRAINT AND VIOLENT AGITATION OF THE SOUL! # SAFE AND SAFE!

SAFE AND SAFE! BY GOD JUPITER! THE LIFE OF HUMANITY IS SO CONSIDERABLE! # WHAT
SHAKE IT LONG-LASTINGLY. * EQUIPPED AT ONE EXPENSE
PERSON OF A SPECIAL TEMPERAMENT, CONSIDERABLE COMMO-DOWN,

SAFE AND SAFE BY JUPITER GOD OF HAPPY FORTUNE LIFE 1
SAFE AND SAFE, SAFE AND SAFE I SAFE AND SAFE 1

Fig. 120 – Registration in the unknown place Ncbo (Riu Urubu – Atnnzunaa)

3i'oi roói *r MAEfi00Poz qiai Biortfiui a>ox-uiae aopcôte. Biciroor eioroz eioz-
r EIA (AO CtPCUl0) 6 • Of «l 'Ó1L *0l pl 90 L . ZOQAP0I l OUA1 *: 7! i 0I 0Ú\r tOBAPÕ: fOE
■TÓ0l take\n\ . I. 6101 l iCT |í/> A 0-, 'OXQI Di0l H)A . Z00l it AlCC<CÓ0I. It ül0lMÓ0I 1
3rot ooi fiio; . ua sioittoí b>oi up*u *biotoi õiôth 8)'ai--oai ou qioi aioTc^íí bio.
tixoi t Bioi QAyõ i -0' QTor xoiioi m «roí õohqo; auioe bioz
OZOC Dior A 10 lvl» 0 Z BIAZ

VIVF.R. HEALTHY AND GOES OUT WITH STRENGTH ON THE GREAT POWERFUL JOURNEY OF LIFE WITH
GOD JUPITER AND GODDESS VF.SUS * WHO SAVES LIFE, WHO LACKS A WAY OF LIFE.

GOODS. FORTUNE OR LIVELIHOOD (IN THE CIRCLE) AND* IUPITER, GOD
SO ADMIUABLE OF HUMANITY \$ VIOLENT, VAID. LAST ARROGANT GOD.

ALTIVO. E- MAGESTOUSLY UNDER THIS CHARACTERISTIC FEATURE OF BOLD
AND SARCASM FROM THE SATYRIC POEM OF THE PIG GOD F. THE TENACIOUS MEANS OF SUBSIDENCE #
SAFE AND SAFE THE FORCE OF JUPITER! SAFE AND SAFE THE FORCE OF JUPITER f

SAFE AND SAFE BY THE FORCE OF JUPITER!

JUPITER IS THE ONE WHO SAVES LIFE

YES. THOSE WHO SAVE LIVES, THOSE WHO LACK A WAY OF LIFE, GOODS. FORTUNE.
THE DF WAY OF LIVING, POWER, WHO PROTECTS THE TRAVELER. CIVILIZATION. THE SE
SUSTAIN. VITALITY. OF VIOLENT DEATH, WHO PRESIDES EXISTENCE.
STRENGTH, FAIR, EQUITABLE. DEFENDER OF THE POOR INDIGENT LIFE IÃO
CONSIDERABLE OF HUMANITY, fc JUPITER. MIGHTY GOD

Fig. 121 – Registration in Snngaun (Urubú River – Amazonas)

OZ0t-MlOI lEAHNÍH, 6IOX AT 0p0Al TEM IAL

HOW GREAT GOD JUPITER AND GODDESS MOON AND LIVE WITH VENUS GODDESS

128

INSCRIPTIONS AND TRADITIONS OF PREWSTORIC AMERICA BY BERNARDO RAMOS

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'l A IOE

LAST GOD THE SQttoS

GENRE OR STYLE

LASCIENT, WHO HAS NOTHING

* POWER AND

SATYRIC© POEM BY

PARTICULAR

Eig> 122 Registration cni SflttgHua – Bto Vrubtt – ÂmmMúaaS

-ii\6z

At 6 t

■ or or

■rr 1 Á %

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Y II Ó t

Fijf, 123 – Itoscripç&a rm Swignuft — Riu Uruhú – Anincotms

GOD LUPlter SO BIG AND SIMILAR TO GODDESS VENUS

INSCRIPTIONS F. TRADITIONS OF PRFIISTORICAL AMERICA BY HERNARDO RAMOS

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íu Aor
there or
make fun of

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LOBOL

11

II

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si 61
BIAS
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SOBAS

toBor
sfAA0S

Vi/i. 124 — Registration in Sangaua — Urubu River — Amazonas

FRIEND

FROM THE

PUJANCE,

FRIEND

DO

TO LIVE

LURST

SUCH

SOBOS!
STRENGTH AND

nerve!

GOD

OF POWER,
GOD
LASCIENT,
SOBOS
PORK

+ si 6 z
ozoz

BIOS z oos
-fs I Á s

4-

A <(> POA I-

Fig. 126 – Registration in San/iatta – Ucubú River Amazonas

GOD SO BIG THAT HE SAVES LIFE £ JUPITER AND GODDESS VENUS

0

STRENGTH, NERVE. GOD
LUST, LUXURY
RIOUS, IMPETUOUS
EXTRAORDINARY
NO LIVING PIG AND
IN THE POWER OF SIN-
GULAR OF THE POEM
S AT Y RICH,
CONDITION THAT THE
SAVE TO EXIS-
TENCIA

F//Í. í?7 - inxcripço tf/i SatifHut, - Rj Q Umbú - Amítt0tin*

131

Fíji 128 – inserted in SunjtauM – Rio 1'rubú Amaxonwt

BłAI.Bi0t, ai0Z–VII ÓL 0K0Li0Z0Z A ł0E.ir 'iA.0I

hey, bi'ai

POWER OF LIFE, JUPITER FIRM GOD, ADMIRABLE JUPITER! PARTICULAR STRENGTH
OF A POWERFUL LIFE!

Fia, ł2y * – ImteripçSo in S(tngn<m – Rio Urubú — Am&ianns

7ł|'oi AI0I ''IłAr ZETAHH B í 0 2L BÍAXL

GOD JUPITER, GODDESS MOON, LIFE AND POWER!

132

Fig. 130 – Similar to the other one in Sangaua – Amazonas

AOAOI ftOA i XOI eiOI BA AINON I iól“BlAt lT tLE PlI I Ór AO Al X OT Xior INAIÓÇ.
NAOIxATA 105 NONTÊI HMETEP0i: AOX Oz. HXH. ; -EiOI Aíó.rmór AlOZVZlót '

A • 0 tv 1 1 Ó t Aldr * HAI0Í AlÓriliAl A <fPO Al TE, ■

(I the circle) treacherous, long-lasting and subsistence, OII!

DESTINY! GOD (center) OF POWER AND STRENGTH IN DEMAZIA, PROJECTS FAR AWAY
YOUR SHADOW IN ORDER TO BE STRONG, POWERFUL OR HAVE THE STRENGTH OF THE GODS
HELLS, OUR SQUAD OR FLOTILLA, IN THE FURY OF THE WIND, COMBAT AND DAMAGE
CROWD ! (2nd circle) GOD JUPITER! GOD JUPITER! GOD JUPITER!

(3rd circle) SUN, JUPITER AND GODDESS VENUS!

AAht OXAIXOI IMITES UÇX t0t QX ANTlX 0f |IOT
OXAIXOX AAht HXH A<}>IXAPafOX 0<|>E-!10TE»

CONGREGADA ASAFAMA A PEDRA OF GUARANTEES CONCERNING THE
EQUAL AND UNITED CROWD OF THE PEOPLE IN ONE BODY AND WORD THAT TOUCHES THE

HEART IN END

133

Fi/i. 132 – Registration in Sattgatta – Rio Urttbú – Amazonas

<J)lAOí loBAP0í 0IAL Bl OI iOBAAOI TOÍOL IOE0I
<P»AOL IÍaAOL

ARROGANT FRIEND [>THE POWER AND LAST LIFE, SUCH SOBOS! PIG FRIEND

– Registration in Sangaua

–■ Urnbú River

– Amazon

OIXíON IOP0I

i APxo^Aror.

01 X 01 'l&i0Z

•PO 0 h ma roí
BÍOI "O^OE.OIiAÍ
ZOPCII0 I hi
? SAM 0 PIAI
AOX0I
'AP AH 1
(POAN no.
IAIOZ *AAÍI–AÁX
'AAfl–AALTOr
* AAiAAA0I
AOX0I 'IAIOL
IZOZ ZOA0Z
\$QANQ "OAE.OA0I

Fig. 133

LITTLE AMPIIORA, URNA CINERARIA, SARCOPHAGO, DAMPHORA SPECIES,
SPECIALLY SOUP, DRINK, MEDICINES, ETC. IN SUCH GREAT CONDITION. EXEQUIAS,
FUNERALS. MANUFACTURER OF COFFIN, SKIFF, TOMB, TYPE OF VASE FOR
TO DRINK. JUDGMENT OPINION WITH PRINCIPLES AND AUTHORITY.

PREVENT, ANTICIPATE THE CONDITIONS OF TORCHES, TORCHES, TORCHES, MEAL,
ARTISTICALLY WORKED AND ORNATE FEAST. JUDGMENT
AND EQUAL CONDITIONS IN COMPACT MASS. PREVENT, HERE IS THE SYSTEM

Fig. 135 A – Block with inscription found in the Urubú River, near the mouth of the Sangay of the Instituto Geográfico e Histórico do Amazonas, whose inscription we now interpret

0 – j*6i0ZZ00I. p oet .

Bi o 1 f ó hi í *' c –

, . J.

.0r^N . | f~7 j Bí0 í E ! A means of subsistence

and í0TEIa) R.BI0TCVC0

who saves

life.

t

*

/0 o

there

I

1

r Bios,

'co-yj

A 1 0 1

B1 HI,

humanity,

B 1 AI

jt fPSTÜfí

society, civili-

/

zation, etc.

I

Bi 0 TH, life, type of life, way of living, eíc.

INTERPRETATION

ül AI

strength

'pu-

;hip,

etc.

BI 0II 6 0 i bioteía+i lól AI Ó I Bl 0I

BI AI BIOTH

WHO SAVES THE LIFE, LIVESTOCK OR WAY OF LIVING OF HUMANITY

WITH POWER IS GOD JUPITER

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

+ B 1 0T0ZX0U oz Poel. who pre-
side of existence.

% RR Bioto<; / <tx o Jtico .

To simplify interpretation, we highlight
the periods.

[I00I safe and sound,
on } ^^60c^-0) Ai0z gen.de zcirç,

-S j D ,07 ^' PITEI?

200'" AIOX BIOS I ° *

SUMMARY:

*B) 0T 0IX0II0I m \ 'Z Ó0 L Al Ól B Í0L

QUKM PRESIDES THE EXISTENCE OF SAFE AND SAFE HUMANITY K JUPITER

I^00X^,A l-Booxr.t, *

7 / \ Poel, ox slaughter, large

0 00XTAIIA

sacrifice, etc.

D n gM

0I0L

'051 Hello

0 w ,, 0 y

0H0I

^~how big, etc.

Hi I Hi. holy, just, according to righteousness, pure, innocent,
etc.

Q ^ ge/í. by Zivc,. JUPITER.

C , ^)V IiQl IdkceéL p. or fò) i god.

0 uu ióloj ya 1 oL' ida - live, humanity, etc.

XI oz BIOL\

0201 021 0I o'0I vHOI B<0I

,c?j

HOW GREAT, HOLY AND FAIR IS JUPITER, GOD OF HUMANITY

INSCRIPTIONS AND TRADITIONS OF AMERICA PREL IISIORICA BY BERNARDO RAMOS

137

j A/oJ °J oJ

I Al hi 02.01.

Al 02. – JUPITER,
0IOZL so big
how considerable, etc.

JUPITER IS SO BIG, AS CONSIDERABLE!

I V' \ ^

I ^ i OL OH AI 01 OL

A l 0 I. JUPITER, etc.

051 IAL rite, divine justice, etc.

BIO 21 v *da, humanity, civilization, etc.

Al6z '0IIAI BÍOI

JUPITER IS THE DIVINE JUSTICE OF HUMANITY

is == ^tC0vA^)

BI AI H0I Hi

I 6' there
j 11 al
j "Oh OH

, strength strength,
, God.

, JUPITER.

/^< A§T0 ^0X<>3 Q>0)SPi q /

0X01*0101 Bi0X

B'AI ÍÍÓL Aioi ovól 020 2: 6 '01

STRENGTH AND POWER OF GOD JUPITER IS TENAZE, FIRM AND AS BIG AS
CONSIDERABLE TO HUMANITY

ÍV- 0 1 X0 í

Oh hi xoi

13K

INSCRIPTIONS AND FRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

the

7. < Ò 1 Bi0íI00I B'0
Al Ól 0*01 LI Ò I Bi0I^00í Bi0I

TENACIOUS JUPITER K PIRME GOD IS THE ONE WHO SAVES THE LIFE OF HUMANITY

#

B*HELLO

t^-o/

AI0Z

-ll ioi

BI0S- "0 21 o 51

A l 0 L

GOD OF HUMANITY AS BIG AS JUPITER IS CONSIDERABLE!

#

cno i_

THE

B i 0T0T

♦Bl0T0S.', life, existence, way or means
of living, etc.

0I0 I. as large as considerable, etc.

■ SJ0T0l^Hol 0-

LIFE OR WAY OF LIVING SO BIG

I

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 13!)

hey . 0%.

•'C^XErr

.Ai 0

BIOS 21 0 0 21 who sa] V an

'going, etc*

AI05L JUPITER

;^ioi GOD

I do it big, etc.

OIO Z_

Al 0 21

Pod. divine cxcellenle,
admirable, he.

*B\OZ.ZOO L. Al OE vT.lOZ 'Olo 2. OL

JUPITER IS THE ONE WHO SAVES LIFE, SO GREAT, EXCELLENT AND ADMIRABLE GOD

In the place where this remarkable stone was found there are many others with appearances of animals, mainly fish. Ouasi who remain con-
I remain submerged, and only with a large swell of the river do they become visible, but t
even for a short time only, without them being able to be easily studied or
smaller ones are transported.

One resource still remains to be implemented: visit them on the singular occasion of periodic ebb, which operates every ten to ten years, when the river drops, considering rably. This plyenomono occurs not only in this river, but also in the Jatapú and Uatuma, which unquestionably must have its precious epigraphic and archaeological reserves gics.

1

/

? i* 137 – Itisctipçüa cm S, Rny munda da Cará • Rfo Urubú – Amazoats

PiM 136 – IngCfipçüa cm S* Rhj? world of Cutá – h'in Ur ti ha – A nu<fQtia\$

loi 'OAor -Aii úoí *A6ior Bior biai «mi ó z Atózizióz

OTA0Z IAI0I IOBAP0I. IQU

courage! ON THE WAY TO ASIA MINOR POOR OR THAT MAKES LIFE unbearable
TO HUMANITY IN VIOLENCE1 GOD JUPITER AND GODS, PAIN, PAIN, PAIN WITH SENSE
FROPÍUG, LET IT BE Agitated With Impetus 1 COURAGE I FOLLOW ü

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THOSE WHO SAVE LIVES, THOSE WHO LACK A WAY OF LIVING OR SUBSISTENCE
JUPITER, SO GREAT GOD OF HUMANITY, IS THE ONE WHO SAVES LIVES!

GODDESS, GOD,

LIFE, GODDESS,

WHO

SAVE LIFE,

FORT ONE,

MEANS OF

SUBSISTENCE,

POWER AND

LIFE AND GOD

JUPITER

Fig. 138 – Registration in S2o Raymundo do Cará – Rio Urubú – Amazonas

GOD JUPITER,

GODDESS AND

GOD JUPITER

Urtíbü River – AmnzortAs

TNSSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

14i

Pig. Jí? InficrtptçSo em S, Rttymumla rfo C'«fú – Rto Vruh ií – A ma tu >nns

AI0I,B101.01AE,*M 10 £ -\–È\ÁZ .IX0E *8101IGÜE AIÓI. A<í>P0AITE BIOI

JUPITER, LIFE, POWER GOD, GODDESS, EQUAL UNITED WHO SAVES LIFE. JUPITER!

VENUS 1 HUMANITY 1

Behold – 143 In\$Lripç&0 cm Bàrrcirinftx –

Utuhú River * Amaxonas

LIFE, STRENGTH, GOD, LIFE, STRENGTH,

god (center) so considerable
JUPITER (below) JUPITER !
JUPITER!

Fiji. 144 – JnicripçMo with Bmrrci
river there

* 'lirs A1AN
strong, too much!

144

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BIOI II0I
ITIÓI AIÓI,

EQUAL LIFE AND
UNITED TO
GOD JUPITER

Fi/l. 14S - Registration in fínrrcirinba - Rio Urubu - Amzon&s

OH O I
BIOI id HI
BIOI TE PH I

JUPITER, QUEAM
SAVES LIVES AND
THERE'S A MIDDLE MISSING

TO LIVE

Fig. 146 – Inscription in finrreirinlm – Rio Urubú – Amzonns

■>'£ lól BÍ hi

GOD OF SUBSISTENCE

Fi/t. ÍJ? – InfçripçMo

+511 HI

B í OZ

'IAA POI *

DEUSI

LIFE

JOY I

cm Bnrreitinhn – Rio Urubü – Amnzonfís

Fig, 143 – IncrifiçSo cm ftnrr&irhiha. –Rio Urubú – » Amnxantns

INSCRIPTIONS R TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

145

SIGI
BÍ AZ
-I- I' Ó £

AiQI

tí í CI ' i AAPQX

LIFE AND POWER
GIVE GOD
JUPITER
AND LIVING
HAPPY

1'i/s. 140 – Raw inscription Darrcirinha – Urirbú River – Amazonas

There are several specimens of the following genus in this location, this being used for a slight demonstration. It's a shame that, being curious, time has made us disappo- create artistic linens from these interesting engravings, as they are mostly by figurative art only.

I&fí ^ laitripção cm Santa CruM da Atiituhú – Rio fJrwbà – Ainttroti.v*

INTERESTING BLOCK OF SIX ALLIGATORS, IN WHICH THEY ARE OFTEN SUMMARY
THE WORDS REPEATED: II I IOI, BLOI. BlAl, OXO*, ETC* STRENGTH,
UNIATE, LIVING, POWERFUL, TENACIOUS, FIRM, ETC.

10

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY ÍIERNARDO RAMOS

Fig. 151 – Registration in San tu Cruz do Animbá – Urubú River – Amazonas m

•r-riòv AlOI B IA>- 8IAY BI OT aÍa iZ 101 OA0Z 'AIIA0I
a 61 OX 8 í 0 f Bi Ai. >IiOI AiÓz'-Zf0Z OTA0I IOBaPOZ.
I0i. Bi0i

' I

•Xl0f 0IOI BI 021 . 3 1 0 Z , Al0Z IZ BiAT

GOD JUPITER, POWER, SUPERIORITY, LIFE AND STRENGTH! JUPITER,
courage!

ON THE WAY TO ASIA, POOR OR THAT MAKES LIFE UNSUPPORTABLE a'
HUMANITY IN VIOLENCE OR MASSACRE!

GOD JUPITER! GODS! PAIN, PAIN! DO! LET THEM SHAKE WITH IMPETUS,
COURAGE!

WHO SAVES LIFE, WHO PROVIDES WAY OF LIVING OR MEANS OF
SUBSISTENCE

IT IS GOD JUPITER, SO ADMIRABLE OF HUMANITY!
HUMANITY!

JUPITER!

STRENGTH AND POWER!

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

147

PÍ*- 1S2 - inscription in Stííitii Cruz do Aiiitnhá fíjtt Urubú AmmMQatt*

BIA_t Bl'oi BIAÍ 'ØX0l A0XEIA A0X0I ' ITT IAI0í{?rHI

POWER OF LIFE, TENACIOUS POWER. PLACE OF BIRTH, BIRTH
SKILL IN A PARTICULAR WAY

tt 1 o I

Bí0LZQQT

Bi OÍLTEPKI
SI ILO E A
B l OTTOI

GOD WHO SAVES
LIFE, WHO IS MISSING
WAY OF LIVING OR
SUBSISTENCE MELO
AND GOODS IN FORTUNE

Ttg Ji? – Insctiftçia em Sntun Cru* t/o Au/raW” Ria Urubú ÀmMtotia*

Fi/t. 154 – Registration at Miratubn – Mouth of the Oruhu River, close to Silves – Amazon

e?oT n nor+nôt rooAAot cooot iiaaoi iaiot o*or

• i imooruooot oionnot coooc o«ot u oiot
iogoi UAAor 'lAiot 10901 u cicr+TiÓL loeor

IODAI, to00ot IODAI ICQAAOI TOH«Ót BIOE ZO.
QOE . Al ot IIOE *0X01 IE * AAIA EIAAOE I080I

AIÔE Bior JL BlAL AriOE ZErfoEOI IE1-EIÓE
BÍAE EIAAOE EOBOEM-EIÓE EOBAE IEJE.IE BIOE.
AIÓE AriO -I-EIÓE AIE BIOE OA0II0IOE BIOE.
-'•EIÓE Al A *OXOE BIOE

LIFE AND VIGOR EQUAL TO DF.OS BACCHANTE SOBOS. SINGULAR SATYP.AE LIVE FROM
NERVE F STRENGTH. SAVE AND SUBSIST THE LIFE OF THE GOD SOBOS. LIFE OF FORCE fc LIVING FROM
SOBOS WITH THE POEM SATYR1C0 SINGULAR NERVE IS THE LIFE OF THE GOD SOBOS THE
BACCHANTE. LAST AND BACCHANTE SOBOS AND HIS LIFE.

JUPITER. EQUITABLE. RETAIN THE STRENGTH OF THE PEOPLE'S ASSEM. AND POEMS
SOBOS SATYRICS. JUPITER. HUMANITY. STRENGTH, POWER, HOLY OR PURE. AUGUSTO
AND VENERABLE! JUPITER SO BIG. EMINENT AND STRONG GOD! POWER OF
SATYRIC POEM BY SOBOS LAST GOD t STRENGTH. NERVE AND DF WAY OF LIVING
JUPITER, AUGUSTUS. VENERABLE TWICE GOD OF HUMANITY. WHAT
TRADE THE WAY TO CIVILISATION.

GOD IUPITER IS FIRM TO* HUMANITY!

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Fi/í. 155-Inscription in Miratuha -Fox <to Rio Untbti, proximn,1 Silves - Atnmonns

II OBPIMOI II BIOI BÍAI BIOI 11,11,11

STRENGTH, VIGOR, STRONG, AGIL, COURAGEOUS IN LIVING VIOLENT CONDITION
OF STRENGTH, VIGOR AND NERVE

We did not achieve the brilliant purpose that moved Reverend Father Constantino
in 1876, as he left it carved, rendering two sections of the following inscription unusab
one of the most important in our epigraphic series. S6 a lot of naivety or ignorance!

A/\s>

m

Jí b A/]

t&f V

yfS/*

I \/&(*\

* i\ l ° \$

)f*

Ftg- J5G - hiKcription cm M ir* tuba - Photo Rio Uruhú, next to Sth cj - ,\m**on*3

EQUITABLE JUPITER, RETAINS THE STRENGTH OF THE ASSEMBLKA OR PEOPLE AND OF THE SATYRIC POEM
RACCHANTE DE SOBOS, WHICH HAS ORIGINAL CHARACTER
INSTITUTE TWICE GOD OF HUMANITY. ONLY JUPITER IN POWER AND
STRENGTH, THE HOLY, PURE, AUGUST AND VENERABLE!

JUPITER, HUMANITY, STRENGTH, VIGOR, FORTUNE AND POWER!

HOLY, AUGUSTUS, TWICE JUPITER OF HUMANITY, THE GOD HIMSELF OF HUMANITY
STRENGTH AND VIGOR, WHICH RETAINS LIFE 1

UNDER THE LAST AND BACCHANT GOD OF THE SATYRIC POEM THAT HAS A CHARACTER
LAST SINGULAR FROM THE LIFE OF SOBOS BACCHANTE

THROUGH THE STRENGTH, VIGOR AND POWER OF HERCULES OF JUPITER!

GOD, LIFE AND EQUAL VIGOR 1

LIFE, STRENGTH, POWER AND VIOLENCE IN PARTICULAR TENACIOUS, FIRM IN LIVING
FIRM AND TENACIOUS, FIRM AND TENACIOUS, FIRM AND TENACIOUS

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

151

JUPITER

POWER

SUMMARY

LIFE AND

CONTAINS

FEEL REGISTRATION

NUT, VIGOR, P.TC

GOD JUPITER

POWER

STRENGTH-VIGOR

Fi/t. 158 – registered in Miratubn – Foz do Rio Urubú, near

LET'S GO 1 COURAGE!

FORCE 1 FORCE I

Fig. 159 Registration in Miru tttb;i – • Foz do Rio Urubu, near

– Am&xonus

The niãzonus

INSCRIPTIONS AND TRADITIONS OF AMERICA PREL USTORICA BY BERNARDO RAMOS

r"íí. ÍWÍ Iiixrtiftiçila crn Mir.ttnfm ■ •Fă* tirt Laugh> Ufiihtt pt0Xitno lt SiltCS – Atu

LIFE AND VIGOR EQUAL TO 1)0 GOD BACCI WHEEL AND THE SATYRIC POEM

SINGULAR,

SUBSISTENCE OF STRENGTH AND NERVE THAT SAVES LIVING FROM THE BACCIJANT GOD

LAST K

LIFE AND VIGOR EQUAL TO THE LAST GOD SOBOS AND SATYRA. SINGULAR
SUBSISTKNCJA OF FORÇAÍ SÃO AND SAI.VO VIVER DE SOBOS!

JUPITER. STRENGTH, VIGOR! HUMANITY, POWER; HOLY, PURE AND AUGUST

God!

153

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'!'X i ÓS.-JZ IOX-M I OL

GOD, GOD, GOD

AI Ól, AIA 1, II, II

JUPITER, GODDESS, STRENGTH,
VIGOR, FTC.

WORDS MANY TIMES
REPEATED, AS THEY FIND
SHOWN IN THE FIGURE

7 * 7 / 2 . 161 – Jnscripçã in Miratuba, near Silves – Atuaxnnas

BI Oí 'OXOi BIOI

t •

I l BIOZ. BIAI

*

yii me me biai

r

AIOL

TENAZE LIFE, STRONG LIFE
POWERFUL, HAPPY, LUCKY LIFE
IT IS WITH THE POWER OF JUPITER

Fig. 162 – Registration in Xfimtuha – Fox on the River LTubú, near Sihcs – Ammnas

L54

INSCRIPTIONS TRADITIONS OF PREHISTICAL AMERICA BY BERNARDO RAMOS

101 , 101 , I © MA ,

I i, ti, '

IOMA

I Z. , IS..

LET'S GO! COME ON I COURAGE,
STRENGTH, VIGOR, COURAGE, FORCE
STRENGTH I

■ soí li ot , i r. ot fc

EQUAL UNITED, SIMILAR UNITED

Fjj?; 164 – Registration&

cm SI ira t ub» t ptximo a \$JlIrÇ\$ – Amazonas

Fifi, í 66 – lAMérip^to cm Pnrattá

fH0Li00f

üi0T 0 í 0 *

T0I. BI0l.

T ti A ' SÍ0ITi-

V0l + LtQl

A\QZ ror

SOUND 00!

dc Siívcx –A mazori as

WHO SAVES LIFE
IT'S JUPITER

GOODS, FORTUNE, MEANS
SUBSISTENCE,
VITALITY, GOD
TUPITER K TRUE-
MIND DEFENDER

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Fi/í. Wfr- InacripCma 4o Parmná 4c Sihcx - A ningourns

* • f

NHTON Al A AOAUOIXIOL «lOZ 0IO£ , AINONyIiOZ
"OIOL E3 l A Z. AiINoll AWrOI BiOl

YES BY JUPITER, WHOEVER PROJECTS HIS SHADOW AWAY, GOD OF
HUMANITY. DESTINY GOD SO CONSIDERABLE OF THE POWER OF THOSE WHO SHAKE
SURPRISINGLY BETRAYAL IN LIFE

End. 167 - tnacripçeo 4r> Purina 4 k Silves -

í3iQL'Ml OL AtJjPOAlTEE II BI AL

bÍoi-miós: AiómiÀi a^poaite h bi at

LIFE OF THE GOD JUPITER AND THE GODDESS VENUS, TWIST AND POWER I
LIFE OF THE GOD JUPITER AND THE GODDESS VENUS, STRENGTH AND POWER\

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

£0 AIX 01X101

Al Hi

WHO DESIGNS
AWAY FROM YOUR SHADOW

IT'S JUPITER,

GOD OF HUMANITY
DESTINY GOD SO
CONSIDERABLE
OF POWER
WHO SHAKES
SURPREHENDENTEMKNTR A
BETRAYAL IN LIFE

0 7 01

roí

Fiâ> – Enramí's description «fr Sr/Ws – AroMjppnMS

PRIVATE VrDA
IN DISSERTATION OF TÃO
HANDSOME JUPITER
SPECIAL DISSERTATION
OF LIVING AND POWER
SO CONSI-
DERABLE JUPITER

Eig İÜ.İ – IttäcrípÇMa do Lítnr/rl rfe IlJXpirnnfía – ArruttottüA

A0r 0L”0I0i
A í A

ao ro i

I Al AIT EP0r
BIOZ BIAI
"HELLO HELLO HELLO.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

157

Fig. Incorporation of the Coast of ItApirang*

8IOZ Bl AZ Al OZ AØPOAITE BIOT.I00 L

GOD, GODDESS, LIFE AND POWER, JUPITER, VENUS WHO SAVES LIFE.

Fig. 171

BIAE IAEA2

•uses.

POWER OF
TAO STYLE
SINGULAR

Fig, 173 – Inzeripção do Litoral de Itapiranga – Amnzonus

; zi

0

M

GOD

vL

1 0Y

GOD

THERE

JUPITER

THE

1A

JUPITER

A 1 A

JUPITER

1 HI

GOD

THE

1 HI

JUPITER

THE

1 OL

JUPITER

THE

1 HI

JUPITER

1 HI

GOD

go 1102: ii. \t_

tIOX. BI HI BI AI

STRENGTH AND EQUAL STRENGTH,
EQUAL FORCE, LIFE AND
SUCH ADMIRABLE POWER

Fia■ 174 – Registration of the Itapiranga Coast – Amaxoaas

Vig. 176 – Registration of the Itapiranga Coast – Amazonas

Fig. 176 Insertion of the Itapiranga Coast A maxonas

■' P 5J ÓI^IIOE ÒMDI AS0t líOE llo1 (FOX li A^f-Í í AE -íx 1 IAX

GOD, GOD, JUPITER, JUPITER, UNITED EQUALS, UNITED EQUALS, STRENGTH
JUPITER, GODDESS AND GODDESS

Fig. 178 – Registration of the Itapiranga Coast – Amazonas

•fClAÇ A 4) PO Al TE 'IA| OlvtlOr Al OI II BI OI B^AI

vie-ir oi oi *yu oi aòpoaite

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

PiM. 177 – Registration from the Uapiranga Coast – Aniaxaitas

A0r0i 1 At AI *OI OZ Vl00I Qi AT BIOZ Al AZ ACpPOAlTE

!*zióZ aioi"oroi aioi izoz izoz aía-?iioz^xiáf
A<J)P0òlTE BIAr Bíor

DISSERTATION IN ADMIRABLE STYLE AND SALUTE TO POWER AND LIVING FROM THE GODDESS
VENUS AND GOD JUPITER, THE SO EMINENT JUPITER
EQUALS, UNITED, JUPITER GOD AND GODDESS VENUS ARE THE POWER OF LIFE

GODDESS VENUS IN PARTICULAR, GOD JUPITER IN LIFE STRENGTH AND POWER. HAPPY
LUCKY WITH JUPITER AND GODDESS VENUS

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ji

I

LIFE OF SOBOS
NIGHTMARE DEMON,
CONDITION,
POWER AND STRENGTH!

Hg. 179 – Registration of the Itapiranga Coast – Amazonas

t

AI0!
aÍAl TA

LIFE, POWER

AND ADMIRABLE REGIMEM

Fig. 180 – Registration of the Coast of Itupirariga – Amazonas

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xi K _

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IX IX IX
'OX0X

STRENGTH, STRENGTH,
VIGOR, THAT
CONTAIN OR RETAIN

Fig. 181 – Registration of the Coast of Itapiranga – Amazonas

TNSCRIPTIONS AND GO ADDITIONS FROM PREHISTORICA AMERICA BY BERNARDO RAMOS

161

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Miriicilucrii (\pfro|M»lft): Oiilln from the Hienieios to the donscs f to the dofiiiiiclos.
merge and (otiiinmis

Since ancient times, the region encompassed around the
|ji | Arauato canal and the Ama ta RV lands, cut off in the flood by this and the
m ^nacs Cainamă, Santo Antonio, Uichituha or Avbu, <|uc sc communicate
with the Urubu River.

High gullies ranging from six to ten meters.

in the vase. fig. 184, con-

replace the margin
of this vast necropolis,
since a long time
ago continuously
collapse.

This particular

circumstance brings
in the broad daylight
portion of fragments
of mica wax, such as
the funeral urns, the
as well as the bones
as in that

region lived with disap-

appeared during the period

of centuries, customs in

that reveal a certain

■ | Fig. 184 - Necropolis (A)

logy to those of the

Necropolis, itself, does not encompass the entire coast, it is fixed at the point
bordering the lower end of the island of Benta, thus known, in an area of more than
of half a kilometer. Forest in movement, some houses with the planting of
coast, constitute the dark margin of Miracãuera, a stop marked by the lu-

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INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

gubernator of death. Before proceeding, it is appropriate to mention: "that the Phoenicians, According to history (1), they believed in a life, after death, analogous to earthly life, and, in his opinion, the tranquility of the souls of the deceased depended on the absolute dealing with the dead body; Therefore, they took great care in preserving the corpses, although they had not reached the perfection with which the Egyptians distinguished themselves in respect. In the act of depositing their corpses in the tombs opened in the rocks, they added complete tranquility."

((In clay sarcophagi, which must be from a remote period, it is seen that the

lid features a mask of the corpse, having in the ear to the inside; evident proof that the dead susceptible to « place at the address of the Phoenicians called it "eternal house very serious." that inspired anyone function, it's in curses in the sarcophagus of Eslimu time of the Ptolemies), against

corresponding to the head a hole that penetrates of the Phoenicians judge- listen to what was being said." (2) one dead, that the Phoenician, was considered sinful «The proof of terror fanaticism of the address which are written Nazar, king of Sidon (in any defiler of this species. For example: that "the sacred gods" if vindicated from this desecrator,

not leaving him or
 root nor fruit nor
 honor among those who live
 under the sun; what do you want
 say, that the culprit must
 be exterminated with everyone
 ascending and descending
 teeth. Another registration
 of the sarcophagus of iabnií, father of Eshmunazar says: "may the desecrator not have dis-
 ascendancy among the living under the sun, nor a place of rest among the souls of the depa
 functions". »

Fig. 185 – DC Head
 Sarcophagus in sewn earth.
 (Mtiseo do Lottvre)

Eift- 180 – Votive web n Tanjt,
 dc Cart bago

« We do not know for sure about the dangers that souls faced as a result of
 of the desecration of his rest; one should, with everything, fear that the troubled soul,
 then finding a hidden place to hide, he found himself in the same dangerous
 situation he had had due to the death of the body to which he belonged, at the head of whi
 a monstrous being, which was given the form of a lion, and which took possession of the so
 to pieces, if perhaps the dying man's friends did not chase away the broken spirit in time
 destroyer.)>

(1) History Un. ilc Onckcn. cit., pogs, 370 to 372. 374. 378. 379.

(2) Pnrn exact confrontation with the Mirncăucra uncles, offcreccmo» in Gguraa 187 to 190,
 following. Incidentally, we also reproduce a sarcophagus head. fig. 185, in terra cotta. f
 tl Aniritli, which is nothing less than the cover of an anthropoid sorcoplingo; cxislc cur
 cit., pg. h 295.

TtM1KM, ' a " »*«■ votive, fl Taiut Jc Curry, Aug, M» Uui Umwal de Gnchn, dt., d. 317,

INSCRIPTIONS li TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

165

«What we have just said can be seen from an inscription in barbaric Greek, open in the spulchral monument of a Phicnician called Antipater, a native of Ascalon and land in Athens.'

Fi/l. 190

Mirncăiiern funeral urns

« It is believed that we said that the Phoenicians, in addition to believing that the soul At the time of death, when he abandoned the corpse, he lived separated from it, they thoug

Fig. 192—Ceramic fragments from MiracSttcra

souls without a home were exposed to being exterminated by more powerful spirits; which leads us to suppose that these beliefs produced the conviction that the deities.

INSCRIPTIONS AND TRADITIONS OF AMERICA PREH/SIORICA BY LIERNARDO RAMOS

that could cause people's death, had, like evil spirits, the desire to take over human souls for fun, destroying them, and, consequently, that The most effective way to avoid resentment and appease the wrath of these deities was to make them human sacrifices. And this, of course, is why the Phoenicians sa- They preferably sacrificed new individuals, in the prime of life."

« There is also evidence that life after death was considered as analogous to earthly life, because they filled the dead with amulets (perhaps the same ones that the used in life) and many utensils, such as, for example, spoons, daggers, bottles of ointment, lamps, cups, clay figures of protective deities, etc. ...»

« Apparently, the Phoenicians – and other Semitic peoples – believed they were sufficient console the soul of their deceased, at funerals and during the time of mourning, with man- clear stations of pain, and give them means that were sufficient, in his opinion, to preserve their existence. »

« It seems otherwise, the pheni- cios also used, due to the lack of caves to bury their dead, others Jo- gares, such as, for example, certain rocks isolated and in such a way that they can be seen, certain trees or groups of trees. This custom and conviction that the soul of the deceased was searching on the surface of the earth near his corpse an address, whether inside the landmark, stone or stake that indicated the tomb, whether in rocks and trees immediately to Scylla, they probably gave origin of the belief that there were stones, cliffs trees in which spirits lived rites and even gods.'

« Traces of this belief, probably common in your origin of all Semitic peoples, in some Bedouin tribes, who consider sacrilege or profanity to take berries or touch trees that grow next to a tomb or near places where ancient they buried themselves dead. . .»

« Many, if not all Phoenician sanctuaries, have, in addition to stone pillars, erected at sacred points, a supply of miraculous stones, kept there as

jewels, and which served mainly as oracles, in which it was supposed that some something similar to a soul or a spirit, which is why they were called betei or bclxfl, which means "abode of God", or in the free translation of Philon de Bvblos, " animated stone »

<(In origin, this very ancient name, as can be seen from the description of the dream of Jacob and the stone of Bethel, designated the stones in whose vicinity the some divinity, and that they were considered to be the abodes of a divine force.'

T'ifí. 193 – Funeral urn

J

INSCR/PTIONS AND TRADITIONS OF AMERICA PREIIISTORICA EUR BERNARDO RAMOS

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The idea that an invisible being could live in a stone must have been born from ideas of the soul after the individual's death, which also explains the habit of anointing with olive oil special-looking stones, a custom that H is still preserved in the country of Sidon. The usefulness attributed by the Phicnici to the unturation of the stones is confirmed by the bottles of olive oil that were placed at the foot of the corpses in the tombs. On the lids of the sewn clay surcophagi, which are found train mainly near Tortosa, the figures that represent the deceased have a small glass with olive oil in your hand, and the same happens with a

human figure represented in the uni sarcophago phe-
stone pillar, found in Selinonte.»

« The Phoenicians also dedicated stones to
many of their gods, in fulfillment of the one
votive, and stone or stone pillars at certain
deities, in payment for the requested assistance. And avoid
tooth that there was a time when it was believed that these
stones were as useful to the deities as was
man the aid (beasts, belief that should have
originated from the idea that deities were spirits
rites that influenced the luck of the living. The belief that a particular deity
gave importance to the possession of a stone, it denotes a very poor idea about the quality

Fi/í. 194 – Hc ceramic fraction
Miracuar

of the gods; This belief must have dated from a time when spirits, and in particular
the souls of the deceased, were considered to cause desired changes in the

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108

INSCRIPTIONS AND TRADITIONS OF PRECOLUMBIAN AMERICA BY BERNARDO RAMOS

91 .

destination, and to whom the Itz'at'at' address was paid in a stone identical to the

they were placed on top of the scpulchres; lucky that the primitive meaning of landmarks natives must have been, as we said, stone fetishes.))

« This character of primitive and rudimentary religion was not preserved in the cult of all the Phoenician deities, because, evidently, mind, in ancient times a tradition that limited the offering of votive stones to certain deities.

Afterwards, habit made us forget the primitive meaning, if votive stones always served as offerings, as a result consequence of a vote made on matters individuals. »

« In the beginning, the shape of the stone was, certainly, indifferent; with the walk of Over time, different shapes were given to the stones, according to the divinity to which they were destined. ,.... , nothing. Melkart, the Baal of Trvo, pro-

+ JK ' ~ 1 riia rtwcwMi ' 1 197 l/r nude future laughed

<ic xtirncHucrn two pillars were placed instead of one, Mimc&uer*

probably because, in the temple dedicated to Melkart in Tyro, the pillars dedicated to this god was two. In other cases, a single stone was promised to two natural deities* rally because they both had the same place of worship.»

« Not far from the hill on which stood the neighborhood of Carthago called Byrsa, found are piled up in the form of walls, thousands of stones, with the upper end

triangular, dedicated to and to Adon-Baal-Hammon. from Africa, like, for example formerly were Cirta and have found many pecic, with inscriptions gods, but in order if Adon-Baal-Ham m on Tanil-Penc-Baal.)) tives were embedded indoor network of the uncle enclosure columnatas. » strips have no inscription, stone alone could was offered." has a dedication, cites the people who give them

'iPt.

Fi/i. 198 – l/r nu funcnrin dc Xtirncut/crn

Rabbat-Tan i t- Pene -Baal
In other northern Yogars
in pious, in places where
Ad heading to, also if
votive stones of this sta-
dedicated to the same
versa, that is, quoting
dwarfs of the goddess Rabbat-
« These stones you-
on the ground, placed in the ground
sacred temple or
« Many of these
where do you want to
fill in the order so that
«In the stones that
if, in addition to the deities,
suggest these stones

fulfillment of a vow. The formula is almost always the same; in your writing more complete says the following:

« To Rahbat-Tanit-Pcne-Baal and to Adon-el-Baal-Hammon, as he promised him
(the name of the ojjeriantc), son of (so and so), for having heard his supplication; that
!>emdigam. »

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

1 G0

Ri/t- 109 – Funeral urn r/c Miracfiúcra

« Sometimes the stone is expressly designated as a donation.»

((The work on these stones is rough and poorly finished, and everything shows that they were made in large quantities and promptly to receive registration from those who wanted to acquire and hear. . .»

Elucidated in this way, with minute accuracy and extreme analogy is the matter of that we have been dealing with, let's continue with it, deducing clear and positive conclusions.

With the collapse of the bars— remains of the necropolis, the ceramic fragments monkeys are thrown to the waterbed of the Amazon River, still achieving today specimens, of which some represent sitting down. 190 to 197, take it easy idea, while it is rarely obtained in— these ceramic asylums, of execution admirable, but deformed, in great partly due to the corrosive action of time.

Furthermore, the singularity that the residents sometimes surprised by the finding of these funeral urns, with terror, remove them with the river current, avoiding contact and conservation of such a dismal memory of ancestors, becoming Therefore, it is currently difficult to obtain these archaeological objects.

Surely 43 years ago, in the Paranaguá administration, the illustrious Botanist, of sincere Kind regards, Dr. Barbosa Rodrigues, visiting Miracauera, still reached precious

ceramic contingent, which collected from the Botanical Museum tannic from the Amazon, of which he was Director. Those valuable copies, with the extinction* of the aforementioned establishment and shipment to the Exhibition of United States of America (Chicago), disappeared completely waxed; but, for our happiness, they were some drawn and lithographed in volume IV, da — Ve/tosta — c described in II, work of official character of the then Province. With pleasure re—we produced some prints, as we started to summarize the chapter referring to the subject that now we get busy.

We will preserve the author's spelling as to Tupi names, adopted, perhaps without reason, from those of extinct race, whose dialect, being then ignored, no advantage offered its replacement, the

/'i/f. 200 Funeral urn from Miracãucrn

except for Portuguese: Here are his words:

« In the multitude of fragments, and even entire pieces that are found, three species of iukaçauas or burial urns are discovered in Mirakanguera, all of different sizes.

170 REGISTRATIONS ti TRADITIONS OF AMIiklCA PREHt&TQRtCÀ BY HERNARDO RAMOS

hands, which affect the height and age of the individual, which is known by the lengthment of the bones, from the adult to the nursing child. At first, they kept

properly remains of the chiefs, of the
nwakaras or family people, but
simply bones, after there
the earth consumed the meats; na se-
There were remnants of the vulgar,
bones being broken and saved*
after cremation of the body; in
third, the remains of the
ashes of flesh and dust of bones,
also serving in ceremonies
funerals. The bosses weren't believers
mad; buried themselves, being more
Afterwards, the bones were cleaned. Only
family people commonly known as sofTriam
cremation, without there being any
exception. After being removed from the
i tc. 201 – Txçn itbaçõcs bonfire, the calcined bones were

broken, collected in an urn, with part reduced to powder to be mixed
the tinia of urukú or kury, and serve at the family funeral party, the koroknó.

Sometimes they reduced the bone to powder and then it was stored in a special urn. This

I met the families of the Chiefs or the tnoakaras. These cinerary urns are of great strength
different bush from
that hold bones
commonly, conserve
you are always there
same uniformity,
since it does not present
having them all the same
size. According to
the amount of bones
who left the funeral,
so the size
of the ballot box. Compared
the number of ballot boxes
ossuaries with the cinerary
n was rias, it can be seen that
those are naked
mere more limited,
while the design
tas is extraordinary. » Fig. 202-0 large pot (fragment)

« In addition to these urns, there were also other cinerary urns, which were used to store
ash dissolved in paint. From there they passed them into the cups. These urns are very rare.
All the vessels that contained remains were painted white, with arabesques.
black and red, some being carved with designs.

I

INSCRIPTIONS e TRADIÇÕES DA AMÉRICA PRÉ-HISTÓRICA BY TIL- RUI ARDO RAMOS J71

1-ift ZtH

ti#, \$20

The pans that contained living things, which were placed next to the urn, were painted and carved; as well as the cups that were used for the kachiry and for the deposit of paint for painting body. The panels have the edges decorated of zoomorphic figures, as well as the wings of cinerary glasses, of which we deal below."

« Unfortunately a hu- Pi#- 202

land size, circumference surrounded by water throughout part, main during winter, im- ask for the paints to be >

conserve. They were removed -

the ballot boxes of the earth com- \ -SP*

completely covered in tabatinga, realizing here and there the drawings with the colors still visible- ^

vas: however as soon as

throw water on them to despoil them of the masses of land that the Scyllas are attached to close, the drawings disappear, so that it is difficult to preserve them.

In general, the recorded part is covered in red paint, and engraving vccm-sc cntào well the de-gentlemen. The portion, however, that preserves the paint, being exposed in the sun, after it dries out, appears. »

«The ballot boxes themselves, when unearthed, due to the humidity that

ng. 207 __ cm contain, they are very breakable

jferrTMtf you say, but only dry, become

if very hard and sonorous, seeming
modern work. If it weren't re-
relatively very low ground
of Nccropolc, which every year is
/ moist; if its nature, rather
clayey, siliceous, these
Furnas would still be a treat today

of paint, why do paints

li#. 2 the Tnç.-i cinerarias Fi#< sou would preserve it perfectly.»

« As for the religion of this tribe, it could be concluded that its individuals believed
in life beyond the tomb, because around the tombs they buried pots, of different

Cinera tins bowls

172

REGISTRATIONS ü 7 RADITIONS OF AMF.RICA PRFilISTORlCA BY BERNARDO RAMOS

link. 210-Cinerar ins bowls

sizes, with living, working instruments and, I think, amulets, if they didn't have
clles votive attribution, represented by diorite axes, small, custom

the one who joins the cradle
Asian and Runic. » (')

((ITThere were voids or
(cinemas for the
guests celebrating
the departure of the dead.

Full of ink with
ashes, they got wet
fingers and in this way
they painted themselves, crying out
lugubriously. »

<(And here log in to
a note: this use
painting with ashes
wouldn't the dead be an application identical to that of Christians? It wouldn't be like t
do pufais es et pulverem reverte ris, from Ash Wednesday?

The analogy is great. A small portion of ink, however, was divided, because
quenas are always
the bowls, what in-
hint that the end is not
was to consume
bones, because they were
kept, however
remember that, as
the one who died,
then they would die
(aml>em others
c cm gray becomes-
naria. »

<(These vases
were buried
around the urn, c
I believe that too
the vessels in which
they drank kachin/,
that made the
forehead, because together
the ballot boxes are
tram small ku- /■/*. 211 - Cineraria glasses

tnati/s. For them, as for these descendants today, the dead person was a person who
was lost, whose shadow could be found, and when it was bad it was the niaai/a. What

(1) a Que « primitive population of Amnzonn. says the author, he descends from two emigra
he sends. crusade, for nii/n it is time for doubt, because it proves materials that confl
The K>oeckcninocddings attest it, in addition to <le diíTercntcs identical uses that corre

the civilization possessed by the people of Aíirakanguera was already undergoing great improvement. It proves the way in which the clay was chosen, prepared and fired; the preparation of the paints they used to paint their pots; the correct and elegant forms that they gave to themselves; the engravings and basses-reliefs that natives employed and the harmony and intelligent arrangement of lines of your drawings.'

«To this day the loudest drama-mind attested to the civilization of the times. Far from this Timcirus was that of the burial mounds, the traces of Pakovas Island, in Lake Arary, site on the island of Marajó, which is very below that of the Jilirakanguera Necropolis. —

He has the same birthplace as this one, but he is of the same caste. Different, and the very environment in which he lived it was another, adopting, perhaps through contact with the Normans, other customs. »

« Since they come from the same trunk, the Marayoaras, made sepulchral landfills, im. 212 — Fundias — Miracaurá

proper use of the Normans and Nahuas, while the Amataryoaras or Aroakys de- They were aware of this custom, although stone pots and weapons show chemical use.

If these were numerous and patient workers, to the point of raising monuments such artificials, they dedicated their work and patience to the improvement of —vh. its drama, which is much more artistic

. It is much more difficult to execute than the

ceramics. I know both perfectly-mind."

« When we study the evolution of ceramics between peoples until the Renaissance

c from this to our days, it can be seen that only from
middle age onwards began to
vessels with tall feet appear, for even
so your bulges always sat down
directly on the ground, such as
Marajó and Normandos. Only Greece, in the
time of the Olympiades, previous season
to Christa, he presented some amphorae
F,*. 213 Panciia xotivu – MiracRuera pamatlicnaicas, some chanters with loud

feet, like the Mirakanguera cramica. The Indian that, by the Phenicios, took to Greece
the models of some of her vases, it seems that she was also the master of the potters of t
Alirakaaguera.»

Fiffi. 213 – Panclla votiia – MiracRuera

The uzd of cremating the bodies and burying the burned bones" was the Normans, in the 9th
soon after the Christian era, although a thousand years before iron was used by the Greeks
Bronze Age, the Normans did not burn bodies and this flow characterizes the end of the Scy
08 bones were taken, they were kept in clay urns and placed in the lumults, ca irsi or sto
that this use ended juxtamooto at the end of the iron age, that is, in the middle of the 1
grace of the Normans to the coasts of Europe and Finland, where they attached their name a

174

/NSCRLPÇfíES AND TRADITIONS OF PREIIIIISTORIC AMERICA BY BERNARDO RAMOS

í(When we compare funeral urns that contain only the ashes of
dead from JI irankan war with which India used 300 years before our era, with
those he reports, describes and represents M. Luiz Rous-
selet, in the Tour da Monde, of which types were read

sent to Europe by this author, it can be seen that he read perfectly identity of form.'

« Those that he found on the top of Sathara, in Central India, when explored, did not present Eiti. 2 There is a difference from those I unearthed on the coast of the Amazon.»

((It is always from the Asian birth, without preconceived idea, that seems to have started civilization of the Upper Amazon, discovered by the muyrakytã and confirmed by the nor- he sends; we still have distant descendants, the Aroakys, stuck in the jungles, but brutalized and forgotten about the old industry, which barely measure, by controlling, day by day, the decay of today's potter, who, preparing the same vessel by the primitive model, he has such skillful hands which does not reach the point of improving it. »

« Charles Wiener, dealing with ceramics ruana, says that the target of potters in America is it was not bcllo, as they were limited to servile copying of nature. If this is real in relation to children of the sun, I don't care about the Jíirakan potters- giiera. Where did they go to find in nature the forms that I leave represented here V They are all onginaes.”

« The fact of the invasion of the people of Xecropolc, in the Amazon lands it is also not perpetuated

. . ^ . . /Go 2t5 – Urn cineraria

in the areas of Itacoatiara and Rio Urubu? ... »

This is how this chapter determines the illustrious author, speaking to us only about insc figures of human remains and faces from the recent era 1754 cm Itacoatiara does not contain alphabetic characters, like those of properly phenicios, which we found there and give them today the respective interpretation, like many of those faces, which no less represent, in our view, that divine Phoenician and Greek data, almost in their entirety.

We refrain from making further considerations on several matters, which are visibly in clear conflict tradition to which today has been positively verified in similar cases.

In general, the illustrious author says:

« Summarizing the considerations I presented, based on the study I carried out on site, with numerous objects in hand, and what the lesson of history distresses, I will say that

" You
c Amulets

Ccltaa and later the Gnulczcs tanihcm had the use of breaking and cremating the bones, dep
When Pa nu co rlngoii Quctzalcolliudtn with his companions, «lo 3» in the Cfl century of c

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

175

empole link Mtrakanguera began in anll-Colombian and Slavic times settled in
an island in the middle of the Amazon, an island that became extinct in the 17th century,
the union of lands, which belong to the people known as Aroakys, descendants of a people
invader; I suppose that the inscriptions mark the arrival of these people to the Amazonas
that the civilization of that time was superior to that of today, among the Indians, as ca
projects that I will describe.»

Here, in summary, is the classification of ceramics:

«Mortuary urns, those that contained complete bones, without having been taken to the
fire and which in low relief represent different parts of a human figure, with

indication of sex. Figs. 187 191 (J) (front and side), 196/197, for child 196,197, Urns of ossuaries, those that held burned and broken bones, some similar to the first and others without indicating any human form and devoid of relief, figs. 199 and 200.

some historians believe Buddhists and others believe they are Norms. already found the yuc dc Ttzaminn, and that of Votan, prior to cata. which were ophiobatas. >

« The last emigration, conliccida by NoIiua, by the new conlicemienlixs and luxes «pie bro numerous proselytes that made, the Empire of Xabalba, and that of the Nabuas rose. which, the great Tempery of the Tolteeas will be seen. The Nabuas introduced the custom of burnir the South brought when they emigrated. »

(1) Height... 7.60 f | Liocca diameter. . 0.22

* from the urn 0.54 H » from the float .. 0.46

* of the pc , , , 0.11 , 1 » of the base of the foot 0.17

Front of the cylinder. 0.1õ

the shape of a pot and rarely has a hint of a part of the human body, figs. 216 and 219.

The large pot, in which they dissolved the paint and mixed the dust and ashes of the bones, fig. 134.

Cup of libations, shaped like pans, more or less decorated, some with zoomorphic emblems in relief, fig. 201.

The cinerary cups, into which the incinerated paint was poured. They are decorated with anthropomorphic and zoomorphic problems, figs. 203 to 209 and 211.

^Votive pancllas, in which they deposited their living for the dead. They were decorated with drawings, by engraving or painting, and of zoomorphic and some anthropomorphic emblems, figs. 217/218, 212/213.

FU J SIS – P&ncIla i0ÍJtB

A type of hydra from the Greeks, which was used to pour paint into cinerary cups, figs. 152, 155.'

This is how the author ends his demonstrations, which we summarize, continuing at length in successive chapters, with admirable detail, about the other order of importance ceramic, not only peculiar to the Necropolis, but also of domestic use by the extinct people.

One observation, however, suggests that there were so many and varied eccentricities of ancient people, in relation to beliefs, superstitions, customs, etc.; and it is necessary to consider that many times, inveterate habits, even among them, pass unnoticed or are very much admitted into the order of our knowledge, transmitted and considered by historians,

The case of cremation of bodies, for example, among the ancient settlers of Necropolis, much in the mind could be admitted spontaneously, by contingency

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

or circumstance to be observed at the time, or even by induction or tradition. The proposito, very well discerned: "The essence of the first traditions was constituted by

religious habits and usages, and not by ideas and theories; these habits and uses should produce only what was indispensable for the performance of the acts of worship; knowledge of the names of different powers or forces, to which these religious acts were dedicated, appeared first. The further away they were the times that gave rise to most traditions, both lesser was the reminiscence that the people preserved of the ideas that at first predominated among them; also ris 219 since ancient times, new ideas have come to occupy the place of

others were already antiquated, because these people did not consider it necessary to make representations of ideas coming from past times, whose origin, history and evolution nothing was known.

As we have been saying, on funeral urns and accessories you can see signs or graphic characters, but so disappearing, that in vain it would be try to decipher them, and this circumstance is regrettable, like that of the illustrious botanist, this is not to be particularly mention.

However, we nurture the hope that chance, or a practical effort, will also provide us with specific of an optional nature to this necessary verification.

The impetuous currents of the Amazon are due to profanation of Miracãucra, bringing asylums to the light of day scphulchraes, which represent, however, a valuable element for our archaeology, the figure or symbol predominant, as we have already said, represented on the top of the urns, on top, on the faces, in funeral accessories and in many other objects, it is the head, as if combed with the hlaj and the uraeus on the forehead, similar to the Egyptian Sphinx; we have already given enough interpretation, when we deal with figures 185 and 186, no less than the engraved ones, if much more

simplified, in blocks of Itacoatiara, iMaquará and Foz do Uatumã.

In the same way it happens with the traditional crowd, without pre-drawn or carved from I permeate the two heads, which we appear to be supreme beginnings of Phoenician origin. And that in the time to which it is hurts the cited author constdregistrations of Itacoatiara as simple Indian cri/ptographic specimens or hieroglyphos, worthless, whereas today they are already we gave the respective interpretation.

THE QUESTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

The same will happen in relation to ceramics, which, in addition to itself already represent a very valuable archaeological element, it will still have words or legends carved into it decipherable, for better elucidation of the people from which it properly originates.

They are still worth mentioning
the words of Barboza Rodrigues
about the Miracóuera cups: "Let
the Greek chants roar at us, with
your delicate feet and your wings; perhaps
just started the first rehearsals
that Greece did before covering
wonderful ornaments for you
clay. It is true that, long before
F ' 6 ' 222 of her, now China, India, Japan

and Persia were at the forefront of ceramic progress, presenting their
porcellanas. What is certain is that the soul of the American artist, emigrant, invader of
of these, in art it expanded, at the time when the lands of
Miracóuera received their spoils, which today are evident to us,
saving from oblivion this population that has been there for so long
years existed.

The use they made of these cups led the artist to give them
a shape, making them elegant, preserving affinity
with the ballot boxes. In the dances they wielded them, as if pushing
there were songs at the Bacchic festivals, and that's why they are all

made on elongated feet, on which the cup rests, decorated with wings, without canceling its
forms, like the Greek ones, but representing anthropomorphic and zoomorphic figures, like
of birds, quadrupeds, saurians, cheloncos, etc., or even fantastic figures. THE
The fragility of the cup meant that it could not withstand the test of time, but

the most solid parts, such as the feet and the wings' ornaments, are resisting
scattered across the sands of the beach, below the banks, which the river takes.

These figures are so capriciously made that you know them perfectly.

mind the animal they wanted to represent. . / J (figs. 223, 224 and 225).

From our last excursion to Mira cãuera, we can deduce that, if we still

some precious thing there could be obtained with some effort and patience,

with the majority of reason it will succeed in relation to the Urubii River, which is para

The same could happen with Uatumã and Urucará, which

naturally had their Necropolises, and until now they have not been

contracted and not even chance was responsible for disclosing them, it is said that

there we saw, in passing, even a small scpulchral mount,

which we will examine in due time. The nature of the terrain

This will perhaps provide better conservation of the ceramics buried there,

as those places were also very inhabited by the same

Fig. 22 c, the people we are dealing with now.

The death, fire and devastation carried out in 1664, therefore, there are more than

two and a half centuries, against the descendants of these people, on the Urubu River, a t

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Amazonas and Maquará, to Silves, more or less

Gold incited the ferocity and ambition of the people,

happy, who, with their repulsion at the nefarious captivity, |

example of Carlhago; and, instead of studying c with-

pulse their memories and progress towards us.

garem, they preferred to put this nefarious bar into practice.

barism!

Verbal traditions, therefore, even

many inscriptions and relics, which so much elucidation

would give to the present case and would have gone beyond ge-

will make the generation, in its almost entirety, disappear

feared with those who closed their doors

of death by the arquebus and tyrannies,
horrors of these barbarisms haunt
the survivors emerge,

This justifies what José V says
the one who inhabited
that of the remains of

eyes, injured
while the

ram and disperse

who entered the confines of the jungles.

erissimo (>): "that the Gentile gives
in the Amazon region, there should be civilization – no
tribes scattered throughout our extensive interior and even, ac,
that their descendants act

« To prove this or that state of civilization, perhaps
the facts, as Mr. Baptista Caetano, of a cn language
return, the preparation of preserves using fire, a certain amount of agriculture
kagui (kauí, in Amazonas) etc. » (-).

« f) the decline that art reached among his descendants
— rescntc another time, it's proof

(1) He*. d,. Institute //. (j\ Brazilian, v. 50. ps. 302–1857.

(2) /tpontamentoj sobre o Attanernon in Ensaios de Se ie nr ia. J. Rin ,1? Jnnairo. p. 25

180

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

« The colonization of Pará began in mid-1616, as the first tra-
carried out by Castello Branco (1615–16) were from soldiers and not from colonists. Portug
Naturally, he sent the waste of his society to his colonies.

The exiled criminals were the forced emigrants, and behind them came the
bold and eager adventurers, who in their ignorance

rance, then shared by everyone, they judged than the Amazon region, such as Perii or Mexico, abounded in gold, the great concern occupation of those times. . . » (•)

The ceramic contingent, finally, of Jíiracãuera (necropolis), as demonstrated treated, is, in any case, one of the most valuable archaeological centers in our region, which can sitivamente proved: "that in their sar-clay cophagos you can see on the lid a mask with a common hole in the ear nicative to the interior, particular use to phnicios, that, according to their beliefs, the dead heard what was said.

Fiti' 228

figure, protector of the dead, it is believed, would be no less than the representation of while many of Barbosa Rodrigues' theories have no reason to exist.

Large collection of valuable ceramic elements, with pleasure, we add a summary-mind to this chapter, whose efforts we owe to the illustrious country archologist Dr. Therdislao Netto, Director of the National Museum, copies collected today from this important establishment.

They appear in the TV chapter of vol. VI of the Archive of the aforementioned Museum, published

cm 1885.

This leads us to hear our own words

author's researchers, high National mentality, ira bailio, in fact, little publicized, but of an offensive nature. cial. These and other circumstances moved us, furthermore, to the present undertaking, which, signing mainly in the Traditions and Inscriptions, not it would be reasonable to exclude them from the development of air paleographical arguments and demonstrations, in the ratio of valuable symbols and varieties of engravings. Then reproducing them, therefore, it could lead to

this tip.

Another reason is why we do this and
is summarized in conclusions, often hypothetical,

Eni. 229

of the illustrious author, when today they reveal real conclusions, in the face of our int

/NSCRIPTIONS AND TRADITIONS OF PREIIIIISTORIC AMERICA BY BERNARDO RAMOS

181

No one more competent than Ladisláo Netto could better describe the importance
much ceramics, collected by the family and collected at the National Museum; to anyone, as
Director of this establishment, fulfilled the duty of studying and
tell us with erudition what was peculiar to him, because he was so
high functions (l)- Aware in turn of these reasons and the
reality of these engravings, we are not afraid to reproduce them and study
give them, in the certainty that they are not apocryphas or phantastics.

The arguments and conclusions we suggest in the course
of the present work are equivalent to demonstrating our mo-
this way of seeing, in the present matter and in those that differ
We therefore believe that of the renowned archaeologist.

The cpigraphc dc that we are going to deal with comprises the following:

PLASTIC SHAPES. SCULPTURE AND PAINTING OF MARA/Ó CERAMICS

(PARÁ), ETC. THE HUMAN FACE, SCULPTED, PAINTED, SERVING AS A BASE CERAMIC ORNAMENTATION.

ZOOLOGICAL TYPES THAT DOMINATE MOST IN THE DECORATIVE ART OF VASES.

ALMOST COMPLETE ABSENCE OF THE VEGETABLE KINGDOM
IN ORNAMENTATION

These are his words, his arguments, and those of different authors, a subject that
There is still a lot to be collected and studied in our region:

((The ways in which Marajoaras mound-builders

modeled in the manufacture of their crockery. AND
here, much more than in any other
of the ceramic works of those people,
It is difficult to establish a measure or term of
comparison in which a test can be carried out
not even systematic coordination. ü what
is evident from the examination of the many vessels of
Marajó, existing in the National Museum, c
that if everyone wasn't purposely
manufactured for funeral urns, the reason
It is in that for some it seems that with this
it has been used one or two times, when
fortuitous circumstances had prevented
the advance manufacture of the sacramental urn. »

((More likely, however, it seems to me
that all vessels taken for deposits
of bones were effectively and intentionally
cialmcntc prepared as funeral urns
ries, whose shapes and ornaments variously represent
sit, in the diversity that is peculiar to them: the qualities of the deceased, the families
they belonged to, the esteem in which they were held and many other circumstances determine
of which it was now impossible for us to have full and exact knowledge. »

(1) Dr F Ferraz de Macedo, in his important Ethnography of Brazil, published in 1886, reworks by Ladisláo Netto.

Fig. 231 – Urn of Pacoval Itinerary with the
respective cover. Red. at 1/9

Fig. 230

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNAR RAMOS

« What is characteristic of all these curious artifacts is graphic adornment, a piece of obituary history represented by a countless number of hicrographic figures, among which so many and diverse human faces stand out.

It was also customary, and I suppose even precept, to bury themselves, with the bones of the deceased individual, there are other objections indicators of the nature of the deceased or of the least significant feelings of those who esteemed them (1). Explain- in this way the presence, within the a funerary urn, made of small vases or adornments, which seem to belong given to the dead. Which is a very positive fact is that the beautiful ornaments that served of boluun vitis the Evas of Marajó always I found them inside the urns where there are women's bones were deposited.

The richest urns, or the carving

ptura, or by painting, were ordinary-

buried, or inside thick jars

Fig. 2J2 - í/r/irt ftincntrm <ic Santa C/ttiuirina, toscamcntc seiros, or surrounded by la

carved on the outside and smooth on the bottom. Red. 1.0 iiri • • r .

of inner tabric vessels to theirs,

A precaution that is often useless, as they have rarely been found intact. Lots of give these urns, and I even believe that all of them, had a text or operculum whose flaps very wide ones lead me to assume that they were intended to protect the vessel itself, because they extend far beyond the edge of this.

I believe, however, that this same circumstance hastened their fracture, in a way (On very rare occasions was it possible for me to see that they were not reduced to small fragments and, more frequently, to just the central body (2). These lids were, among so much so, the part of the urn that seemed to have connected to greater importance and given parti-
cular meaning. The funeral urn, or
be carved, or be painted on the outside
mind, no adornment presents on the side
internal.

The operculum, on the contrary, rarely
decorated on the outside, and if any
adornment there is engraving, depending
which in this case exorbits the surface of the
one.

The most common decorations on the opercle are painted as it is often painted the urn itself. However, painted crockery is normally smooth and therefore resistant to wear less than the engraved crockery in contact with damp earth.)>

Fig. 233- Lid of a funeral home, viewed, to
leave i cr the ornaments on the inner face

(1) No, you. lo» ,1c ot C u,, po„t„» .1. Amcric. ,l„North cr»,,, collocdo». co» S o»»l. pr

,V re .rv* "■ PP °" cr - s - *• ÍWr. . W.Wc. ,«f

Appcindex 77. "" ^ ""

« Rare are the painted vases that we have managed to extract whole from the Pa-Niound. coval and these are the ones that had been involved in large fragments of smooth vessels, who thus served them as an ahrigo. One of the most beautiful urns in this church is that follow – fig. 234.

On the neck or neck, whose edge has been destroyed, there is a human face, without much significance for the urn, as it does not even occupy the central line of the adornment, with main emblem. This adornment, which, at first glance, appears to be a youthful capital unique, it is rather the conventional and somewhat exaggerated representation of an insect

ITjl 234

hymeioptcro, of a bee, I presume, so in other more common ornaments full of Marajó's drama, it has been possible for me to observe.

The fig. 235 represents a vase that is both engraved and painted. The style, like this

painting as in the same shape as the vase, and in this specimen the most common of the Pacoval.

They are dark, almost black, lozenges on which cruciform symbols are written. cruciforms representing, to what I suppose, in accordance with the ideography of the pre-mythical peoples, city emblems, as in Mexican hieroglyphs.))

«The vases, figs. 236, 237 and 238, are adorned with paintings also subordinated to a special system of engraved lines, which are somehow delimiting the space in

that the painter's brush should print the prescribed ornamentation. This ornament, still which appears special in each vessel, is, in its general appearance, the same for all Ires, feels the character that synthesizes the graphic art of the mound-builders of Marajo as I defined it in these Investigations: a vaguely symbolic writing of someone who

Fiji. 235 fia. m

had forgotten most of the conventional characters learned, and that, for supply what did not convey to him any clearer or less defective tradition of his re-ancestral motorcycles, interposed what from his imagination seemed closest to in the traditional way. Thus, in vase 168, the general adornment often repeats

conventional figure, to which - I suppose, of country, of

given region, like trying to replace with the

insists on what science fails him.)>

«In the two vases 238 and ' J///239, however, the lines Sym-bol icos changed loses 1 ff /// ram Par * and its authcn-

ticity, c, now represent jjjjl only a few small

figures that look more like animated films, very dis-stretched, as they are used to tensing on poles

indigenous actuations, to dry them in the sun (fig. 239),

now they lengthen extraordi JT sg ■ ; ^ vwffkX narily in an anamor-

phosc of more and more exa generated, so that the

no object if i ; ^\better, except in great esteem strength of imagination. This same style is decorated tivo if they tiliam other vessels ^da co ^ cc< r a0 Marajoensc

of the National Museum, among which can be included of those in figs. 240 and 241. The painting was done or-daily coating - the surface of the vessel in a

layer of tauá-tinga, argi 1 if 'la white mixed with a

little gum-resin and then placing dark-colored figures on this white background. healing in specific spaces, or purposefully open spaces between red ornaments.

Occasionally, the figures are red, framed in dark-colored ornaments.

Inside the testicles or opercules of funerary urns I have found the most significant and most interesting of these figures."

«Other vessels in which they appear with the character of pseudo-hicroglyphos are the bowls and small plates, almost always carved externally and painted

on the inner side. The symbolic characters compared, which I give later, in another chapter, through figures and description, reliable copy, were cm much of it extrahi- of this abundant documents area indecipherable, in which are perhaps written the annaes of the con- hill builders of Marajó.

The figures of in- sects (perhaps still hymcnopleros) are sometimes the main adornment of funeral vases or for domestic use from the mound of Pacoval.

Pi * 238 The bowl, fig. 244,

Its entire concave face is occupied by a single figure and a stake of one of those insects <(Note that the animal has two heads, one at each end of the body, but almost all the insects featured in the ancient pottery of Ma- rajó, so as to become difficult! know him let's decide which part is the top, which is the bottom of animals; and the proof that such was the in- attempt of the artist c that, to eliminate the provision

wing position,
by which one can
infer true
insect position,
how do we report it?
wings figure
in case 244,
manufactured, or the same
no artist or another from the same school, the al-
give, fig. 245, in which we see an insect in
all similar to the first, but having the
two wings arranged in such a way that, if one lends itself to taking this animal into a
any of the positions, thus assuming it at its true natural altitude, there it is
the other wing that puts it in the opposite direction. There is in this particularity, cer-
true improbability; but we must, first of all, remember that the main thing is
character that we wanted to give to the figure was the duality of the individual, and dual

Fig- 2 W – Painted Arnavudo vase, from the island of
Mtirnjó. Red. at 1;4

ÍNSCHFPÇÕBă £ TRAÚtÇÚES L>A PREWSTORÍCA AMERICA BY fiHRNARDO RAMOS

most incisive and most notable features of the mythical beings of the primitive peoples of continents,»

«Under fig* 247, you can see the |>upper art of a vase of the most elegant comfort-
mação presents Marajó mica wax*

Pis. 242

Vacant engraved <f painted, from the island of dç
Mm rajah. Red. to 1(4,

Fig. 243

The main figure is a scorpion with four visible paías, the two patpos
volute-shaped jaws, on both sides of the head, and the tail is very small, but

curved at the base of the abdomen. This animal is even more frequent than the bee in
decorative art of the earthenware of the mound-builders of Marajó, on whose spirit it seen
have exerted no small influence.”

« The vase, however, which presents us with the most singular zoomorphic idealization, with head and duality simulated in the body of the metaphorically figured animal, what you think is lilligraphed, fig. 246 of the respective series.

This emblematic and somewhat enigmatic, allow me to say it, there is already something that reminds us of the chincz symbol cheu or chu t image of the longevity, which, according to traditions and books said degrees from China, was crimped or invented by famous Fo-Hi, the Faramundo chi- 247

ncz to whom the political organization owes of the Celeste Empire, around 3000 years before the Christian era and to whom this symbol divine, according to Asian legends, it was revealed by a sacred horse ('). In earthenware from the mound-builders of Marajó the figure of csta emblematic expression adapts, through anamorphoses without counting, how and when it suits to the object of which it is adorned, in the same way act because it is the heart of theogony China.'

« In the vase we currently have in front of us of the eyes, a vase of circular shape and incomparable! beauty, mainly on the back, (fig 6 of the most fine craftsmanship, the conventional figure has the same conformation of the cheu of the circular seals of the China, and in this state the symbol of cheu is gone It is notably rectangular in shape, which is much more zoomorphic, as is easy to see rify in any Chinese vase, decorated with art divine emblem. In the carved vases, of which

we have hundreds of analogous fragments of administration remarkable craftsmanship, the figures are normally much more difficult to decipher, due to the extraordinary complication of the lines of the various graphic objects vados, because it is rare for the vessel in which these The fine chiseled marks had not been worn away in contact with the damp earth, in which th it took so many centuries. Taes are the figs. 235, 236, 238, 252, 253 and 254, 249, 257, 2

Fig. 218 – United Fnncrnria, carved and recorded, by Marajó Red. n 15

(1) F/diiuard Furnier, Uistotrc dc Al Cérđmitjue, chci tou / /cv peuitlcs, dtputJ ' fctnpj and J96. Tiurs, I HH2.

(NSCRfPÇÚBS T- TRADITIONS OF PREU1STØRICA AMERICA PQR BERNARDO R AMOS

fijt- J5| – Y^lí0 eSfiíJfíHÍ0 C Jltuvuiiti t with a \$niitio (ruí relief, from Focoyítt. Red, et 1{4

! ,#, 250 f rn:< e&eulpidn e jSravftdH, tfo T.vçoinl (MarmJÉU Red íi 1(4

Fití ?5S

Fu} 252

Fià. 2-W – Urnn fu ite peat, escitjptdx and recorded*
from Mtif&Jó– Red, to Jjfií.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

256. In the figures interspersed on these pages, some vases are shown to us that combine with very graceful forms engravings that are no less interesting due to the meaning. They are symbolic characters, perhaps with a complex meaning. »
rc.« Some of us see, in engravings and below-relief, human heads or simulacra d'allas, like decorative frowns, at 7

probably elucidate the characters

1111 rc P rcsch * A dos around; in others, if we

come across animated figures (ordinarily batrachios c saurios) sculptu- J&j||

1^9 raí ^ as cm A ^° or in low relief and, as

times, simply recorded with >yH;

two by two, the entire surface of the urn funeral home. These reptiles are perhaps the representatives of the name of the tribe to which

belonged to the dead man whose remains were enclosed there, if they do not better symbolize the deities to whom, in a Tolemism, whose characters I mentioned above, paid the Marajoara mound-milders are a certain tribute.

One of the most curious of these vases has the figure in relief of a type of H with two appendages or supplementary arms, which appear to connect

this emblem to the other decorative lines of the vase, which are they mull long serpents esten ?T : ~ ^7'.f gM didas indolence over the surface of the urn and with the tails arranged in wide spirals. This

same figure, with its accesses SsjLj) ^0? sorios \

circumvisinhos, repel ficlmen /..*;*. 25 c te na

opposite face. On the edge of the same beautiful urn, c in _) ^

two diametrically opposed points, we are faced with two falls

beaks of saurian or chelonians, which, emerging from the ijj'"■"n. 1 side.

outside the edge of the vase, there are two elegant, yet f

little wings.

The overall surface of the vase is decorated with JFC emblems. there

i-ig.258 – Vnso anthropomorpho
decorated with relief and engraving and
painted with red lines

cm Ui mio white, Found
cm Míifwjf". Red, at 1/S

(I) Tiurnouf. Lc Lotar de la bonne lei ps. 625–626. flołmlioe, referring to k NandyavartA,
fighre, mi i>cu fines grande, est bien connue tm Norvège, ou elle sert de iouet pour les t

WSCRfPTIONS AND TRADITIONS OF AMERICA PREWSfORJÇA BY BERNARDO RAMOS

to mention, in order to keep me under the terms she reserves that, as far as I thought pos

I have attached myself; and the more I adhere to these scruples, as, on the other hand, I seem to see rather in each of these figures the meander of which certain

multi-line Greek lines. Meander or
nandavartaya whatever, although, little im-
door. The perfection of the adornment itself is what
but here it impresses us, and this adornment
there is no superior in those who adorn the most
bcillos of Etruria and ancient Greece, with the
which has many relationships.

The bodies of anthropocephalic saurians
are the frequent adornments of some
large funeral urns.

In one of them there is a saurian, to which,
in no small degree, similar
name, so unlikely it appears, in addition to
other parts, the head of the perfect animal
truly human. The tail of this reptile,
instead of natural, it expands to the extreme
middle and ends abruptly, taking,
thus, the shovel shape. In the delicately engraved ornamentation that covers the entire
On the surface of the urn we can recognize, among human faces, polyform curves, Greek
elegant and many whimsical arabesques, alongside
with some of the folded ends of the order
vartaya, or of simple meanders.

If, however, the funerary urns, in their large
disproportioned and large ornaments, of a csfylo
grandiose, imprint on the observer's spirit
the feeling of sadness has a touch of religion-
ity, which we could call the veneration
that wake us up in our hearts these testimonies of
heogony of a people for many centuries dcsap-
parecklo, and forever and ever annihilated, if
On the other hand, this regret to the aspect
grace of small vases, plates and
bowls that were suited to the needs of existence
power, indispensable instruments, certainly, of
restful daydreams and constant lounging around

that people lived, as the savages still spend their careless and happy days
Amazonians in the leafy valleys, not far from the same stops. »

« The smallest of these graceful artifacts, intended for the conservation of paints, esser
oils and small ornaments of bone and stone, are generally engraved with such great

L-vi>!tr fig. f, r rl chcfcbcM Á IrnuVcr k pa«.«içr IV-nlrÉ* fc-iquaai kirtil d J'ni under
Troyclxsrs Slol fcUntrjiii iín Iwiifg <k- Tmjc) iwr lí ba» ftcuplc, CHtr urUflfalion pcul

tíiiu dc lit villr de» ramaif In prefaro ik Hiddi du SiYnrrn MiKtitut In villr ik nu H tn
IWraW, Trace j de fíuddhtjmr r/tt AWrfllf n.'.irr/ f intwdtttrtintt du tkrittmntfMt, p, 35,
1W.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

m

licadcza, which effortlessly resemble the cinzclachiras in honey and other similar works
in which Persian, Malay and Japanese artists are emeritus. From the basins, from which
so spccimes bcllos present the prints 259 c 260 c dc which is no less graceful
exemplary, which gives us one of the nearby figures, in a very beautiful way, even if asy-
mctrica Tests alguidares, I mean, they are not found

rare inside funerary urns, some in* ^

complete and others already broken. »

«Sc, because they belonged to the dead, as toi; | íísÉS

his most beloved objects, they were in this way I ^

consecrated these artifacts to the supposed exis- hSpÇP® _

Talem technique of death or if there was something else \

reason, a fact that, although strange to the relations of
a people aware of our existence and perception,

I can't find out very quickly. However, t*
It is presumed that the reason for these uses was that
hypothesis expressed above, referring to the figurative

live from the deceased. Our wild acts, ^j!

similarly to other ancient and modern peoples- ®*"

demos, even today in the same way they manifest the I *SL

idea that they are given to conceive of metaphysics eler- S fflr 1

unity of spirits. For clles, the dear dead and u&

mourned did not die completely; and, if l>em not |i

continue to be the same person in the absolute sense jEf' jaTj 5 I

of the word, a large portion of its primi- jL* jpfca kg í remains
tive nature in the personification that now goes to it JtrJjpp Jffil Sfe

fit; and of this large portion of the ancient individual

It is clear that they must be predicament or hindrance ffiB BL ~-T
human the matcriac needs of existence.

Belief is so rooted in the spirit of our people /' 7 i

aboriginals, who have not yet been able to get any of them » . jp2

of the caring missionaries, to whom they are ordinarily
entrusted in Brazil with the arduous duties of the cathe-
chisc (1). An incontrovertible proof of the fact I had the

on my trip along the Capim river, on the pro- *['*■ Jtil ~ I,iol " r>], » llnnior i> ho p

° 0 1 ac red c ac color cscurn about fttno

Vincia do Pará. white, with two

^ .1 triangles otl the double yoni {Pncovnl, Mhrtijó)

L» races to a stratagem I employed and
which I will give detailed information about in the description I just started of this tri
good luck from cxhumar to more than twenty skeletons of the Tembcs and Tury-uáras Indians,
there they were villaged and probably baptized. »

«The Indian Henrique, from the Tury-uára tribe, who revealed to me the secret location of
children of savage cstcs, his close relatives, assured me that they had received all

(I) Tcm*if observed. not only in America, but in all other regions of the globe, populated

that, despite baptized people and those initiated into the Christian doctrine, these people moved onwards, from practices advised or guided by the beliefs of their ancestors. In New Zealand, remaining a member of the common people when one lost someone from the family— Now, the Erdrza once again converted, having drowned at a young age, asked with the greatest commitment a woman of the people to guide and think about the little child in the other world.

102 DESCRIPTIONS AND TRADITIONS OF AMERICAN ARTS BY BERNARDO RAMOS

Fiit, 2fi7 – Vaso Uso pin t-atla dc white, tIa
coming from Rfo+Grandc do Suí, Red. to J/ff

Fig 205 – Ornamental head dc
t yawns damn (Marajá r Fnçoval)

Fix. 202 – Ca íirça çaprtcntn ia * prn –
v»\etly ornamental dc
great and rich Maharaja visa)

Ti A r 705 – Faio /iio, pyiiformc, estrabidn nas
neighborhoods of Magj. Rmt to J Jü

Fig. 200 – Fuso U&O, pyri forme,
from pravSnçiu das Alagáns. Red. n 1/6

Fii. 203 ■ – CáheÇtt dc ijjiij inaló
platyeéphafã rom grfirvrA,

painting and relief [Marajá]

Fig 204 – Head of the emti idol
adornment xo Pray the nltã (Maharaja)

tmCRlPTIONS tē TRADITIONS OF AMERICA PRFJ iLSTORfCA BY BERNARDO RAMOS

Fig. 270 – Carved and carved bowl
of the Maharaja. Red. n 1/5

Fig. 209 – Vase painted with lines see melt tas in
background hram-o, from the province of Rio de Janeiro. Red. » 1/11

Fig. 271 – Idpm like the previous one. Red. ti 1(4

Fig. 273 – Monstrous head
serving as an adornment to a rich vase
mind carved

Fig. 274 – Vase painted with red lines* ttti futtdo braneo,
coming from Rio de Janeiro. Red. at 14

Fig. 275 – Smooth vessel from the province of Rio de Janeiro. Red. at 1/7

Fig. 276 – Duns pseudo zoomorphic vase
heads, from Marajó

1

13

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

the waters of the Christian faith, which I also confirmed, the crosses that in the middle In the scrubland, completely untouched, there were still some graves. Now, don't you give twenty and so many Indians buried there would no longer be accompanied by their utensils. daily life, and among these utensils there was a constant presence of one or more European manufacturing.

The presupposed feeding, therefore, of which the dead person in his life needs

tomb, or rather, on pilgrimage
that you will have to do one day, have it
still today about the same belief
of the ancient savage people (') and,
then. It's not surprising that we
such a copy of dishes appears,
basins, tureens, cups and so many
other small utensils
diary, next to the remains of ancient
aborigines.

« Among these small vases one
I found it reminds me of many people
breasts the configuration of chi-reeds
neces or ships of shapes still
heavier, and in particular a
model in terra cotta from the collection
Campana. I nfclizmcntc, just one
part (which would be the bow of the imagined ship) I was able to find, thus leaving
The general shape of the curious vase is unknown. However, it would be too long a task,
especially if it is not necessary, describe separately and in detail all the other vessels
which make up the collection now in existence at the Museum. A particularity, however,
of these artifacts, whole or not, requires detailed specification. And mine
I try to refer to the face hu-
mana as a special theme or
plastic ornament base,
whether painted or engraved,
ceramics from Marajó. It's not
everything I have done with art-
ancient or modern facts,

as well as Americans and
malay-melano-pol.ync-people
physical, on the face or body of the
man the model or term of
comparison on which
luem all the very variable Fi *' "*" " #«*"*« * ~ '*» •“ uriot

shapes so fantastic and at first glance so different from the adornments they employ

Fig. 277 I left mutilated, representing the ear and the eye
on the right side of an urn (unernrin . /Is palpchrns
titcio closed indicate death

(I) I don't know if they should read such a document. Ijue individuals maintain these prac
the cgypcin people, had towards the dead whom they called Au, this 6, U dottble. How did y
care that is only provided to the living. But pero – Cnnjirence jur t" hulotrc des Anus da
nnments da dittsit dtt Lottvrr, tíuUetin heldontadaaire de 1'. Issacialion seienli/iipte c

CSCuIpída c tirmiuiiM <íe \f>,t

" - ^ Phtiílomorptio mold cm trrr.i
, pin ta iftí í/c hads i wmrW mg ctn fu tufo
ass. The pcsíoçv is utrñYtsx&do /Mir ttnt otí-
//ñVi t/ijc icrrj.f no cuft/cJ rfo f/Uni
pcrirJíd c?íf ff/ra/a, Red. n J/í

í?J ■- í n<i>in emèhimim fort.
Red ii 1.14

f iM ?&2 » nnrioiúrmc cs culpídn e grmitda. by .Miirnjú
Gr. {J/it

196

JNSCRIPTIONS AND TRADITIONS OF PREIIIIISTURIC AMERICA BY BERNARDO RAMOS

these people, already in their hunting, fishing or war instruments, already in their cloth
had c in your own tattoo; and what I left previously exposed in some
excerpts from these Investigations somehow allow us to foresee the importance

given in this particular by our
mound-builders from Marajó dear hu-
manna. The demonstrations that
Will anyone confirm the whole point?
this fact.

To initiate the reader into appreciation
of these various physiognomies that, when
my way of guessing, they must have a
full meaning and represent
an ideological language or writing
graphica and perhaps hicroglyphiea of which
no one has considered it yet, it's my job
warn him that, at the first instance,
pection, some of these human faces

there is so little real similarity, that
you will hardly recognize them by tacs
who is not interested in work
graphics of a similar nature and
do not know anything about the evolution that the conventional design of
that the most ancient peoples on earth have used the configuration of the human face; and
the greater the difficulties with regard to the conventionality of the design or
engraving of the mound-builders of Marajó, how easy it is to see that they employed
artifact, sometimes the expression
in a natural way for a while
the lines of the vaguest or most
subtle fiction.

So that more can be conceived
positive idea of this special mo-
decorative dality of potters
pre-Colombian people from the big island,
The trick is to start with the faces

Fig. 283 – Fantastic adornment by m/mf/»so do Pacoval

Pig, 2H

Fig. 285

RECORDED FROM DISHWASHER

«In the two figures
in which the physiognomy
sketchy mind would seem
any degree of the highest
three immediate figures,
represent in their own way,
highest terms of
and human physiognomy

Examine yourself, however.

Fig. 286

MARAJÓ.

nearby, for example
human is clear-
have nothing to do with
away from the logy
which, however,
c probably us
meaning, the face
manna.

the series of figures that are

follow and you will see that little by little from each of them they appear, as if by magic
very diverse expressions of the numerous faces of an entire people.))

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

197

«.If for mere fantasy, if to express certain ideas in a line-

language, from whose stganography has not yet cured anyone, the mound-builders recorded
of Marajó so many different plvysionomias among the decorative arabesques of its artifacts

Fig. 287 Fig. 288

repeating, in some vases, the same plisionomy two, four, six and more times,
This is a subject that I don't feel like I have the strength to discuss. I only note the

constant correlations of the conventional traits that gave those artists to each
organ, with each expression itself, and I admire the firmness in which, without the monot

Fig. 292

rigorous repetitions, nor the servility characteristic of the products of instinctive labor
and archimilliarly hereditary of the beaver and the bee, the mound-butlder artists of
Marajó knew how to maintain themselves."

/NSCRtPTIONS íi TRADITIONS OF PREHISTOIC AMERICA P0ă BERNARDO RAMOS

IMS

Pif. 2M

Fix 297

FÜ m

read. ztoi

Fia 29H

Fia. 299

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

199

«It would be said that those ancient potters had the greatest veneration for the forms plastics of a sacred tradition, even while phantasizing the appearance and flavor of its poetic and free daydreams, the accessory labors of work, whose essential and from whose prescribed modules they did not even think about moving away. If we pass now Painted FACES from I.OUÇA DE MARAJÓ, we will see that even here semblance of physiognomies lhants present themselves in the same conventionality observed or respected in the route of the engravings that have just been revised.

the. .

Lu Ji

y?Ll

/■/*. 300) 301

The first figure I select to begin the comparative examination of these paintings could be said to be a simple essay by the artist, using broken lines, com-

F/V. 302 p*. 303

combined so as to reproduce the first outlines and vague contours of the human face.

FU f. 305

In the second figure, the combination of broken lines and curved lines gives us most complete idea of the human face. The same broken lines without the support of

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Fig. 309

curved, but gracefully linked to an instrument half spear, half trident, presented
Figure 301 contains the most beautiful outline of the contours of a human face. To the
attempts continue like this, hesitating here, taking advantage there, until the figures. 3

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Fig. 310 Fig 311 Fig. 312 Fig. 313

a new trial that stops without sequence. Afterwards, he had some experiences
lines over curved lines that end with the most beautiful painting (fig. 317). One

315 and 324 in which the noble delineations of the face that were intended to represent sit appear in an advanced phase of perfection. In the face (Gg. 313) it is seen as if

a new series was attempted and the general outline was the triangle; but five molds unique represent it without major differences from the general types we have seen.

Fig. 314D Fig. 314C Fig. 315

These are usually the decorations on small plates and some urn lids.
painted funeral homes.'

Fig 315 A Fig 315 B

«Afterwards, five new types characteristic of the
conGguration of what I don't know if I should call eyes (Ggs. 310 to 314). Dir-sc-hiam bla

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

201

from ancient daggers, feathers from some birds or palm leaves. In hieroglyphs Egyptians, with whom, in fact, I do not have in mind to compare these emblems, figures also similar has the meaning of leaves, knives or feathers.

Fig. 315 C Fig, 315

The last five faces have the characters of the most commonly found modality in Marajó ceramics.

The surface of the beautiful funeral urn represented in fig. 258 c that is not here I know how to name the most curious and most important class of the Marajoense painted urns

Fig. 315 A P' 317

of Marajoenses, was adorned with one of these expressive and no less significant types of the human face; and all the more I believe that this was the noblest and highest style adopted, which is the most generally imitated finding in all the ornamentation of

ceramics from the great Amazon island. The human face was not, however, the only theme fundamental of the fantastic graphic conventionalities that the Marajoenses re-
they wore their china work.

The head or even more the body of the animals served as a model, as well as
Many of the artifacts examined thus far will remind the reader that many specific
come across us.

The group that had the most abundant number of people taught sculpture, engraving
and the painting was that of reptiles. Ophidians, saurians and chelonians appear with eph
copiously in the ornaments (Testa ceramica, followed by im-
directly the batrachios. To ophidians and saurians it seems
the best part, that is, the most honorable part, fell by luck.
portion in the decorative art of Marajó ceramics... »

We have briefly finished the way in which
illustrious archaeologist Ladisláo Netto spoke about molds
plastic sculptures and ceramic paintings from Marajó, the glass
human, sometimes in this and that way, sometimes with application or
base on the aforementioned ceramics, etc.

It is not possible to wish for a more methodical description
thorough.

laughed. 319'A*''' Whoever, however, carefully observes the ceramics of the necro-
pole Miracãucra ca do Pacoval (Marajó), you will notice considerable differences, in style
and forms: the first is strictly uniform and the second is extremely varied.

One thing is peculiarly notable in both: the systematic coordination in the delicate
tenth and correction of features, artistic ingenuity and something from the crude to the s

But this difference manifests itself in the first case, in the predominance, in our view,
Phenic style, with clay sarcophagi as a lid, molded heads, fig. 185, and
Sometimes carved on the face, the proletarian figure of the dead, which would be no less t
Tanit's presentation. In the second case, whether it seems to us that the demonstrated pre
mind of the Greek style, in all its effects, which Rene Loufer (*) tells us about:
"Vases, pots and ceramic artifacts, primitive, roughly made by hand; nothing
of painted crockery, but clay vessels, sometimes encrusted with white matter.

Fragments of clay with an ocular ornament (with the appearance of two eyes) can be seen.
only), indicating the tendency of figures more or less of the human form

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

203

mm

« Ocjuc has been characteristic since this time, at least since the end of Neolithic times (the aenolithic until the bronze age), is the presence of an idol guardian of the tombs.

/•/There. 320– Ur nu funeraria r/c Pucovh! , with red and/or dark paints on a white backgr

I'i you. 321 – Reproduction in larger proportions of a part of the same urn

Apparccc clle prays over vases whose fragments are these oculated ornaments of
we have just spoken, now about marble plaques or figurines known under the

INSCRIPTIONS AND TRADITIONS OF PREHISRIC AMERICA BY BERNARDO RAMOS

name of Amorgano idols (d'Amorgos, in the Cycladas, where they were notably found
trads). The complete vases were found at Hissarlik II, who also provided
the idols. These roughly reproduce a human form, sometimes the form
male and most often of a naked woman, contrary to Egyptian and Chaldean usage.
Some are schematic in the shape of a violin.

The vases have the appearance of the human body, with the shoulders and neck on top.
by the indication of the two eyes, the eyebrow arches and a sharp nose. Don't get involved
against, however, no indication of the mouth or other details of the head, but the
face shows signs (punctuated lines) of tattoos (Dechelette) or at least
paintings that corroborate the identification of Western idols with Aegean idols.))

Ft/f. 322 – idol in poor land. from Marajó,
painted white. Red- at 4f\$

Fi/t- 323 '- idol in terra cotta, from Marajó,
painting red lines on white background.
Red. n 2/3

«These primitive idols are not always made of marble; are also made of stone,
clay, bone, lead and bronze.

They were not only collected in Amorgos, but also in the tombs of the various islands of the
Aegean Sea, in Crete, in Chyprc, in mainland Greece, in Yortan and in many countries
western (France, Spain, Britannica Islands, etc.), and represent the divinity of

copper age, and the beginning of the bronze age; This period was designated under the name from cycladico or amorgyano or also premycentco.

But before this anthropomorphic divinity we must point out another who was an idol of the Neolithic age: it is the goddess Stealopyge, well known in the figurines discovered in the islands of the Aegean Sea, in Crete, for example, in Greece in Thracia, in Malta, in Illyria, in Butmir (Bosnia), in Cucuceni (Romania), in Sereth (Poland), Egypt, France (Monton Landes) and Belgium.

/ NSCR1PTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

205

One could even consider whether there was new proof of a relationship between prehistoric torico co Occidente, especially since some of our statuettes represent a vague Egyptian physiognomy; but they are from the Quaternary period, previous and very difficult to establish a line of kinship or relationship, even indirect, between our troglodytes and the inhabitants of primitive Egypt.

On the contrary, it is difficult to believe that the amorgyan idol is of northern origin, the current of civilization in the neo-Ilithic era being directed, contrary to the East towards West and North, as we indicated in relation to Egypt.)>

« Therefore, in the most ancient times, since the taking possession of the Greek islands by man, we see the anthropomorphic conception of divinities appear, a conception which does not exclude, in fact, that of divinities in animal form or in that of a tree, and in stone these coexisting conceptions: "It is necessary, says M. Dussaud, to be careful, when talking about the progress of anthropomorphism, which progress should not be tend towards figurative representations. At certain times, the development of plastic arts, had repercussions on the world cult material; but there was no introduction of a new notion.

Proof of this is provided by the neolithic idols, which, despite older, are, however, closer to the human type, than the idols of the islands called fiddle.)>

«Hissarlik II, the second city or "burnt city", which Schliemann misidentified with Homeric Troy,

it is from the beginning of the bronze age (around 2,000) »

((Accessories or tool, includes instruments of iron and bronze (flat axes, called alvado mediana and double-edged crosscuts, knives and daggers, some of an elongated type with a fine tip, called chypriate), vessels and ornamental objects.

The painted vases are still imperfect, but they reveal the use of the lathe; the ornamentation is as in Hissarlik I, there 3

geometric (incisive, zig-zag or circular strokes) and the shape represents the human silhouette or animal. . . »

As a characteristic animal form, we mention the owl head vase.

Certain forms, such as vases with elongated spouts, spread along with other metal jets in a very large area of the Mediterranean.

«The famous treasure that Schliemann (1875) called Priam's treasure belongs to this city. They are silver and gold vases, without any ornamentation, different jewelry pieces, some of which reveal quite advanced art. . . »

Thus, we see, according to René Loufer, that the precious leather described is made of lythograph by Ladislao Netto is a set of largely positive and of real authenticity.

Therefore, it seems to us that these geometric, sculpted and painted features in the funerary urns with appearances of human faces, from Marajó ceramics, do not represent anything more than Greek words, and we demonstrate how, for example, those defined by Diccionario

Gr. by Alexandre, Planché et Dictionnaire p. 645. 0ANA.T0E-,o\ (o) or sometimes (^1 _/\)\ f | n Q Natural height. 0* ClTo ocivciToc, ov Alorte

violent d BLttLOCj^0ctv^roc^ ov <f ovoc, rov td) díorie premaíam, etc., in abbreviations^ combinations or types of conventional monograms, sometimes with the use of all letters, sometimes with only the first last character* as with hg* 255, in style ornamental:

punish by death; fut.wok* acc. etc*

OANATOn

Or:

Invariably these symbols, with the appearance of human faces, carved into funeral urns and other ceramic objects translate invocations, prayers, etc., to their gods, of this prehistoric people, to the (juaes) entrusted the guardianship or inviolability of the dead, or these would be their fervent patrons in life.

With patience, we will demonstrate our way of seeing. interpreting the aforementioned traits, which reveal a lot of art and ideas, of which I am so shy and scrupulous, occupied Ladisláo Nctto, slipping into long conjectures, as in some cases. AND' to regret that time consumed part of these ceramic fragments, depriving them of coordination and more complete studies, however, the number of examples is large. plaes. Restricting ourselves to the engravings, which we began to reproduce, we can to achieve the following interpretations:

*

kr lOG,.o.ov

according to the laws of religion; per-
mitigated by religion or not pro-
hibited by her, whence something. time.
profane, which is not consecrated,
that if pkie touches, no crime for
opp.\ a íepo; more mon. holy, sacred;
fair, according to justice; pure,
innocent, virtuous; peep, etc.

INSCRIPTIONS AND RADITIONS OF PREHISIORICA AMERICA BY BERNARDO RAMOS

Fi/t* .127

Sioc,. Laced. by you God,
the Supreme Being, gen. i yoc.
nerve, strength, vigor, etc.

IOA sweat; a/g,
current time.

Fig. .128

Soqc 'Poel.y safe and sound.

There íX acc. VéLVct JUPITER.

>^ lTfr |. Poel., prayers, supplications; Neot,

A. traí procession, in llom. the Prayers,
goddesses daughters of JUPITER.

BJ

1 ' '-TííAT

A 1 A , ttt. r. /ht "ZE 1*V,J

flrn 0h ac,.

JUPITER, CfC.

Laced, by

, goddess, etc.

Laced* by
God etc.

Fiat.

208

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

*

1 í» '

/

y

■ * i'

•!.

*l!COS equal, united, fair,

equitable, etc.

* iVSTTJE, Pari*) prayers, supp li-
ces, etc.

Fia. T71

Fia. 333

m

j ■

0 o

1

singing, praise;
^ division of
poem, etc.

SI0S. IS^^.ABISS. already interpreted.

Fiá. 334

S , 4lIÍÈK j etc.

Fig. 33\$

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

209

FAÍA, AIOE etc.

AITOÉ3, Poet., with brief I, prayed#

supplicated; worthy of rcccl»er our
prcccs; Allah* time. praying, pleading,
etc.

Fiâ- .7.76

ditto as previously.

f Y* , ditto, interpreted.
AfíflDTI, ditto, ditto.

Pié* 3,n

©AN ato aa

00VQT, to put to death, to subject to death, to condemn
to death, etc.

Fig rm

r'riXlS m

NA TO íl-Â

0ciVCiro^0W same as in the previous entry.

Fia. 339

14

210

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

@ÁNATCm OV,

death, death; death penalty,
capital punishment; alg. time. Pof.,
dead body, ctc.

Fig. 340

C.J.

0;

0

n*

□ 3 ad m\

0 – 01

V^Dlor « q Uan t 0 large,

Fig. 341

ISIOH, con.

form the
laws of religion
region, etc.
considerable, etc.

\L“n

d

b

/ \- ! own, part-

A _ • 1 4 I

tí the LJV Fo I cular, singular, special,

) fpo AJ

L. â^i taken in the pro-

' 1 I prio, which is of the domain

[private, etc.

h.

•i »

Fig. 342

laugh

d •. 11]

ICl oc,, Laced. by 0*^ God, the
Supreme being, etc.

-Al "Tori, Poet., prayer, supplication, pray-

IA i "^ 0 ^, Po
tion, etc.

Pi *- 3*3
A?

r*

L

Ll.

.fil 1 ."

pCD

1

H

OCD]

f how big,

how considerable, etc.

AITR, prayer, supplication.

Fig. 3*4

AIOS, \$ tn - 4* ***, JÚ-
PITER.

AV T fc, already interpreted.

SITwheat, grain of wheat;

e.g. bread, and more followed, edible, live; alg. time. alimony, etc.

Fig. 345

INSLIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

211

there

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ld or ü

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.-nr-- 2.1011 ■

o^íj S S.0X

I3U UÜ

Gold

CD to

a.~Y

Fia. 34G

read

Lacei/, for $\theta \tilde{f} \tilde{0}^{\wedge}$ and
God,

Supreme Being, etc.

gen. tvoç fiber, strength,
vigor, etc.

□ D jt 0
11®'. w

U23 Tr U r

ZU 0 x H Qout

. A° \£ .

<

0 EIO 52

IHOS

AI TH J

WORDS

> NOW

DESCRIPTION PT AS

rite or ceremony
religious and especially monia.
obsequies, funerals; more mon.
what is permitted by the laws
divine, divine justice, or
simple, right, justice, legi-
shyness, permitted thing;
burden of conscience; the
which is made by the formwork.

LSLi

! W°xVS

vaj |A(rr

JtflÁI OS

-.«□ ílPo_.

tr) 0

violent; what

t;

employ violence, lick hard, you-
hemente, etc.

life; live, subsistence;
goods, fortune; the human
nity, society; civilization, but
way of living; state, condition; life
writing, biography, etc.

Fia- U9

üv;-.

Fig, M.J.

The TA OH, P 0e ^ rd f>rmj would be, too bad,

_ _ maL

I-"

I ABA

Â 2 times repeated
6 times repeated-

F/fi. MS

212 ENTRIES AND TH ADDITIONS FROM AMERICA PHEMSTORJCA BY BERNARDO RAMOS

>U 3 ó'rt |i

| AtA

AJA tick. of

Eire"

iw, majf., from ''AIOS: Poel. , di-
vino epiih. that jc gives iie.t deures and
feteroes; divine, gone is excellent* admit
rable, prodigious, eminent, etc*

etc.

t /g aso

BAiron

>/

SELF

Fiffi. Ml

THE

^NAtCr

o oD

WORDS

ALREADY

DESCRIPTIONS

CD0F*A0H tnierj: Prasa a Detisl
Prasa to the Geos etc.

Ptg. MS

I

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS 213

-- --

/

tHSCRtPÇp&S n TRADITIONS !X\ AMERICA PRBHÍSTORfCÁ BY Ut RN ARDO RAMOS

WING. act\ 2 there JUPITER,

>

Al TB, the word already describes it.

t i e mi

"\ AÍA, ABA, AM

AM®

, AS YOU

//*

< 2

M /4 |

' IL , t

SiJiris

^1A^

r

í'tó. JSJ

AS « S ,AI0£

AÜA, Al T.K.

1 ZE Tf 2 J, tfÉ/i. Aí4ç /**/.

Aa «a:-* Ata, wc* Zt0, JU-
pitkr, á&UA da jaainda or
planet* Dmnd* fupr. Greek.
' .Ai ?C. ^ âejcripia.

HA- 3G4

215

Fig. 367

tr

■I.-L..

—

z

í IH

z

1 1 1 1 11

N

< t L_í
IT'S LJ

J l_J

□d

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i *i 1 ~irr wi •

r-JV r 1 1 T <“» z
Ui - J l - 1 J 5 .

' 4 □ □ □ n L '

0 5. The £

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LJ i,

Ú£

-

Cj2-

often

repeated.

F/Vi.

210 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Fix. 370

m

according to the laws
of religion; allowed or not
prohibited by Scylla, etc.

AOSIS. action of giving, giving
_ - diva, donation, liberality,

. v ", ^ AcTíAí.*! "w.

\ I and Y* J ^J- *y* '|

Mil I e nn z , Al AEL-lJSUK0S already known.

Pt/i. 371

ZEVE ff £ n .
Al0t:, JUWTBR
At 1 TH. /><<?/. ,
pivce, supPLICATE,
etc.

z

SQPOE, '

urn where
if it is fixed
go the bones
of the dead#
cinema urn
laugh; by cxi.
sa rcopbago,
etc.

AI A acc.

Telvc, JUPITER.

Identical inscriptions are still found on small stones or talismans, after located, often, inside funcrarial urns, whose interpretations we are taking the effectiveness of the demonstrated method. The same doesn't happen, unfortunately, with or ceramics from the JIiracãuera nccropolc, which have lost the originality of their featur or captions, due to not having been drawn in an appropriate manner. Miniature as they think, any effort in this direction would be impossible, given that the originator ginacs, disappeared, as we already explained in principle.

It is intuitive, however, that among this multitude of lines and figures there are Symbols and arabesques of ornamentation or own fantasies are also included. the artist's indoc, which permeates the rites that are not followed.

It is known, according to Cantú: "that, when religious ideas begin to germinate in the spirit of the people, they naturally take on the forms of symbol and mystery."

«Every thing in nature can be seen and welcomed as a symbol, crude, at first, until the spirit discovered conveniences between things and ideas

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

217

Fig. 372 A – Ornamental cahcça du
ceramics from Marajó. Red. at 4/5

that they represented. The fertilizing and generating goat was the ultimate scapegoat*

barked by the shepherd to save the flock; the vitclla represented the earth by its fertility; the ox, the horse, companions of the man, were the animacs destined for sacrifice; the sky itself was populated with symbols, like the signs of the zodiac, the hundred arms of Briaeus, the Ganesa's double face. Saturn devouring its children, the Danaids filling their vat without deep down, the meager ones spinning human life; but, so how names had a value in their origin later lost, thus the meaning of the symbolos, and Plato and Zenon no longer seem ingenious than true in explaining the of Homer, which flourished a few centuries before d\lles...»

«... The ancients, in all the freshness of their imagination, formed from nature an idea completely spiritual; they didn't see ellcs at uni-verse is a powerful machine, governed by an attractive and repulsive force, but, at the contrary, a living whole governed by geniuses. These admirable stars, whose revolution invariable solution measures space and time, laws of human thought, it seemed to them deserve a cult, and the care that the priests put into contemplating them went through a worship.'

« Sabeism, effectively, is the most universal religion and the most similar to the modern Notheism; This is what the religions of the Babylonians and Zoroaster refer to, as well as those of the Egyptians and the Phoenicians. Ammon and Osiris figure the sun; Isis the moon, associated because she sheds the dew; Anu bis, the star of Sirius, which, standing on the side of the source of the Nile, announces its flood; the Cabtros They are numberless, like the planets; there are twelve great gods, as many as the constellations of the zodiac; of the same way this is divided cm 36 par-tes, 36 deities are also counted second order and its 360 grains are governed by many other geniuses. THE the sun itself changes its name; after the summer solstice c represented by Horus, vigorous and bearded; after the winter solstice becomes H-npocrates, lame god; with the increasing and decreasing periods of his career with- The festivals of Isis and Oiris combine.

Elsewhere, the moon in its 4th crescent is called Bubaste, and Buto is called Bubaste. is full. This is how they abstract (the main divinity smokes its properties, manifestations and attributes.

- female phalloidc idol, with lines

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Among the Greeks there are also divinities in relation to side revolutions. roots, and the planets take the names of the gods; in spring the Bacchantes celebrate the festivals of Dionysus, solar god; the rites of Eleusis have as their object the sun and earth. The first is the figure of the first, the emblem of the second. The gods of Italy were in the same way planetary, as were those of Arabia, from Thibet and China. . . »

In another chapter, he also deals in detail with Ladisláo Grandson of the cult of PHALLUS, among the mound-builders of Marajó.

« It is true that planktarian deities, says Cantú, are associated with the cult of phenomena and elements as vital powers c fertilizing; they are venerated at first without having simulacra, end. 374 – Cnbeçt i dc then under the shape of a cone, a cube, a shining disc, a Yasojnthropomorjtho Jc co I urnnas# J and stones fallen from the sky (J) and mainly under the expressive emblem of the phallo; because we see it often appear in ancient ceremonies: he decorated the necks of girls with small amulets. Greek and Roman rigas, and with enormous proportions stood before the Indian temples and those of the mother goddess of Phrygia. Later, as a consequence of this eternal property of human nature to resemble itself, the gods were represented under the human figure; their names and attributes then multiplied, and with them their history and genealogy. This personification of knowledge astronomical ments and cosmogonies, later, the common exaggerates, time changes, passions corrupt, and then the extravagances of the nvythos, the enigmatic rites, the fierce and licentious orgies. »

Thus, on this important issue, the Ladisláo Netto:

« One of the most obvious issues, which

have occupied the Americanists, and at the head of them the ill-Humboldt chandelier, is knowing whether there was cyTective and positive The cult of Phallus (-) is popular in America. After of the research of the famous author of Cosmos, who admires of not having appeared among the Mexican hieroglyphos the slightest trace of the Lingam cult, some ethnologists They discovered, it is true, evidence of this cult in the monuments left among the most advanced peoples of America c in particular by the Mayas, but they could be clues yours, and since then, unfortunately, to bear witness to us, every day, the investigations of the Americanists, too eager because they think this is three correlations between the Old and New Worlds.

Fig. 375 – Plmllomorpho idol in terra cotia, dc Marajó, ta rn. natural

(1) BsiTuXtOE, BoítluXot – from phcnicio fiéthet. We find in the Bible the altar of Bclbel etc. The cliinczcs occupied Inmhcm in very remote areas from the observation of the aroold dc jinQ-hun tching chi, falling stars turned to stone.

The pagans continued until very late to worship some of these stones, among which we can a Kaab of Muslims.

(2) The cult of Phallus. in Egypt, it is analogous to that of Linpa m, in India, where, ac Purnna c no Kasi-Kandn, by Hamilton. William, Schlcgcl headphones and other more modern au udoradn since ancient times. Humboldt, having found no evidence of psychological worship a

In the antiquities of the mounds of Marajó, there are numerous figures that represent Phallus. If phallolism really existed, it is not permitted to affix it. The mound-builders from Marajó, I didn't get tired of rcptil-o, I can imagine individuals who had He kept vague memories of a distant past that he could not explain. positive thoughts. The ornamentation of their idols, the sculptured or painted representation of their idcographic and perhaps hieroglyphic symbols, the headdresses they wore the heads of its characters, as well as the clothes simulated by some figures, all this is an immediate amalgamation hcterocognncno, a great mixture, a kind of theogonic eclecticism, in which the tradition of a remote superior, little by little fused or incorporated into less advanced peoples and perhaps fr

different countries, if not previously absolute separation from the irresistible and fatal adaptation by the death cTaquelles who, tradition alive, keeps them ethics, and the referees of the « The Phallus, therefore, in its various forms perhaps still there, at your glimpse of worship? Nin was unconcussed, what can the ((I just note, with Phallus represented in his same luck because it's rc completely unrelated idols but Phallus turned on k vases, in the same characters dc character that one could deduce a niound-builders from Alarajó, greatly adored between Mediterranean orientations,

and a real natural degeneration

Fífi, 376 – idol phnilnmnrpho cr
terra cotta. Preserves vestiges of an
painting. Red. at 4/5

as well as in Hindustan

ized tn .dtu and motivated by
league metropolis, or by
to the means of existence, or
among ancient people, they were
neers of knowledge and prac-
of his brothers.”
was represented in Marajó
mythical but it will happen,
primitive deity, some
someone, in the absence of pro-
r will be seen. »

continues the author, who, in addition to the
natural configuration,
presented any of the
hanging from the vases, we have
edge of some of these
ditions that I have already described
of divine attributes. From
such or such veneration of
tifín to this divinity so and so
the people of the coasts and islands
in China. »

« A singularity regarding this subject, which also had an example in the previous

tiguity, is the personiücation (Test ideal entity, as itself, not satisfied in the form

characteristic of the venerated object, its worshipers wanted to give it an iruli-

Mexicans ci, aaeanda-se in the observations of I.ungles (Reeherths at/adque*. tom. 1), reg
the Vaichnavas or sectaries of Vichnú, in view of Vstc, emblem of productive force, venera
“Ne iKitirrnit on pas supposer qu'il existe égalcmnt parmi les Baudhistes exiles dans le
rejette lc cultc des Iumjan rt qui c'est dc ec Boudhismc epure qti'on retrouve quclqucs fa

umcricans? (Vutf des CordiUires. V, I. p. 276).

The documents represented here, if the illustrious naturalist knew them, would save him unnecessary and now ill-fitting conjectures.

Returning to the Tingam symbol, which is the same as Egyptian Phallus in India, is said to be a mystical emblem of the Nile, we know that it has such a high cult among the Lundus that, C indicates, forming an essential part of the theogony of these peoples.

Let us listen to the sacred book, where it tells us more clearly what this divine uitytlio *c they created with the axis that crosses them, above Mount Kailoça, then the triangle y and within the yony Linaanx. Kstc Ltñam. or tree of life, had three barks: the outer bark the 5th most hidden area is Siva. When the three gods disconnected, only the bare torso was handed over to Siva's care."

220

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY HERNARDO RAMOS

human life, without, however, altering the real configuration too much. Just like that I can understand why and how different gradations are found in the representation d'csta, which I will call a divine entity, from its absolute and perfect natural image even the ways in which it simulates a human individual kneeling or sitting on the feet, fig. 261. If one carefully examines one of these figures, which, out of all the the National Museum, is the most perfect individuation of the Phallus, you will see that for example, bringing together many conventional physiognomic traits of human idols of Marajó, had been skillfully and ingeniously modeled, so that not even the protrusion of the nose and ears, nor the normal extension of the neck could cause any deviation from the sculptor's objective.

On the forehead of this head, whose physiognomy represents dignity c power, the two colored triangles are painted on a white background.

red: one over each upper arch. These two triangles, more visible in fig. 261, could, without much effort, represent the yony, which has the greatest affinity with Litigam, and which is the emblem of the Hindu trinity, under the aspect of dualism that I referred to in a note previous; but, I insist on declaring, all these similarities can

lead us into serious mistakes, which I prefer to limit myself to servants of an expectation, which should not be considered hostile to that give me a long lead in the course of hypotheses and deductions.”

Continuing, the author, on fig. 261, concludes: “Arms, in turn, which would come to disturb the same views of the sculptor, were suppressed and the knees themselves were slightly approximated one from the other, far from distorting the ideal of the ingenious artist» Hey. 377 – idol phui- took, in the position they are in, the true form of the lomorpho in terra cotto. . . .

t/e rncov/d, painted with appendicular organs that should reproduce and leisure like this white. Tnm. natural truth jm J| all the plastic individuality of Phallus.”

«It would now be worth checking whether other characters without thoracic limbs can dominant and only represented by the head superimposed on an elongated body and other times csphchroidal, featuring the trunk, must be considered as simulacra from Phallus or not.

I will not insist on this point, leaving it to the reader to decide for himself.

In the collection extracted from the mounds of Marajó there are, with cfChest, figurines t simulating the Phallus by the shape of the head and cylindrical body adopted or simulacrum which seem to have been intended to appear, do not present the appendicular organs of the main phallic characters from the same collection are figured here.

The personification of Phallus naturally induced the individuals who venerated him to give him or attribute to him the predicates of perfect human authenticity and, therefore, it is no wonder that they had imagined him capable of being represented in both the sexes, as we know that other peoples have idealized. There is this circumstance, in ac (This is a certain analogy with what is observed in Bahylonia, at the same time cult. Ptolemy and Alexandre Polvhistor say that in that city there was, in the temple of Pelus. a phallic image with two heads: one of a man and the other of a woman, and with reproductive organs of both sexes. The same meeting of both sexes in the same idol phallico is also found in India, and, naturally, all the people who

venerate the generating force of the Universe, and at the same time the dualism that is so
Maximize a power that governs everything (*). This androgyny is characteristic of Lingam
represented in its dualism.'

« I am almost certain that new and more accurate excavations carried out in other
points of America, will show us phallic emblems of the same characters as those of Marajó.
In California, Costa Rica, and Chicomulco (-) phallic images have been found.

Fr Kercher and Brancroft here claim to represent Phallus in a certain way.
of adornment sometimes represented in Peruvian ceramics, and if we refer to the con-
scientific Stephens, tells us that in many temples of Yucatan some modern adornments
numerales appeared: nicmbra conjuncto in coitu,))

«The contribution I bring here is solely for the clarification of the subject and not for
wanting to systematically find affiliations of practices
Americans on the old continent, it will not be long, I hope,
to be accompanied by new elements that are most
clarify this fact.))

« Among the mound's most notable painted vases
of Marajó, there are some that display the Phallus in
conspicuous log between arabesques of special configuration.

These Phallus are painted red and colored
very dark others. »

c The arabesques that frame them are of such
outlined ways, which very purposefully preserve
the clear ones on which the emblems of the
generating force. And, of such a feature are these lights, in re-
relation to the Aral>cscos and to the Phallus themselves, who had not been
It is easy to ascertain whether these were painted first, or whether
rather, the graceful warp of tangled lines in which
these mythical figures are involved."

At the end of this matter, we cannot leave
without special notice what can be observed in the funerary urns of Mlacãuera, in relation
to the representation of Phallus in different forms, the main ones being those modeled in
low and added visibly to the bottom of the ballot boxes. Barbosa Rodrigues, tra-
cing the important ceramics of that Necropolis, one wants to see in these symbols the de-
signing only the sex of the deceased, when the intentions of such observance may be.

The valuable arguments that are expressed here may, however, serve to reconciling ideas or solving problems, for which we seek the appropriate solution.

Fig. 37R – Bottleneck of antrum vessel
pnmorpho of Marajó decorated with engraving
ras and red lines ern (ttntlo
white. Red. to 1/3

#

It is of interest to us here to leave, albeit briefly, the words expressed by Ladisláo Netto about the similarity that the artifacts of the moundmildcrs of dc Marajó horns ceramic products from other ancient peoples from both continents: "These

(1) The Siva-Baklas, sectarians of Siva, usually bear, as an emblem of their caste or profgam, no, however, in the simple and natural form of this symliolo dn creative power, but t artus eaputationis, so that more á fair or more yigniú actively represents the phenomenon

It is necessary to remember that the idea of imptidicicin is completely foreign to the spi of any impure thought before «the symbol of the supreme divine essence is. thus, in the sp on the chest or attached to the head, as in the spirit of those who succeed in ennearing :

(2) Ilywood– Natural and aboriginalI IHj!. Of. There's«*s«ee. p. Ilt».

nor very numerous, maximum in relation to artifacts from southern Brazil. Offer yourself, However, there are quite a few that are enough to mention the little that I intend to mention. «The point of analogy that stands out most, of how many we have examined so far

Fia. 379—Opercular Head of a funeral urn
anthropomorpha in Marajó. Red. to 1/4

of Marajó artifacts, compared, either with dishes from Peru, Mexico, the ruins, of the inner states of the North-American, from the Upper Amazon (Miracauerá), from all of Europe, from Egypt and Indo-China, in short, on the almost entire Globe, or rather, from all the countries in which they have been found ancient ceramic monuments: this common point, I mean, the chromaticism of our mounds is the primitive of these people, it is the urn anthropomorpha or at least anthropocephala.

It would seem that a convention existed universal, by which each and every urn funeral parlor should represent, in whole or in part, part, the characters of the individual whose destiny and joys mortals were kept there. But

we do not need to resort to the transmissibility of the feelings and practices of a people to other peoples so that we can quickly find an explanation for similar phenomena.

The elucidation of this fact lies in the idea that primitive people had regarding the death.

The Kaigyptio, of which I mentioned in a note on p. was, for the ancient inhabitants from the Nile valley, an individual with dead effect, but who did not fail to share in the responsibilities of life, as if, To a certain degree, inappreciable to us, I still live outside. It was, ultimately, a mystical and somewhat mystical individuality, a river that participated in the double state of life and death, as Maspero explained very well.

Now, what the Egyptians thought was, to a greater or lesser extent, lower elevation of ideality, the same psychological character among peoples across the globe, in their first phases of intellectual evolution; and from there results the countless number of difficulties. Cities in which all ethnologists are found, who try to explain through prehistoric migrations the manifestations—tations of belief, knowledge and military precepts in. 38th — Head of a very unthorough found at points that are sometimes antipodal to each other. In the natural

The human configuration employed, generally or particularly, is so universal. The construction of the funeral urns, which to date no country has presented by exception to this practice.

Y r ircho\v (*) to whom the development of osteological anthropology owes a large portion

(I) Virchow, Zeit/christ Jahr Flhologie, II. 1870.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

223

of the impetus it has managed to receive in these last two decades, it was one of those that particularly indicated the analogies of the anthropomorphic vessels of Europe with those of Peru and Mexico.

These analogies seemed equally visible among the vases of the ancient continent. It is those that have been found on the mounds of Ohio and Mississippi, in the mounds of Catamarca, south of America.

I must, however, add that, in this particular case, the two locations that most come closer, uniting, archeologically and in a surprising way, the two continents. These are the Amazon Valley and the ancient cities of Troy and Mycenae.

I am referring to the valley and not the mouth of the Amazon, where the Marajoense mounds and the Maracá caves, where so many funerary urns are reminiscent of antiquities

Discovered by Dr. Schliemann, because even more reminiscent of the relics of the Trojans, the vases engraved on the Court of Priam, the vases engraved in the place called Aliracauca, just above Itacoatiara. AND, in fact, just cast your eyes on

the figures represented in this volume
to recognize that, if very similar-
look at the covered heads or lids
of the collection finds in Schliemann's with
that of figs. 381 c 383, it is no less if-
similar to the great constant vase of
fig. 258. These analogies extend
to several other objects from both countries
and in particular the fusaiolos, even though
in your engravings, in Marajó,
It seems to me that there are certain figures,
or let us see, as in Troy,
In addition to the word Sigos, the symbols Swa*r-
tikas and kuas of Indian theogony.

Regarding, however, similar
affinities, none is more visible than
that the figures of the goddess offer
Ancient Greek Ivy with some idols
Marajoenses, whose arms are replaced by two curved, conical protrusions, facing
above and therefore undoubtedly horn-shaped, are the simulacrum of the new moon, of which
Hera had constituted the true image among the primitive Greeks, in the form
of a woman with her arms in the same arrangement or in the form of a cow, in whose
ends better presents the idea of the Crescent (*)•

Some idols from the island of Marajó appear in the collections of the National Museum
with arms or similar organs figured in this way, being quite unique that people in
appearances so strange from each other and of origin so similar to what one must believe,
have so singular and at the same time (the significant point of analogy» (:).

Fi/t. 381 – Opercular head of a funeral urn
by Maracá Red. to 1/3

Cl) Ilenry Schliemann, Myeenaj, translation by Girordin, r 9 – 136, 141, 173 and 176. Part
(2) Now, they overlap in the interpretation* of the In9cri]»ç3ca. we say» nfa.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Sehliemann, who testified to a huge number of idols of Hera in My-scenes, it is expressed as follows: "Parmi les idoles trouvées dans le dromos devant le trésor en question, the most ancient idols of Hera represented sous form of

femme sont très grossièrement façonnées;
(quelquefois celles n'ont pas de ornements
peints, read this oblong or round,
avec or sans diadème; les yeux sont
grands. Quelques-unes ont des mamelles,
d'autres n'en ont pas; les mains sont
so many sailings, so many croisées there
poitrine."

« A la même époque, sans aucun
doute, appartiennent les idoles féminines
that ont la tête nue et strongly compressée,
les yeux grands, les mains étendues et pas
of mamelles, au dessous et de chaque
côté desquelles une corne fait saillie; Ten-
semble des deux cornes donne la figure
d'un demicercle » (').

Fig. 3 \$f —• Figure of the goddess Hera, Copied The promiscuity of anthro-

Sehliemann's politics with zoology in drama

of primitive nations induces us to move beyond the similarities of human configurations that present the ceramic artifacts of the several ancient peoples compared to each other, regarding the use of zoological forms.

And this is a field in which it is easy to verify yourself the correlations between the mound-builders of Marajó, with the others pre-Columbian potters from America than with artists from the old continent, such as has already been mentioned.

In fact, much greater is the copy of can- animals or entire animals than the number of human figures, as decoration in relief of funerary urns, jars, tureens, al-handlebars and plates that display the mounds of Marajó.

This numerical superiority is the same

presented on crockery, not only in Europe and Asia, but also in America. Come here from question in what sense would there be

Fig. 383 – idol of the riot of Paeoval Gr. Natural

these zoomorphic ornaments by the people who

such abundance employed them in the Quichua empire and in several countries in America in the North. For true idols, everything leads me to think that I didn't worship them

(1) ITenry ScilímiAnn, o|>. cit., p. 175.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARÚO RAMOS

225

American tribe, but which preyed on them as canopos, that is, as family geniuses. liares, secondary deities placed at the intimate service of the dead, to accompany them only kind of domesticity in the tomb: "Equally venerated, they say Tschudi and Rivero, like canopies other antmales, less uliles, like ve nados, monos, mountain cats, parrots, lizards, birds, etc., which they molded with clay in mud of vases, in which they festered together, to pour the chicha I gave into them. sacrifice (1).

There was evidently in such use some participation in religious practices from Egypt and Yucatan..."

The important element that closes this chapter, in relation to mounds, builders from Marajó, Maracá, etc., is yet another indisputable proof to corroborate what reports our valuable epigraph, with a high prehistoric reach of Brazil.

Ladisláo Netto expresses himself proficiently, effectively, and his prudent conclusions They reveal a lot of study, admirable patience and excessive vacillation.

We finished the aforementioned chapter
readers the summary reproduction
and anthropoinorphos adornments of
Marajó and other locations in the
disláo Netto, existing copies
This is how it precedes them: "These
groups in which
unite, as
they are in one
nomies with each other
or similar for
dis characteristic
Since
before in

title, offering even more to
of the prints of idol heads
rround-builders ceramics
Amazonas, organized by La-
in the Archives of the National Museum,
heads are coordinated by
I looked for rc-
Jfyíjr J v possible,

jj. o ^ pa, the physio-

(Éta*- iwY) lí: >V' similar

Írl |.rv--A ; > any ca-

ifiàf

v- ia-- - { very disagree-

general forms
sometimes between

/■Vtf. 350

we love the most

craneo configuration, already in rc-
show, however, these so varied
human head, numerous an-
principles of style, of which
of the sculptor or the sculptor
they could never be completely freed. And that above the imagination of artists
and superior to all the mutations of time there was the verb of tradition, which
perpetuated from generation to generation among people who did not have recorded files
cm stone.

And this verb, when among all the elders of the decadent or dispersed tribe
very rare or none at all that could be deciphered, there would be
represent him, perpetuating him the works of ceramics, ingenious ideographia in which
the entire history of the ancient times of the great nation would be synthesized. Now, the

showing

F/tf. 355

pro groups

notable antitheses, as for
in relation to physiognomic traits,
and such unique representations of
ologies of systematic convention,
not even the most daring fantasies

Fiü. 387

I(Íiqiq\$ fio Amzonas (*))

(1) Tscliudi Rivero, Antcguedades Peruanas, p. 170.

(2) By the way, we offer a chapter, in the supplementary part, of great importance

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY PERHARDO RAMOS

how these people changed ideographic representation and I don't know if they also phonetic of its tradition, was the human head or face. The eyes and mouth, the nose and the eyebrow arches, the forehead, the red ears, the tattoos on the face like those of the different parts of the body, all of this in a hundred different figurative ways represent the age of the individual, their personal qualities, the position among the clans, the family or tribe to which he belonged, his most notable deeds, his history, his life, – authentic part of the history of their race.

The reader's attention is therefore drawn to the graphic documents printed on the following pages.

Ríg, – Ornato anthropomorphic

Your spirit alone will depend on the deductions that awaken your examination and the comparative study of the different types exposed there, with the explanations that see give them in comparison, on the pages that correspond to them."

These, however, we deem unnecessary to summarize, given the suggested conclusions. already managed, in proof, regarding the people from whom such singular monuments originate. It is curious, among these, to find artistic arabesques containing characters from the ancient Greek, forming words and even thoughts.

This can be deduced from figures 416, 418, 419, 422, etc., in which they are visibly found between phallic lines and artistic arabesques, letters willing to give intuition of words established there and thoughts appropriate to the style and philosophy of the time. fragments, however, these ceramic precious things, no matter how hard we tried, we could not we could unfortunately achieve as much as we would like.

DESCRIPTIONS & TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS 227

Idol heads and anthropomorphic adornments of the Mound-builders
of Marajó and other locations in Amazonas

r/s 407

fig. A0&

228 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

in 3<jç

F,c 40Í

fig. 403

Fig404

Ac 397

F/e.401

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

fm 415

f/G-412,

m 4Í4

Fi dm

FuiAZ0

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INSCRIPTIONS AND IRAD1TIONS OF PREHISIORICA AMERICA BY BERNARDO RAMOS

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«6 4<íl

INSCRIPTIONS AND BETRAYALS OF PREItISJORICA AMERICA BY BERNMDÔ RAMOS

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e*Gi+?

f/Q 44 4

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/?g*448

446

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234

REGISTRATIONS AND /KADlçÚEA t)AA MERICA PRETITSTOR !CA BY BERNARDO RAAUhS

REGISTRATIONS H 1U AMF RIC ADDITIONS

fíò46b

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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It is opportune to suspend, and continue later, the investigations into Ladislau Nctto about Pacoval's drama, to expand the subject to the generality, summary gently though.

Great effort and the consolidation of imagination, with the resources of art, in the prehistorica, from the first lam-
flaws of the Liuman civilization.

«The discoveries of M. de
Sarzec in Tello, according to Ba-
bclon, c as of others explora-
pains of Chaldea allow us
go back almost to the origins of
csculpture in Western Asia. »

«Our Museums have,
effectively, low reliefs and es-
tattoos of a rudimentary art,
whose remote period is confirmed
by the archaism of the inscriptions
that accompany them, and these
oldest monuments are ~ HnÍKØ archive of TcI!o do Louvr€ >

followed, as in Egypt or Greece, by other statues and other low reliefs that,
chaining themselves chronologically through the centuries, they represent the gradual phas
artistic progress in Chaldea, before Ninlvite rule was imposed on this country. »

« Among Tello's fragments, what M. Heuzey considers to be the most primitive

and that should be placed
as the first of
sculpture works
oriental, is a bass
relief in calcarea cin-

zenta, fig. 465.)>

«The interpretation of the picture is doubtful, but, from the point of view of art, one must recognize without hesitation a fragment that goes back to the prodigious antiquity. The relief is diminutive, the contour of the figure is very uncertain, its details disproportionate, as if the rough point that engraved them was in the helpless hands of a child. »)

« A more advanced art already characterizes the low-relief fragment that M. Heuzey called tablette, of the eagle and the lion which is dated by an inscription mentioning the King

Vift 46 G – A Str/it rfp;r nhutrev I.WiíScu do foUrrc)

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

237

Wow-Nina. (2,500 BC). The sculpture is also of little relief, but the contour of the figures is drawn accurately, with a firmer hand, fig. 467. . . »

«A 3rd stage of Chaldean sculpture can be represented by the "vulture stele", in which reads the names of two kings, one of whom is the son of

Wow-Nina. The three fragments of this stela in calcarea, are carved on both sides. In a d'cles you see a flock of vultures leading, in its flight, human debris, another, it seems represent the construction of a tomb, and the ul-great. a carnage scene, etc.

The artistic superiority of bas reliefs from the stela of the vultures, over the ci-monuments ted, it is evident and already allows us to present the art sober and vigorous that reveal to us the great spirits tattoos found in the Gudca palace. . .

". . . The Michaux pebble, monument dated from the reign of Marduk-nadinakhi, king of Biiy-lonia, about 1,120 years before our time, It was perhaps a pebble rolled by the waters of the river, from which a betylo was made, fig. 468". Your de-Sir, at the top it's dry, boring and affccta a hieratic rigidity that makes us suppose an era of decay or at least a stable period in the upward march of Chaldean art; the cunciformc inscription contains the donation of a property built as a dowry.))

« The curious images, under whose protection this contract is placed, give us demonstrate that, since that time, Chaldean mythology was cultivated by artists, who knew how to unite, without falling into a monster true and unformed, human forms with those of animals and from symbolic figures to stars and super-sensitive geniuses that your crazy imagination had connected. The design of these strange figures inspire terror, without falling into the grotesque that characterize the images of the gods among barbarian peoples. »

((Chaldean art, finally, is as wise as the ar-The pipes of mythology are complicated. ...»

Leaving Babclon's words slightly summarized, let us refer to the no less wise Vigouroux, in his work already cited by us, dealing with the Assynas bibliothccas (p. 184 v. I):

« Chaldea and Assyria have countless pro-library lives in the cities of Senkerch, Babylonia, Bor-seppa, Cutha, Accad, Ur, Nineveh, etc. Cuneiform books who know the Assyriologos today come mostly from Hohyondjik, an ancient city king of Nineveh, where he was found in the palace of Scnnacherib and especially in the pal of Ashurbanipal, the Sardanapalus of the Greeks.

Fig. 4*T7 – Je Telia relief belt {Museum from Lotn re)

Fig. 46S – Pebble Michaux
(Medals Office)

23S

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMÔS

In addition to those collected in 1850 by Layard and in 1853 and 1854 by Loftus, new tablets were discovered in 1873, 74, 75, on the three successive voyages of George Smitli continuing to increase every year since then, constituting today one of the main riches from the British Museum in London. They are also located in Paris, Berlin, Constantinople, Cairo, United States, etc. »

« The cuneiform books, which we will often miss in this work, are composed of cocltlcs laterculi, as Pliny calls them, that is, bricks, or flat tablets and similar baked clay dredges, with on both sides a page of cunei writing. form very fine and united cursive, drawn on still fresh clay, before being fired, fig. 470.))

« The Assyrians used neither paint nor brush; they did not have papyrus, like the Egyptians, nor skins prepared as the inhabitants of Pcr-gamu, the Greeks c Ro-brothers, but also clay in abundance and they did it like this say, your role. Use they smoothed her under every moulds, cylinders, barrels

letters, tablets, ig. 471...

This stuff is so gross
Seira, it would serve wonderfully
especially those who
employed her: she re-
resistant to water and fire,
and even if you haven't
could escape from slime
the ravages of time,
l ransmi tti u us faithful-
mind the thoughts
which he received many years ago
centuries.. »

« The library

king of Nineveh, judging – * Stclu </os Vultures (Museum (fos Louvre)

Approximately from the fragments discovered, it must have had around 10,000 tablets
cuneiform, that is, the almost complete treasury of the literature of that time. Your des
sections form a group of more than 100 cubic meters. Ella is placed in the part
superior of the palace and divided or classified in order of subjects: technology, astron
or astrology, political history, natural history, grammar, exiccographia, geography
or rudimentary list of countries, cities, rivers, mountains and peoples. These diverse tra
works would fill, in today's ordinary form, more than 500 volumes of 500
fourth pages. There were bihliothccarios who organized the catalogs and watched over
for its conservation. The conservative was called n/s ch/ppisati, the tablet man,
writings, etc.”

INSCRIPTIONS AND TRADITIONS OF PREIIIISTORICAL AMERICA BY BERNARDO RAMOS

Babelon also tells us: "Assyrian ceramics, even those from the best era, resemble It is sometimes to the point of being confused with the most archaic of Greece itself and of the Aegean Sea".

« But here are nothing but the rudiments of the clay and the first efforts of the potter, he will soon produce masterpieces; all, on the contrary, common kitchen containers. They are all art and represent, at the same time, a starting point and an ending point. The abandonment of ceramics by Chaldean-Assyrian artists is due to geological and climatic materials analogous to those that in Assyria, wanted to develop the culture below, to the detriment of high relief. This is due particularly to the poor quality of the clay of Mesopotamia, which, very suitable for bricks, not thin enough to provide the fabrication of the fragile casing of a slender amphora and much less to pay attention to all the details of the face and clothing of graceful figures, like those of Tanagra or Myrina's. »

*

Recently, in September 1926, the important magazine *Pelo Mundo* of . . . , published an interesting article, illustrated, under the epigraph – The palace of the Kings of Kish, – article that we come to summarize: In Kish, near of Babylonia, among other precious things. Since then, the palace of the first Sumerian kings of Kish, building which dates from a time approximately 2,500 years BC. The that left the building, naturally of plano-convex tiles and is the only construction large, in its genus, excavated to this day in Mesopotamia.

But what interests us, among other precious objects found, are clay seals, cylinders, through which archeologists were able to prove the remote antiquity of the palace; 2,000 tablets, fig. 474, mainly grammars, such as syllabaries, a small dictionary with the meanings of some Sumerian words in a Babylonian translation, finally, the discovery of a tablet for cuneiform writing, considered by archeologists as the oldest in the world. This style reveals the method of making cuneiform signs, a method much discussed by modern archeologists, but never clearly and fully understood. I found it among the ruins from the Hammurabi period.

The fig. 472, shows the style in the convenient position for making the head triangular, wedge-shaped, from cuneiform writing. With the four faces of the end, you can

240

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

make the wedges perfectly, turning the instrument between your fingers and pressing against the soft clay in an almost perpendicular position.

&

Particularizing the drama we encountered on our last excursions in regions of the Urubu River, Uatumã and others in Amazonas, we see how important and the logo exists in relation to what is described, not only in the linear and figurative as artistic, from the rough to the advanced, with admirable execution. So, then, we see in Assyria and Chaldea the system of cuneiform writing outlined in a multitude of ta-

bles, forming original libraries, such as that of Nineveh, today a large part collected to European museums, mainly the British.

The specimens that we found in the mentioned regions contain the same system of write, not only on ceramic fragments, but also on pebbles, silex, etc., noting the difference: that these obey the writing of the primitive Greek, such as that of the considerable inscriptions that have been worrying us so much, while other examples they simply contain artistic arabesques of admirable execution.

We are pleased to have come across such a particularity, which was unknown. created by archaeologists.

INSCRIPTIONS R TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

241

For this purpose, we have already gathered a large number of these important fragments, which light came to us to understand, under the points (view, chronological and observation about

of our prehistory. AND enormous, effectively, the number mere of these precious things, that we have accumulated in our private museum, in addition of some collected from the geographico institute and Ilistorico of Amazonas, as others existing in the Museum National; the copies, which Now we present, they are a small portion of these va-beautiful monuments. There is no therefore, for us to accept the conjectures of several cscriptorcs, regarding the potters and the making of pottery found underground covered in this part of the content American, mainly mind in places where There are inscriptions there pieres. These conjectures consist mainly of cm deny the existing relationship between ceramics and inscripts on rocks. Now,

Fig. 473-

loppes

cuncifotmc\$ characters, according to Álvaro Reis

With our discovery, it has been proven that these inscriptions are executed, with effect, in the same characters you will have to find in ceramic fragments of that we treat.

The igs. 475 and 476, outlined a lot on both sides, for us bullfighting, represent our distressing, because we do them gain from the interpretation of figures placed in the center, in the style guido, and in the same way we proceed in relation to figs. 477, 479 and 480, carved in ceramics; while ace of a funeral urn, found in the Miracãuera necropolc, fig. 478,

rpct^nrírrmc í»nr»n-»c 474 – Some of the 2.0C0 are good found in

we just restore. mines of the Princely of the Kings of Kisbá

10

Fig. 47S – Talisman or life-size votive stone – Rio
Madeira – Amazonas

II. FIGURE IN THE CENTER:

L FIGURE A es-
darling:

0TA02 t 2102 AI0S
BTOX '*2002 12
BJGTH BI0T0S

1202 bUx

FEATHER, knot, GOD
JUPITER,

ylda, SAFE AND SAFE,
STRENGTH, GOODNESS, STRENGTH-
TUNA, WAY OF
LIVE, EQUAL,
UNITED AND POWERFUL

I 2102 AI02 f 2IA AWOAITK BI02TTX02 12 1X02 BÍ02 RIA2 1 KIRI2

GOD JUPITER, GODDESS VENUS, VITALITY, STRENGTH, EQUAL, UNITED,

A POWERFUL, HAPPY, LUCKY LIFE

III. FIGURE ON THE RIGHT:

0AIO,

f • #

8i0f, Bi AI. BIOI B0fTi x0l

MAY K DE FEI.IZ PREDICT TO THE TRAVELER, LIFE, POWER,

LIFE WITH VITALITY

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

243

FIGURE IN THE CENTER:

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oaioi:

A|(-)0S
AI ÒX

mos ' osos
IS • 20S
niAS

BIOSOS

SPECIAL, THAT IS THE'ONE
HAPPY VATICIUM
TO THE TRAVELER. STONE
PRECIOUS OF JUPITER.

VERY CON~ LIFE
AWESOME! STRENGTH 1 SANE
AND SAVED! K POWER
WHO SAVES LIVES!

Pi ii. 476 – Talisman or life-size votive stone – Rio
Madeira – Amazonas

The numerous ceramic specimens collected from our National Museum, of which
We have already dealt with it slightly, they are, almost in their entirety, awaiting inter
convenient stageographic tation, but they conclude, due to the conclusions drawn from the

data, great value, from several points of view.

In addition to the casual collapse of the Miracãucra ravines, a vast necropolis situated just above Itacoatiara, to which we have already referred, no investigation has led to effect in our region.

The little we have collected is the product of our particular efforts, on excursions epigraphics, very different from archeological, in whose order of studies is the execution of buried ceramics, more expensive and time-consuming execution. But, the conventional knowledge of science will one day prevail over indifference, with which even today you are facing our history, whose elements radiate amazingly in this part of the American continent.

After having visited the famous monuments originating in ancient Greece, it is well observed the admirable Ceramic Museum of Athens, which we keep as

souvenir of the photograph reproduced in hg. 481, the beautiful arabesques, figures and Greeks, outlined with artistic expressions, on the ceramic and the rude figurines, even in the great works of admirable perfection,

What a pleasure it was to find specimens with similar works, nearby an amazing region, formerly called, on the one hand, Land of the Iliada People and, on the other, Earth of Jupiter or Divine?

AI REGISTRATION AND TRADITIONS OF AMERICA PREFITSTORKA BY BERNARDO RAMOS

T'ia.477 – Escripção em enreteres do primitivo greco etno cenn tu (tnmunho nnturrt) com

1'ritbu {AtnnmHinx)

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•i 2 10 2 "0202 Al 0 2 BI0ZZ002 BÍ02
AI 0I i*2 I0 2 "0202 BÍ0I
AI0I BI02TERH2 BIOT 02 BI0TEIA 0I0I.

2 I 0 2 «l00l 12 HAEacJí0POI BiAl 0102 .

;-2l02 AI 0I "f 2 I Á 2 A (J) p OA l TE 0AI02 BÍ0I
BI OTET n BI02TIX02 \ B\0T(pArCül .

Bioroz X0II0I BOH 002 ' ABLOZ Al0I
•Ml0I BÍAI

SUCH A GREAT STRENGTH 1)0 GOD JUPITER LIFE AND POWER. GOD IS SO HANDSOME

JUPITER, WHO SAVES THE LIFE OF HUMANITY.

JUPITER GOD, SO ADMIRABLE OF HUMANITY. JUPITER GIVES THOSE WHO MISS A WAY OF LIFE, ASSET OF FORTUNE OR SUBSIDENCE AS CONSIDERABLE.

GOD ! SAFE AND SAFE WITH THE STRENGTH OF THE GRAND POWERFUL JOURNEY OF LIFE.

GOD JUPITER AND GODDESS VENUS, WHO PROTECTS THE TRAVELER, LIFE, TO SUSTAIN ITSELF VITALITY, FROM VIOLENT DEATH.

HE WHO PRESIDES EXISTENCE, THE DEFENDER OF THE POOR INDIGENT IS* JUPITER, POWERFUL GOD

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___ INSCRIPTION KS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS 215

These fragments are there in profusion, like inscriptions carved indelibly. mind in gigantic blocks, at the mercy of the scientists, credulous or not, in this matter amcnamsta; well, what we suppose, strong traces of admirable paint with the which, in the Northeast and South, the enormous varieties of of figures and interesting inscriptions, which still survive through the centuries, and have suggested several conjectures.

Once the marginal inscriptions have been deciphered, as happens, denouncing the existence anchorage department, supervision department, declamation teacher, accounting department, of philosophy, of notions about life, etc., including that in these places there are ceramic fragments, in which the elements must be clearly composed, essential rules and teachings of these subjects, as would naturally happen, through of the gradual phases of that time, regarding artistic and scientific progress, etc. That large scale, which exists in these monumental ceramic archives of Iittcraria works and scientists.

Once it was proven, as it is, that the Assyrian system of cuneiform writing was the even followed by the Greeks in their peculiar characters in this part of the Continent, it remains to be researched methodically, as this has not yet been done except in the quickly, as we were allowed.

Other traditional advantages will be revealed to us by these ceramic fragments, which are high ellueidative value they represent in the life of humanity.

And therefore our intention is to investigate, and not lose the scattered valuable element expressed by all those who have been dealing with the complex subject of prehistoric Americano, for this purpose, we will summarize the erudite words of the notable scientist M. de Nadaillac {Rcv. of Anthropology, Tom. IV. 1881, ps. 639-680), under the epigraph:

The vessel of the ancient inhabitants of America, and in our engravings:

((Jloounds are earthen collections whose shape is essentially variable. They are round, oval, square, but rarely triangular; its height varies from a few centimeters meters to 20 meters, its diameter from 1 to 300 meters. Those destined for a religious rit They end on a platform, which we reach via an access ramp; lots of Sometimes it is not possible to rise above others except at the cost of the greatest effort It's the walls. Sometimes they are raised on the top of a hill, sometimes they stretch across vallcs without regular plan; other times we see them lined up systematically and closed They were housed in enclosures with earthen walls and ditches, almost always interior. Porrem, all, whatever their shape, their size, their position, present between them a remarkable analogy: they are evidently the product of the same race of men. mens, under the same influences and operating under the influence of the same causes. They head to the banks of the Mississippi, Mississippi and Ohio, in the vast regions that They extend from the Atlantic to the Pacific, from the Great Lakes of Canada to the Gulf of

Descending the immense continent that forms the two Americas, we find them in Guatemala and the Yucatan, Brazil and Uruguay,

W ells says that in Honduras the cowboys find it, and this even in the forests, where I need to make my way with the ax in hand, Mounds, many of a remarkable height, and that each of these Jloounds furnishes from ten to thirty divers earthen vessels. These iumuli also appear on the banks of Baliza, and we owe special mention to them,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

because they are surrounded by a circle of stones that leads to taking them for the cromlech of Europe. In 1876, finally, Dr. Zeballos referred, in that same magazine, to the excauations of an ellipsoid-shaped tumulus measuring 2.50 m high and 80 meters in diameter, located near Campana, in the province of Buenos Aires.

Almost all of these Alounds are graves that could contain countless vases
funerals of all shapes, whole or fragmented. . .

In the Missouri valleys we find the most interesting clay vases,
both in terms of shape and ornamentation. The country had been inhabited by a
race of men, possessing cities, a government, a religious system, artistic tastes
Ticos, a race far superior to the miserable Indians, than the Franccezes, the first
explorers of Mississippi and Mississippi, had to fight. . . Thus, among the
vases discovered in the state of Vermont, mention only six found intact.
These fragments, with a conservation that defied the centuries, preserve the tests-
immortal worlds of the customs, habits, tastes of these men, whom neither
We even know what name to give. From this aspect, its importance could never be exaggerated
generated.

The ceramics manufactured in America, compared with those in Europe during the same
period of development, was evidently superior; here is the first observation
that is required.

It is also likely that a large number of these fragments that exist, without date
for us, it goes back to distant times. It is rare, in effect, that they are associated with
jets of metal, and the Alound-Builders' only weapons were axes, knives, or arrows
silex, which resemble, in shape and work, those from our regions, during these
times that archaeologists call the stone age.

. . . If, even, which seems doubtful, this crockery dates back to identical times, the
difficulties that we noticed can only be explained by the rarity, the absence even of all
communication between the tribes dispersed over vast extensions of territory, and absorbed
by the material difficulties of life.

... If we compare, effectively, the vessel from the Alounds with that from the
lake villages in Switzerland, among which it is possible to assume a similar degree of
civilization, we will be surprised at the inferiority of the latter.

It is not only at Alound-Builders that we collect these varied clay vessels; the CliJ-
Dwellers and pueblos owe them nothing in that regard. The intrepid
routers of science that run through California, Nevada, Arizona, New Mexico,
Colorado, the country of the Marmons, this whole new world, almost unknown just a few
Years later, they are filled with admiration for the number of fragments of vases they find
at every step. . .

It is mainly in the dikes (canons) or valleys formed by the Mancos, the Mac Elmo c
its affluents that these ruins lie. "Let us imagine, writes a traveler
recent, a river set dry, embedded in red sandstone rocks, steep and without
no access, from a height of 1,000 to 1,200 weighs a man cm in this valley, con-
enshrining the homes of his fellow men on every floor, such is the spectacle that
presents itself to us at every step." The rivers are dry, either due to the effect of clim
matics, whether through the destruction of forests, of which we only begin to suspect the
portance; the water disappeared and, with it, vegetation and life. The man ran away from t
inhospitable regions, but not forever, we wait for him; belongs to the science of man

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICAL BY BERNARDO RAMOS

217

It will be reborn what the careless man destroyed, and it will not be one of the lesser duties of our time to fertilize these desolate regions again.

Fig.

Miracmiter*, with arabesques on rivers restored.* (ItaquatitíFA, Amazonas)

In general, the mica ceramic of Cuzco-Dweller is much superior to that of Mesoamerican Builders. . . , We often see, as in Mesoamerican-Bulwer, fragments in which, lines,

2-48

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

geometric designs were traced with a sharp instrument. But the vases of the Cuzco-Dweller present more complicated engravings that lead us to take them for Etruscan vessels. The designs of those from Arizona resemble the ornaments traced on the walls of the Mitla temple. Other times the different pieces are decorated with figures

human or animac representations. In the Jlound-Iiuilders, the duck was generally the chosen bird; the CUJJ-Dwellers seem to prefer the owl. In short, if the crockery clay like this is of a higher quality than that collected in the Jloounds, it is even more that the potters of Rio Grande or Gila make today."

Fig. 4*9- Kscripturn ern characters from the primitive Crrri ccramica fire, natural size, f on the UfíturnS river, Amazonas (first side)

» Q &i0t Alô0C OôCriA-0t0l li .

1-ti0Z. 'Ai0l. '0X0L Sl0tL00I-ÍIlAI A^p0AtTE
Bi0l Bi AE, '0X0ívZl0t viIiAt S* 'A TA TA
Bl0t «ló0L BI0I B*Ai_M0Z. .

^lói UAI A<í>POAITELÍ

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WHICH IS A HAPPY AUGUST FOR THE TRAVELER, A PRECIOUS STONE, SO CONSIDERABLE DIRECTION
FORCE.

GOD JUPITER TENAZE, IS THE ONE WHO SAVES THE LIVES AND THE GODDESS VENUS. LIFE AND TENACIO
GOD AND GODDESS TO LEAD HUMANITY SAFE AND SAFE FROM LIVING IN CONSTRAINT.

GOD JUPITER, GODDESS VENUS!

HAPPY LUCKY, HAPPY LUCKY, HAPPY LUCKY.

GOD JUPITER, GOD JUPITER, GOD JUPITER

INSCRIPTIONS AND TRAITS OF AMERICA PREILLSTORICA BY ISERNARDU RAMOS

249

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« Sc snhinios from the regions that form the immense territory of the United States, to
climb towards the north, it will be necessary to mention the containers collected

in the caves of Rot/ale Island (Lake Superior) and those found at Ochclaga and Beaver Hall (Canada). They offered decorations identical to those of the vessels that excavated. Variations occurred in the Merovingian tombs of northwestern France. The same designs the same dots, the same striations, the same denticles.

We must now descend to the isthmus. . . There too we will have to talk of the numerous clay vessels that the explorers found. In the Chiriquí. . . In Nicaragua. . . 5 or 6 leagues from Tchuantepec. . . The lumuli located in the of Tennesscc, a stream that flows into Tampico Bay. . . In Zacilla, in the province of Oajaca.

The vessel is rare in Yucatan and Chiapas, where, however, grandiose mines indicate The most advanced civilization and the most developed wealth in all of Central America. .

It is also necessary to mention a cave located in the Nazas river valley (province of Durango) containing thousands of mummies belonging to an Ik-mii race distinct from Actual Indians. Alongside these human remains, flint arrowheads were collected c vases of remarkable craftsmanship, reminiscent, in their decoration, of the art of ancient

Mr. Perrot compares Peruvian vases to those found on the island of Clivpre, "the same tone as the paste, tender and like <iue fainted, cllic tells us, the same drawings, le drones and galons (chevrons), spirals and concentric circles, the same contours of a afTectação singular".

Peruvian vases –The shape is most often ovoid and a foot is essential special to rest them. However, we found them, and this in the oldest tombs, whose molds are absolutely similar to those used today; These vases are often are decorated with greeks. . . There is no Peruvian collection without these items that come curiously close to what we have believed up until now, to be the exclusive prerogative of the ancient continent.

() Brazil, the oldest land on the globe, was inhabited at the beginning of the 16th century when the Portuguese discovered it, by the Tupinambás, a conquering race established ceded on the coasts, and by the Tapuyas, whose name means foreigner or enemy, who lived in the interior of the country. . . have just discovered, mainly on the island of Pacoval, rajó, and in Tapcrinha, on the Tapajós River, numerous fragments of clay vessels. . . Descovered a number of similar urns containing all human bones. Put strength, must go back to distant times, since everything we know about the way of life of the Tupinambás or Tapuyas, and in particular their funerary rites, do not allow that we attribute to them.

If the manufacture of containers dates back, in America, to the earliest known times until today of man's existence, this fabrication will continue for long generations and we see it still flourishing, at least in Mexico, Pará and in some areas of Central America, during the arrival of the Hespanhóes. . . What is even more certain is that she (the cerâmica before the 16th century) far exceeds the capacity of wild and nomadic Indians, miserable heirs, we cannot say descendants, of the civilized races of most dit- in a different way than those that had preceded them on the soil of the new world. And it' It is important not to speak here of the constant progression of humanity as a general law

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

c without exception. Without a doubt, this progression came to a halt; Without a doubt, the records setbacks, regressions, if I may use these words, in certain towns in certain regions. . .

But if people disappear, if races become etiolated, they become extinct; if often slavery comes to replace civilization and the desert sand erases even the name and memory given to man, and this is the general law, humanity, taken as a globe, continues its upward march.'

l-ití. 4X0 Writing cm crrnctcrs from early Greek cm ccr/tmich tuniunho noturnl, cneontruc in Untiimü, Arnozonas {second incc)

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vllHi 'AIOI BIOS. BIAJl BIOI BiAL'OlOI
BIAI BiOL
Bi OI lóol 'Al Ó I

^OAIXOIXIOI I NA toENfi 0A 'A 1 OI!

DIUS JUPITER, LIFE, POWER SUCH CONSIDERABLE AND HAPPY LUCKY, HAPPY LUCKY, HAPPY LUCKY,

GOD JUPITER, LIFE AND POWER, LIFE AND POWER, LIFE AND POWER
VERY CONSIDERABLE, POWERFUL AND LIFE. WHO SAVES THE LIFE K JUPITER. PROJCTA
AWAY FROM YOUR SHADOW IN ORDER TO BE STRONG, AU! JUPITER!

« () rebirth of one people, the dispersion of another, the formation and annihilation of an empire, conquest and defeat, time itself, that great actor in the drama,

still other causes operate in an invariable sense, whose history allows us to follow the diverse phases.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA PUR BERNARDO RAMOS

251

America provided new proof. To a civilization that we have just begun to know, another happened to him, due to new arrivals, the Peruvians and the Mexicans, meowed by the first flashes of history, This civilization itself was already in its decadence, at the time when the arrival of the Conquistadors brought to these regions the elements of a new society, of which posterity will one day be able to appreciate the development.

There is another conclusion, which is derived, it seems, from everything we know of the era in which man lived. The silicon, sometimes roughly sketched, sometimes polished by a persevering work, they present an analogy of ways that should not escape the observer. We found them in the tumuli of Siberia, in the tombs of Egypt, in the soil of Greece, in the rude monuments of Eseeandinavia, as in the forests and in the Jloounds from the New World; but whether they come from Europe or Asia, Africa or America,

UJMMÍt <>- r TJL\Mlgl >1

Pifl. 481 – View of an external part of the Ceramics Museum of ancient Greece, in Athens

They are so identical in form, substance and work that we could easily judge as the work of the same workers.

. . . On the shores of the Atlantic and Pacific, pyramids, colossal statues, monuments great ments, reminiscent of those of Assyria and Egypt; everywhere the architecture and the sculpture offers truly remarkable points of contact. In these pueblos lost today in the desert, the stones are arranged as in the buildings of the old Pomegranate; the motifs of Mexican and Peruvian ornamentation we find in the bronze vessels that the Chinezes made at the beginning of the Christian era, and be humble shards of clay vessels, disdainfully trampled at the feet of the traveler, come add a new page to this unique story.

Everywhere the clay was kneaded and mixed with the substances that best favor its consistency; everywhere man knew how to cook it and give it the most appropriate forms to their needs, and everywhere these forms are identical 1

252 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY ÜERNARDO RAMOS

If we go through the museums, if we look at the engravings that accompany the cspciacs works, which we reproduce, we will no longer be surprised to see archaeologists compare Peruvian and Mexican art to the art of the Clijj-Divelters and the humble themselves Aio und-U u ilie rs, Egyptian or Ctruscan art, Greek or Frankish art. And yet the ancient people, and those of the Middle Ages, ignored the existence of the American continent.

Everything proves that these men, separated by still impassable seas, could not they had many repeated relationships so that their knowledge and arts could be derived from a common source; everything proves that, if these communications existed, if lost in the darkness of a past so distant that it is almost impossible to rely on So Ira ca hvpothese these wonderful similarities of conception and execution.

. . . The old inhabitants of the old and new continent are similar in their bone structure, similar in their integrity; cells elaborate in this intelligence the same desires, the same thoughts, the same conceptions; know the same life needs, employ the same means to satisfy them.))

tf

This done, we continue to refer to the important works on dc cramics.
Ladislau Nelto.

tf tf tf

Ladisláo Netto still dances for us, in the VI chapter: – On the inhuination of corpses lora of the sacred hills – -Of the urns containing only the bones of the dead and the way of preparing them for this purpose – From the beads or pearls attributed to the Phenio found among stone artifacts in the then Province of Rio Grande do Sul, etc.

Our aim is not to lose the elements that contribute to demonstrating that the inscriptions, in almost their generality, are not mere arabesques and nor did they fail to obey the artistic instincts of their authors, thereby offering arguments advantageous, for conclusions of great prehistoric scope.

And, without a doubt, cramica, with its arabesque variants, is a great assistant for our enterprise; Because of this, we cannot disregard its study deeply meticulous work carried out by Ladisláo Netto, like other points interesting, summarizing your words and drawings, maximize remaining large number of very curious specimens in our National Museum, with his work being of a official and rarely publicized. And this last circumstance is to be regretted.

« Numerous tribes from America and in particular from the Amazon Valley, says the author, It is still customary today to guard with the care of a quasi-Christian piety the bones of loved ones who care about them, but without the slightest attention to any other part of the dead man's remains. Mummification still exists today and in the past, if not unknown, at least careless among these tribes. The mound-builders of Marajó who followed a similar precept and had to bury the bodies of their relatives in the island properties, periodically covered by annual floods and perhaps even floodplains deep, where the permanent water quickly decomposes the flesh of the eadaver.

It is known from many tribes that do this that they do not even wait for the complete decomposition of meat. If a certain fixed time seemed sufficient for putrefaction,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY PE RN ARDO RAMOS

253

muscle faction, extract the poorly stripped bones from the same museums and clean them or strip them of the putrefying soft substance, drying them in the sun and storing them at in baskets or clay pots (').•

On the island of Marajó and more particularly on the Pacoval mound, the bones were deposited situated in various ways at the polls; In some, we found them gathered in one country cut into the bottom of the vase and tied with strips of bark that we were unable to stop. mine, but that cvidenlementc and dc textile plant; others appear to have been involved in soil, mixed with fragments of pots, as if to make them more compressed and fill the urn completely.»

« Regarding this particularity, it is very difficult to conceive, as I have already explained that primitive men had life beyond their tombs. Understand yourself perfectly lies the belief in the existence of people who, like the Egyptians and Peruvians, mummified left their dead, forewarned them of any element of destruction and the ro- they had all the preservatives against the annihilation subsequent to death, providing them with the indispensable food for their ideal existence or the supposed journey of eternal life: but it is not easy to imagine the same conventionality with regard to individuals whose flesh contributes to the corrupting action of the wetlands of the swamps to the teeth of fish and the jaws of ants, and whose bones are still wrapped on land, inside the funeral urn to which they are entrusted.

I don't know if they also used to partially enclose the bones of these individuals. whose characters so rarely or rarely come close to the most familiar people. citizens of America.

Two or three skulls were, it is true, found in Pacoval, half calcined in the inside the ballot boxes, and it is to be believed that other identical testimonies can st

stop at demonstration and practical party; however, there should not be a mistake, in my opinion except by exception among our mound-builders. Too much, I couldn't safely discuss this fact because we are not even sure that we read that cranial sacs belong to mounds burned to the mound-builders ().

What we are most interested in knowing is how the ballot boxes were prepared for receive the sacred deposit entrusted to them, which if that, I believe, they committed the efforts and all the ingenuity available to the artists of the tribe were applied.

The urns had to be made after the death of the individual, whose bones were removed. designed to save. The work required for each vase was as multifaceted as it was. The degree of appreciation or value and power attributed to the most important people can or less distinct from a nation, albeit small and barbaric.))

«In thousands of different ways, whether regarding the conformation of the same vessels, whether in its engraved or painted decorations, one only, whose characters will be further mentioned, if it seems to me represented by some specimens: the others, even if under

(!) The Maori Indians in New Zealand used to expose their dead on special platforms until the meat was decomposed, after which they washed the bones and kept them in a box the people, DicHonhach Nouvelle Zelande, vol. II, p. 63.

(2) The gigantic Indians from the interior of Santa Catharina, called Dotocudos, who I believe Ferocious birds from all over South America. they maintain the practice of concentration. the corpses they give to their relatives and they bury their bones in cavities prepared* in ballot boxes placed in the ground. Over each cavity in which there are calcined bones* into quenos cones «le terra, more or less tall, depending on the importance «the deceased. For meter and a half to double* blackbirds «le height, seldom of half a meter [other* common individual unpublished report by engineer Diog«» «le Vaseimcellos-)

1 me

254 INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY PERIN ARDO RAMOS _

the influence of certain characters, testimonies of the common origin of all ceramic products, show the greatest diversity among themselves. In some of these vases vague traces of a junction or amendment are observed that indicate that they were made of two halves, as they were made in different parts of Peru. I don't have, However, an efficient proof of a similar fact, which I could only explain by need to store inside such vessels, which usually have a very small mouth, the skeletons or the skeletons themselves, as preserved by the indigenous people of the south

There are, however, some ballot boxes whose mouth, despite the small size they made it, do not have at least the passage of a small crack, and it will be difficult to admit that, or that they were manufactured in two juxtaposed parts and welded together afterwards, or that the disarticulated skull bones, which may have been encircled when they were joined. There you have it, since that doesn't seem very acceptable to me.

The richest vases, due to their diversity of forms, are no less remarkable for their variability of its structure and decoration, and it is very surprising that this variability does not have the slightest distinction regarding the level of the soil at which each pot was found. The painted urns, as well as the small plates and bowls, also painted, feature a white background. The red or almost black color appears indistinctly on a white background.

Sometimes, very rarely, one of the two ornamental colors stops appearing. The vase thus loses no small part of its beauty. White paint, applied as a background of the painting, is composed solely of tauá-linga, an indigenous name sometimes used on the previous pages means: white clay.

Generally the gum resin is only applied inside the vessel, at the moment it is still hot. This, completely cooked, is removed hot from the flames.

In the absence of any other documents that reveal the ethnologists of our mound-builders, let us try to discover these characters in the ceramics left by those individuals. »

«In the archeological collection of Marajó, currently represented in the National Museum of Rio de Janeiro by a large number of urns of very different sizes and crops, a group stands out as particularly noble, in terms of its almost uniform texture, no less than for the great number of vessels that characterize it.

This group, perfectly represented by the urn, fig. 169, is composed of ancient vessels anthropomorphous of the male sex with a dualistic character, sometimes.

The low-relief adornments on these urns are nothing more than the representation of the members and organs of the individual, which the aim was to imitate, albeit with the phantasmagoric serious conventionalities, among which it is enough to allege the duality figured in some specimens.

There is, however, in the same ballot boxes, a character that I cannot fail to mention, and to which I particularly paid attention to.

I want to refer to the adornment that exudes every vase in the form of meanders and whorls, discordant, more or less representing the true Polynesian tattoo. And, with the same effect, the same incisive engraving of the heads of the New Zealand chiefs, of which I possess several specimens.

(I) Among the unpublished manuscripts and drawings left by Dr. Carlos Raff, who lived in São Paulo and went through the sertões of that province and of Paraná, I found the drawing of a large vase with a savage leader, in the same position as the Peruvian mundas, having for this purpose bound the vase in two parts.

The vase, however, which must have been made in two parts to be able to store it in said manner. It was not sewn together after the soldier, as could not be those that in Peru or Marajó were found.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

255

the National Museum has two beautiful specimens, which are easy to recognize by the crafts compared to that of the heads, the artist's effort to represent the cut skin itself.

If these vessels were simulacra of male individuals, I would limit myself to highlight the similarity of the fact between the Marajoenses mound-builders and some of peoples of Oceania, because all the warriors and in particular the ex-chiefs are tattooed experienced in combat; but, on the contrary, the ballot boxes exclusively represent of the female sex and all of them, as an exception, those on the mounds of Marajó exhibit the tattoo used by women, whose spoils are depositaries.

We therefore have a curious issue to examine at this point: the tattoo used solely by the female sex and not by any women, but by those who should have been the privileged of the nation.

What should you glean from this singular circumstance?

That there would be, perhaps, among the mound-builders of the mouth of the Amazon, a class exceptions, priestesses or even semi-arbitrators and auditors in matters of beauty. licious or peaceful of the nation? I will not continue the sequence of thoughts that you of a similar fact (*)• A consideration occurs to me, however, regarding this sup- posits and appears superiority of a certain female class: it is the circum- cumstance to which I referred at the end of the previous chapter, when I dealt with the su artistic representation of some women among the Amazonian mound-butlders. »

«It is necessary to inquire now whether only in the perfection of the work specifically cémico, those industrious descendants of emigrants from the regions became distinct. of the north, or whether they were also responsible for cumulatively recording the history record that we have some excerpts in the artifact of which I am giving a pale c slight idea.

What people were they, how did they live, what level of civilization had they reached, how was it governed and which modern people were it closest to?

I have already had the opportunity to touch on each of these questions quickly, for fear of inquiring more insistently about the characters that are essential to them. But that each one of them is a difficult problem, and better yet, impossible to decipher.)>

« Among the antiquities of the Rhonc collection, existing in the National Museum and exhumed from the neighborhood of Santarém, I came across two figures of prisoners who were not It will be easy to know whether they represent individuals from a neighboring tribe or enemies and brought from distant places.

One of these figurines shows the prisoner with his arms behind his back and tied by the elbows, fig. 482, and the other a man who cries, fig. 483, judging by the lines perpendiculars that line its faces.

If, as I believe, the primitive inhabitants of Santarém were related more or less less close to the constructors of the Marajó hills, or were descendants of these, it is very difficult to assume that the two prisoners in question were equally

(I) Among the considerations that occur regarding this subject "and I come across the day (women who were masters of themselves or their bodies), of whom all the people at the head 7, ones. those who gave them the mouth of this river as their home. It is very natural that woman, a being a little above domestic animals, produced "an impression of the independence Ceramic matrons must enjoy among the mound-hunters of the Marajó, for which the Marajoenses must have demonstrated testimonies of esteem and respect. The idea that these women were their that they were not subject to the men of their nation, was halfway to the fable created in

#

Fi/i. 482 – Statuette representing
flo, from behind, a naked man
with my arms tied I broke my chest and
hair divided into two
braids

strangers to the Marajoara people. Be that as it may, one of the aforementioned figurines
hair curled like a crown on top of the head, then falling over the back
cm thick strand. The other, showing the individual with his arms behind his back, two

times bigger than the first, it is without its head,
but two dense braids hang over his bare shoulders,
as if these individuals had the custom of bringing
the chiefs wear this motto to distinguish themselves from the representatives
common single strands. Alongside this particularity
The Chinese appearance of the individual is worthy of attention.
who cries, not so much because of the physiognomic features, as the
can clearly show the face. partly mutilated, as
for combing and preparing the hair.»

«The most singular, as proof of nothing having to see this
human type with the nation of our mound-builders, 6 the
there is only one in the collection of Marajó heads that reproduces
make a similar shoe or hair pattern; than con-
I conclude that the prisoners mentioned came from a region completely unknown to the
potters from the big island.

Everything makes me assume, the mound-builders from Amazonas came, 6 right,
I repeat it once again here, from distant lands, whose attributes they barely kept
many 11 reminiscences, due to the many clashes they suffered over the long
pilgrimage. However, they bore some of the features of ancient people from the North, part
of the Mississippian mound-builders or of the Toltecs themselves. descendants or relatives
quellcs. Endowed with a certain intellectual culture and not counting a large number of re
sents, took over some parts of the large island of Marajó, dividing themselves into
groups of families or by tribes and establishments
taking place in places that would make them, by the availability
topographic section of chosen points, saves
guarded against the attacks of the barbaric peoples of the
surroundings. The mounds that still exist today and
in large numbers erected tlc so as to remain
overlooking the lakes, rivers and ancient plains
nually flooded, are eloquent proof of
that, not without enormous work and use of forces

collectives, those outsiders raised them to
nclles guard the remains of their dead and of
on top of these improvised watchtowers, watch over the
security of the entire tribe.

As for ethnological characters,
hendidos from the molds of funerary urns or titis
artifacts found inside them, largely already mentioned and analyzed,
I begin by saying that all the urns in which women's bones were kept have always been
presented, amidst the almost pulverized fragments of the same bones or
with the land that surrounds them, that singular species of Fohuni vilis, the one that pre
I mentioned that, under the name tlc tanga or babai, it is commonly known today in
Brazilian archeology.

Fi/i. 183

Fi/i . 484

Figurine representing, from the front and back,
a prisoner (?) will not mourn, with the
hair gathered in a single braid. Gr. nat.

1

/NSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

This adornment belonged exclusively to the person for whom it was made,
which can be seen from the varying dimensions and shapes observed in many dozens that
d'clles has the National Museum.

Furthermore, the designs, based on six or eight general patterns, are so
or such effort is employed in different

rençal them in the work ' u Sk p. secondary, which do not

ha two perfectly f ZZ*? * t 4* M ^ en ** cos in loí ^ aa

collection. 'v/ \;p7 0 that is noticeable, and

This is very worthy of re -v '*..y stop, it's the graduations
presented in these or lēPS3*J ' jS*. born, indicating the numbers

\ j plebs, in sumina, are simple-

Hp Evas vine leaves

me | exercised the same care

and. j Yeah, J Kaziam probably without

;sat tenções do à peu près, o que se

sa sy v metria c even more pclíi absence

aristocratic thongs. »

■Vj*. 4&S – Th tutu vil Babai {Fotium , ■

vitis) There are as many primitive women as the first

tit M.itaiit • me

mention them as the most
by the Marajocenses mound-builders. They are triangular plates.
ion spherical triangles, slightly irregular in the
as necessary to be able to adapt to the organ
At the end there is a hole, through which you can see
which these ornaments were tied to. I call them adornments

I think, the only object
sulars tried to watch over
y ■ ^ í*' r ^ m * a thong a simple

_ , r 2 i we must assign it al-

SíF^" ' _ or signification of some

SI \ That was peculiar to the

_P ;j jr I'm in luck

? hnv er found one of these
the rw -\$ from the age of 6 to 7 years, being
nver V '\. " . f the small specimcn has been manufactured

of cri V .1 \iS ances. Ordinarily these thongs
I care less than the rich vessels. The clay that

any grains of sand and

Worflt títii) Parada <] uc a da lou fa ' aclla '

emblematic designs suríl (Je Õ to 7 millimeters.

the necessary concavity is created, slimming the
:I enter the periphery, so that they have the edges
half the thickness of the center. The painting was done
mind in the shade, as it was customary to practice

17

25S

INSCRIPTIONS AND TRADITIONS OF AMERICA PREtLSKWlCA BY BERNARDO RAMOS

As for the usefulness of these ornaments, it is quite possible that women brought them
women from Marajó during menstruation, in which case it wouldn't have been much to admire
that the prescription of a rite persisted in this practice for a while as necessary
The need to take certain precautions in a region infested with dipterans, as annoying as t

mere.

Whatever the determining reason for the use of such an adornment, however,

sure they gave him the
estimated cost value
counts and was worth a lot
without. And in fact, the
displays in wax painting
show it this specific for free

I walk on its surface, in
all crockery decorations
«The thong, therefore, does not
usefulness of composure or
toothily. Some noble sign
meaning that could not be ignored
lolatria of the inhabitants ^

America where we see vitis).

highest appreciation and a
tosa jewel, that in this
vavel I suppose you had-
which is more delicate
aboriginal mica from Marajó
cious artifacts, compendi-
very beautiful miniatures,
most perfect on the Island.))
As for me, I had the simple

– T&n&n or BhíDíÍ (fViuní
Drawings with myndros

preservation to which I referred
fiction should be given and attributed to him,
have its correlatives with the phal-
of Marajó, a unique point of
with simultaneous use
tia thong in the presence of the phallus, under such a wide variety of forms displayed. P
however, this is a question on the borders of a field where I have refrained from penetrat
It seems that, if the use of the loincloth is linked to the tradition of a cult or the obs
a rite, respected by a people in the midst of which we so commonly see the image of Phallu
You cannot let this cult get caught up in phallogatry. But in such a case what should

be the thong if not the magnet
Hindu, uncle three times sa
ciple of Lingam itself?
at Indolc (investment parties)
similar subject, for
sufficient supporting point
That's what I put. To develop
tle a justified principle or rc
dc an axiom, outside natla less than
builders of Marajó in the Hindu race, as
move, as if taking a leap
thousands of leagues that
shores of the Indian or

gem of the divine triangle
Yoni grade, source and main
Well, it turns out it's not
tigations or insisting on sc-
which I don't come across
in the meager material of
this theme, give it the character
dress it with peremptoriness
directly root the tound-
if no other people stand in his way
had transposed the
Tnnga or tíabnt (Fo/íum tantiam the old soil of the

Ganges of the beaches

Fig. \$48

vitis). AeJurnos symhoücos

onen-

American taons, or as if from such evidential unilaterality it was
admissible argument in favor of as broad as it is risky intuition.

If phallolatry existed in Marajó with all the expansion and complexity that it
we have noticed on previous pages, and even more so with the positive and con-
crete of the Yoni, through the loincloth worn by the wives of our mound-builders, not
suffers doubts whether any trace of the same cult should have already been found among the
ancient people of Missouri, to whom the Marajoenses were probably once linked*
But neither was Phallus undoubtedly found in the character of Itlolo, nor was there

the slightest glimpse of any triangular adornment in how many excavations have been made at those stops.

However, if such arguments are offered to us to doubt the authenticity of phallolatry in Marajó, represented by the cult of T/ingam and Yoni, demand considerations of another order that do not use negative peremptories. Laborem us, this must be the researchers' password given to the study for a long time to come of the generations that for long centuries evolved before us on American soil. B.C-grows more than the Yoni or the divine triangle, to which the principles of the Indian theogony, seems to have been worshiped by all the people of the ancient continent, meddling in all religions and, what seems most unique to us, always veiled by attributes that are linked to the mysteries of the supreme divinity. »

«We don't even need to take the pilgrim's staff to search the distant lands of the East effective proofs of the fact. Who is there who doesn't know the spirit of mysteries and divine ancestry attributed to the Signuni Salomnis, emblem linked to all occult sciences, only

conisadas to the city
populous and advanced
past?

curopca or American
end serves the sign of Solomon,
beautiful neck pendant
vigilant c requests, and promotes
sacred emblem jewel and power-
to conjure all the evils that
talisman of all peoples and of
about which they say cscriptorcs an-
ginoso son of rci-prophcta one of the
is nothing other than the

average and in many centers
Europe until two centuries ago

Ask the old maid
Indo-Germanic race so that
in gold or silver, which bears
child of whom Cila is a guard
The answer to you will be this
roso talisman, alone enough
is subject to infanda. Now, this
all phases of human history,
you will have a scribe, the erudite and the ima
your most curious books (*)#
double Yoni, that is, the image

dualist, which is the highest expression of Indian divinity.
still perfect phallolaters with the use of the Yoni, it would not be surprising that the c
d'cstc symbolo found himself linked to Phallus among the primitive maajóaras exactly
like in India. The entire value of a fact of this order would be solely in being able to
find out whether conscious or unconscious, or better yet, whether due to transmissibility
of alien peoples, our niound-builders practiced the cult of phallolatry.

But achieving such a desidcralum would be nothing less than unveiling one of the three
more obscure questions and of greater interest to the primitive history of the American na
Now, such is the intricate fabric under which the evolution of this story is hidden,
that no fact appears to us as authentic and promises to be incontestable.
remarkable revelations that simultaneously do not come to us immediately annulling all the
hopes and presumptions other contrary facts, but of irrefutable admissibility
ity. It would be said to be purposely invented against each witness, in the appearance

Fig. 4X0 – Tftngfí or liabal.

Fragment in natural size of the Yoni in its representation

And if we show ourselves like this

(1) Some authors dispute that Solomon had written on this subject. It's very unique, actual
daity, which also has the name of that sovereign linked to this celestial symbol of which
c in Assyria. This fact cannot be explained by the liomophonism existing between Solomon a
braica Santana, which means Heaven. therefore, the aforementioned emblem is the image of t
Do you shame the rites of the mothers of the Nile and Eupbrates?

one

inconcussion, an argument of more inconcussal irrefragability, which is why you rry so much the discovery of the first links in the evolution of American etymology seems to be elusive the more we strive to understand them or reach them. »

«Let us turn, however, to the subject we are concerned with. The proof that the things were not

Fig. 491 Fig. 492 Fig. 493 Fig- 494

Terra cotta adornments worn on the ears and neck

simple adornments
come across us in
poverty of
other personal ornaments
Soacs, used
probably

by the women to whom the same things belonged: taes are the cylinders and small terra cotta ornaments, which they had mottled on the lobes of their ears and, along with other ornaments, pearls of the same substance, which they wore strung on a string neck pendant. These huge pearls or beads from which I have received numbers rous and very diverse specimens from almost every point in Brazil, had more com* mummcntc in Alara^oe in Cantarem the ovoid shape represented in the second c in the third figure on this page. I must warn, regarding the aforementioned pearls, that, in province of Rio Grande do Sul, in the log called Linha Grande, were found transferred, inside a funeral urn incalculable antiquity, two pearls whose characters seem to link them to the pearls of glass found in North America Morlot and Nilsson take as testimonies or irrefutable traces of the presence of the Phenicios on this continent (»). our two pearls, which I don't know if, in their structure, are similar to those found in Indian to genas from northern America, are composed of concentric, canaliculated and of various colors, that is, white, red and iron blue. Examining these different concentric layers or layers, it is easily recognized that they were formed successively

vamcnle, each one, over the one above it, being the pearl, after this long

operation, subjected to a high temperature,
that glazed it. The canaliculated surface of each
layer was thus prepared naturally when
the pasty substance still retained a little
of ductility. However, we have enough evidence to
the presumption in favor of the exodus of the Phoenicians
Fig.499 Pearl of temi nata, in the American continent? Truly, I confess
* CtI n 7/ * <l uc nie nà<» I feel inclined to adhere to the opinion of

Franks, who attributes these pearls to Venetian craftsmanship, seeming to ignore that they
Pearls from Venice are much more perfect than Phoenician pearls.

Fig. 496 Fig. 497 Fig. 49ft

Terra cotta adornments worn around the neck

_ JuM no Riu Grandtf du Std, um. « aeU Oo ™ qu *|

° , lh 'T'»í- '■«mitra perteoceu Jiu erudita C fttlliuuatU amcricamaU Cario* «m Kai^riU, c
-juc Fu, viHims * Ei&mçSn br«ilio ^mantem <íc Port^Àl^, ™ ISfll «aWo ad**™™ ot ™ 0 KMtn,
'ic rare Iw-Hrza od*- grande |wrfriçãíj,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

261

Fig. 500 – Ear pearl.
Red. at 7.'8

Whatever it was, nothing seems more difficult or risky to me.
that explains the way in which similar pearls could be gathered to in-
indigenous people from North America and our province of Rio Grande do Sul. It would be ne
It is important to know whether the ornaments were not brought in in abundance
among the artifacts with which the first bold settlers
European discoverers sought to attract the views and
sympathies of the American savages.

The bright colors of these objects lead us to believe that yes, but the Venetian origin has not been proven; on the contrary, everything leads us to believe that, after careful study, we will give preference reference to the oldest source.

However, let us not forget that the presence of the Phenicios in America is a fact whose evidence has been refuted to this day."

«In relation to the inscription of Parahyba, the version of which I was entrusted with by toric Prasileiro (1) and which at first glance seemed to be the most notable corroborative testimony known of such importance so much event, not only did I discover its apocryphos characters, otherwise I also managed to unveil the way in which it had been invented no registration required. Almost similar fate they seem to have had other inscriptions of the same nature, including that of Grave Crcch, to which Professor P. Gaffarel supposes characters of incon- testable authenticity (2). I don't mean to say no the only men who in previous times came to America Colombians were capable of crossing the Atlantic. I just think that we should not anticipate the fatality of events, the appearance of evidence of a similar fact is one of the most adstrictas seem to be found at the whim of chance (3).

We were talking about the pearls of poor earth when, due to the idea associated with this led to deal with the supposed Phoenician pearls. Returning to those rude ones again adornments of the first nations of Marajó and Santarém, alongside various cfcllcs objects that are sometimes lamellar or cylindrical, some lentiliform, and others ovoid, wh I know if they were also personal ornaments or work instruments, fishing weights or utensils of unknown uses. These objects are drilled more or less deeply. only on one side, not admitting, however, due to the narrowness of the orifice, the slight pothesc that they could serve as vases or receptacles of any nature.

The coils, which exist in no small portion on the mounds of Marajó and in the es- combros from Santarém, represent, almost as much as the thongs, the different categories

mmm

sifU

íiMt:-. ■.!»' •, *> .-ri - 4

Fig. 501 — Pcrola dc
terracotta. H Red. \3{4

(1) «The version of this inscription, which will be given light later with all the histor To this day, I have never published anything other than as a draft in the Rio de Janeiro p questioned the discovery of that inscription on a curious monument. Since then I have sile how much has been written in support or discredit of the authenticity of a similar inscrip

equal publicity to the communication made by me regarding the way in which I managed to visit Pateographia. And in the meantime, I used, in the second publication, the same channel that

It's just that the alacrity everywhere is used to learn about news that borders on mystery with hints of improbability. sometimes it is in perfect contrast to the indifference with proven fact, *

(2) Paul Gaffarel, Les Pheniciens en Amerique, Cong. Install. des Americainistes. !• Session p. 127.

(3) (See page below REGISTRATION D'EGYPTE rock, ETC.

262

INSCRIPTIONS BOUTEILLES DE PRE-HISTORIC AMERICA BY BERNARDO RAMOS

of the population that employed them in their work. The best of these reels offers, on a smooth and perfectly shaped surface, fine engravings of delicate designs very different, similar to those found in the spindles used by the same people.

These spindles, mostly made of terra cotia, were made by the indigenous people of Foz do Tapajós made from a ferruginous rock, a type of clayey sandstone with the finest grain.

Even today they are modeled in the form and adornments of these primitive artifacts.

inhabitants of these parts the spindles manufactured by the actual indigenous people.»

<(It is strange that they did not see any axes on Pacoval's mound all the time that preceded me there and that having found them numbering 10 to 12, they had equally harvested, in no small portion, Mr. Rumbold's spargers one year after

me. The rarity of similar instruments is explained by the absolute essence of diorite in Marajó and the difficulties that had their inhabitants get exchange for many products of their work, the few

1 Fig. 503 – Ornament or weight

Fig. 502 ■ – Pearl of supposed origin necessary findings or terra cotta mysteries. Red. to phetuem Red. 7/8. that the ng Q p (K JJ am dispense. The most convincing proof

Due to this scarcity of stone axes on the island, the few specimens there are on display. we have found, the quacs are completely worn out and mostly reduced to pieces. daços. Or was it also due to the absence of diorite, quartz and silex, or for any other reason? For whatever reason, no instrument of war, hunting or fishing has been discovered to date. I have opened on the mound of Pacoval, where thousands have come across so many different artifacts of clay. From what I conclude that the Marajoara mound-builders used only garments made from organic substances, nets or baskets, as well as various gadgets. We know how to manufacture our aboriginal actuals. »

and red in color. to 7/8. Fig. 505 ■ Robitia de terra cotta. Red. n 7/8.

Tell us still in this chapter Ladisláo Netto of anzoes that should have been pre-stopped by means of cubes or thorns gathered together in a state and conditions of being serve the desired purpose.

And, finally, he considers the absence of pipes in the mound, as he offers drawings of several interesting specimens found in Rio Grande do Sul, specimens in terra cotta with very rough and heavy shapes, having a pyramidal chimney and the receptacle or fûgo somewhat irregularly shaped, in addition to others of the kind and in wood, also found in Bahia, Alagoas, etc.

INSCRIPTIONS ON THE CARVED STONE OF PARAHYBA. GRAVE CRECKE

DIGHTON ROCK

It is an absolute opportunity to leave here an explanation about the inscriptions above, the first two and part of the third being deciphered by us and another part by notable philologist OníTroy de Thoron, in order to be conveniently elucidated confusions suggested in the previous chapter by archeologist Ladisláo Netto. Da Pedra Lavrada da Parahyba, that is, the one copied by engineer Retumba, we give in the present detailed interpretation work, fig. 1239, in view of which, it is deduced that it is not a Phoenician origin, as one might suppose, but Greek. As for the second, fig. 506, which has been commented on a lot, we then set out its decipherment, as well as part of the third, and we believe that we provide a relevant service to the American epigraphists. I'm thinking about these huge problems here.

RECORD OF GRAVE CRECK, IN THE OHIO VALLEY, SOUTHEAST INDIANA

(I A. n.) Both in North and South America, as is known, there have been epigraphic monuments of royal authenticity and high prehistoric value were discovered, Phoenicians and Greeks, in primitive characters.

What we are now dealing with is, in effect, one of those that have occupied so much attention of scientists.

Professor Paulo Gaffard, like many others have done, took part in the International of Americanists of 1875, in Nancy, of this important subject, without achieving, however, give the proper interpretation to the famous Grave Creek inscription. The scientist Ladisláo Netto even thought to consider it apocrypha, like that of Parahyba (J), now which we interpret under n. 878, as stated.

The illustrious professor A. Childs, recently, in an article published in A Noite of Rio de Janeiro on October 15, 1922, says he had dealt with it in a conference, under the auspices of the National Museum, in 1915, of the inscriptions of Dighton Rock and manifesting itself in this way:

« The first was invoked by Court de Gébclin. Unfortunately all the insight With good will, they failed in the face of a serious examination of pictography. She doesn't There is something about Phoenicia, despite Rcv's affirmatives. Ezra Stiles (1 2).

The undeniable use of iron to engrave it also rules out an Indian origin; and in 1875 Gravier de Rouen, reconsidering the works of Rofn or Magnusen, opined

that the inscription was from a Scandinavian source and recalled the expedition of Thorfinn in Massachusetts, in the eleventh century.'

By the way, we listened with pleasure to the detailed interpretation in Phicnicio, given by archlieologist OniTroy de Thoron, reproducing it, as we will do, in sequence to ours, on the registration of Grave Creek, a work that will shed light on this controversial registration, perhaps the last word on the subject.

With reference to Grave Creek, says the illustrious professor A. Childe, ". . . it's a lot more impressive; the characters are undeniably of Semitic origin. School-

(1) Lettre à Monsieur F. Mestre Reitaï, à propos de l'inscription Phicnicienne apocryphe, s. l'historique, Géographique et Ktlienographique du Brésil – Rio de Janeiro, 1885.

(2) CoDgr. quoted, ps. 175 c 177.

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craft, Tuner, Joinard, de Castelnau, Schwab, üpcrt and Levy Bing agree on this point; However, the translations proposed by the last three have absolutely nothing tle common. Reading must be done from left to right, contrary to the phenicio and Hebrew, and Ixsvy Bing relied on this particularity to fix the III or 2nd century BC, the time of its engraving" (*)•

«Now, the characters and style of the Grave Crcck inscription, as we will demonstrate, obey the majority of employees in the profuse quantity spread throughout part, therefore highlighting its chronological contemporaneity. We started to offer our modest interpretation, whose foundations are identical to those expressed in the de- course of our work.

GRAVE CRECK REGISTRATION

Vf /X\Â4X
<DKÂf A

C -i/4 4^v 4

Tig. 505 – /nursing grave registration

Here is our simplified interpretation:

Vf A\ Á d

'AT^AY/4x.

ATTATAfAX

/< I >

XAía

k\

shallow

r there a

AxTatat or AxTaxaííç, mlerj. oh! ah 1 ah! scream of joy or of pain.

Shaia, ov c xa'-6s, <> v . D., ancient, antique, former, ext. respectable, good, honest, virtuous. A.

Xáoç. plu., ordinarily, teas, confused miscellany

of the elements; alg. time. Poet., air, atmosphere; darkness, tenebroso; hell; alg. time. immensity of space or time.

Jata, aç, or tk d)) Poeta., por m (r lt a terra, ext. terra, paiz, etc. PH. gen yk, fa) conlr. by y*<* or land, in envoy ampl.. he-terrestrial ment, terrestrial globe, portion of territory, cultivated country vado, domain, etc.

(1) Congr cit., ps. 130 c 221.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

265

rr i CTE! t
11 I^TEIE

IltoTeiç, plur. dc rííçrrK, guarantees, securities, word mentioned c

received, conventions, treaties, etc. llicxw, slng., faith trust; belief; what constitutes faith, such as arguments, demonstrations, promises; opinion what one has of someone's talents or virtues, commission, man- data, delegation, etc.

SRPAIII12 or 2APAIIII2, í3o;, Serapis. "God of ancient Kgypto, concerning which traditions are very confused." According to Saint Augustine, at the time of the patriarchs Jaeob and Joseph, "Apis, king of the Argives, arrived with a squadron at Kypto, and there he died, being recognized by the Egyptians as the greatest of the gods with the name of Serapis. They kept calling him that after his death, instead of Apis, because the tomb we call sarcophago is called serums in Greek and how they venerated him in the tomb before building a temple of Soros and Apis, Serapis, which later, by changing He a letter, became Serapis. »

<(Whether or not this etymology is exact, those who support the Greek origin of d'cstc de are based on the fact that in the ancient cg.vpcios monuments the figure of Sc- rapis. The cult of this god was celebrated in the time of the Lagidas and in the last per- Ganism was widespread throughout the Roman Empire."

«In Serapis origin, it seems that the emblem of the Sun was known, preceding the en- brought from this at the winter solstice; so the Greeks identified him with Pluto, with Ksculapio and even Jupiter itself. They considered-11'0 also as preceding the floods of the Nile with the nilometer was consecrated to him. He was represented with head as a symbol of the fertility it produced, with the heat of the sun, with the floods of the Nile. He was invoked particularly by the sick, to whom it was believed that he health. It had a multitude of temples, the most famous being the one in Alexandria and the oldest is that of Mcmphis. »

CHA4^

C hf

T. HPAIII1E

^><T<

II MA.

X 6 '^a, What spills or scatters gold, stream of water,

river, sea, alg. time. fig. affluence, abundance, etc. R.f. x<k> or rare. x^, spill, spread, run, e.g. let it run, make it rain, spread it abundantly, etc.

" 1 XNOE, eoí, ot»*; , traces of steps, mark of feet, whence fig. ves- tigios, dash, indicate a/g. once Poet. step, march (whence Ka-r^voí, Kurip.

step by step), etc.

Thus, paying attention to the joining, the inversion of letters and the inaccuracy, sometimes of the copy, cases explained by us in a special chapter, we offer our interpretation of the very contraverted inscription of Grave Creek, which, like the other Greek ones, is

266

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

can adapt to the construction of textual and substantial phrasing, as we now summarize:

Attatatax xaia beech iisteik

EKRAÍIFE XTMAIXNOX

There! AH! AH! (SHOUT OF JOY) THE ANCIENT LAND INTO WHICH SERAPIS SPILLS GOLD AND ABUNDANCE WITH GUARANTEES AND SECURITIES, GO!

Prevailing, in the present case, almost identical traditions established by OníTrov of Thoron, as for the following inscription of Dighton Rock, we base ourselves on them, disagreeing therefore, from other arguments, in addition to those already expressed by us, from the proof of the existence of the Greeks throughout the Western Hemisphere, in prehistoric eras.

DIGHTON ROCK REGISTRATION

«Let us leave Mexico, says Thoron, in his aforementioned work, and transport ourselves to of the American Continent. There, in different parts of the United States, it is happening covered and are still discovering epigraphic monuments of real authenticity, whose inscriptions are in Phoenician characters; his lyrics are, in general, a mixture of Sidonian or Cadmeu phabetos, from the island of Thera, in Cyrenaica, with some characters Campanies and Punics.

With regard to epigraphic monuments in America, our first observation vation refers to the essential point, which is as follows:

It has been proven, through investigations carried out to date, that the autochtoncs of th Americans never made use of iron and were ignorant of the art of forging it. However, mo- Ruined ancient monuments show that stone carving and sculpture were carried out cut by people equipped with iron or steel utensils, from which it was possible to conclude that emigrants from the old continent were the only ones to work and engrave the stone in America.

Just as Phoenician inscriptions are found there, it is permissible to copy the Phoenicians They tried to colonize America long before the Christian era.

Already in the first centuries of Christianity, there were traditions of navigators of the northern Europe, and in the Middle Ages it was known that the Fcroc Islands, Iceland and C served as a stopover for Icelandic, British, Irish, Scandinavian and Norman ships, who followed this route to head to the great continent that Plutarch called Cronian Continent. »

« According to Behaim, the traditions that refer to S. Brandão, a contemporary of Pro-copy (VI century), they say that this saint, in the year 565, visited an island where he t wonderful things.

S. Maio and the Irishman Clucnfert are mentioned, as having been to the Cassiterids island or the Azores, where in ancient times the Phoenicians explored tin mines, with they were thought to be the fortunate islands of tradition; later, cosmographs They also gave this name to the Canary Islands; but those are, in reality, the Antilles, as we have already demonstrated in our work.”

« In any case, the inhabitants of the Azores, tradition says, knew that there was to the west inhabited lands, because the westerly winds and the lake currents forced over their beaches, not only bamboos, trees and other strange vegetation, but also pieces carved and carved wood; were even seen, boats carrying men from one unknown race coming from the west.

These involuntary traditions of Americans have been noted at different times remote and in this regard Humboldt, made mention in his History of Geography (tom. II); Furthermore, the distance from the Azores to Nova Scotia is only 410 leagues.

It was on the westernmost island of the Azores that, in 1749, a vessel filled with of Phoenician, Carthaginian and Syrenaic coins.

The maritime peoples, however, who headed north, which we have already indicated, found greater ease of communication than through the Azores, because of the Fe- raids on Iceland, the distance is only 108 leagues; from Iceland to Greenland 52 leagues and gives Labrador (in America) 140 leagues.”

«Seneca, in his work Naturalis questiones, spoke of the proximity of Ilespanha, of the Western lands and the ease of making the crossing in a few days, if the ship was well driven by the wind.

Strabon assigns two inhabited lands to the west. Cicero is* more explicit (edit. Schutr, tome. XVI, chap. II, p. 98), because it says that these two lands are inhabited, one being and another boreal (South America and North America). These narratives confirm, for so much so, that America was known in antiquity and that one followed the route straight west and via the northern route making a stopover.

In times closer to us, as in the year 750 of our era, the Danes queens took over Iceland and religious people settled there, as well as in Færø Islands in Greenland to preach Christianity there.

The book of the Icelandic monk Dicuil, published in 825, under the title Dicuili de mensura orbis terrae and translated in 1814 by Letronne, states that in 795, there were Christians established in Iceland.

After the Danes, it was the Norwegians who occupied Iceland, and in 980, colonized western Greenland, where ruins of their colonies and runic inscriptions from the 11th century. In the year 985, Vikings went on expeditions to explore America and Irishman Biarn Hérjolfson discovered Vinland there.

This one, in the year 1000, returned with the islanders Leif Ericson and Leif Eiriksson; they located Vinland, Helluland and Markland and descended to 41° c 24 m latitude northern, where they invented.

Erik Rauda explored the coasts of Greenland; he headed towards the mouth of the St. Lawrence River, in Canada, which, in turn, entered Vinland; for there it was too Björn, in the year 1001; anyway, it was in the year 1007 that Thorfinn-Karlsefni went to explore Rhod Island, Helluland, Labrador and Markland.

Adam of Bremen (hist. eccles.) says that in 1035 archbishop Bczelinus Abrandus,

in his writings he made mention of Vinland; cllc ensures that the Frisons have dilated the explorations in the dark sea beyond Iceland and landed on land, whose inhabitants Many were of colossal stature.

Both the authors we cited above and the facts we just mentioned they should be, in part, known as Christovam Colombo; because Seneca was born in Spain and it was from there that modern and ancient people went to the Azores; there is no

268

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

the Islandezes, had preserved the traditions of the navigators who left their island to America.'

« Let us return to Thorfinn Karlsefn, who, according to the Scandinavians, visited Massachusetts, and to which the Danish Frinn-Magnusen, a few years ago, attributed the monument of Dighton Rock and considered the inscription found there as runic recorded.

We will reproduce here the fac-simile of this inscription, due to its originality and to demonstrate that, far from being runic, it is campano-phenicia and cannot have author Thoriinn-Karlsefn.

This inscription is engraved on a granite block located on the eastern bank

of the Tauton River, in the American state of Mass. chussets; although its surface is a little eaten by the daily wave of marc montante, the depth of the engraved ahi characters preserves them of destruction.

Only iron utensils could engrave so much.

Pig. 507 – Cliché deeply inscribed on the ground floor. On this monument, capri- signs chosos serve as subject for registration and have given room for foolish assumptions, the most contradictory and have only served to stimulate the imagination of those who have faith in Kabbalistic signs, who, therefore, do we reproduce.

Addressing the issue, we must make it known that, in the Congress of Americanists, meeting in Nancy, in 1875, the orientalist and philologist M. Madicr-de-Montjou com-reported news from M. Gravier, of Rouen, about the inscription of Dighton Rock, c We reproduced it from the printed magazine of this Congress.

It is said that the ancient Danes believe they recognize in the inscriptions of this monument runic characters, narrating adventures of the Scandinavians in Massachus-

sets, although others recognize Phoenician characters, without giving any interpretation. Since we are of the opinion of the latter, as we are unable to participate in an error of the run idas, we decided, therefore, to translate it in a methodical and analytical manner, an inscription that, for a long time, has been the subject of numerous comments, and in passing, I duly criticize the deductions of the Danish runologist Finn Magnussen.

This sashio wants the group of letters DONATE, if; a translated into Roman numerals CXXXI, and which represents the number of men led by Thorfinn Karlsefn to Vinland. We will prove your error.

The reader can also see on the chest of the bust the three phicnic letters n / J x , n > m n, which are read from right to left; but Magnussen reads from left to right; omitting the letter /, and declares that n is an abbreviation for ncercnir (north), and that in the plural rnedr, having menn (men) as its epigraphic value, hence its monogram nm means "norlc men > } .

To this we will respond that, using the three letters mln, we will have maldn V Ç = 1[j-1, term that designates what is stable, logar where it lies, logar from rest, t

uue is inanimate, a dead (genesius); maldn comes from the stem verb ^ ^ V loun, permanent, iazer, whence the past and present tense are T b lon; It is, therefore, a matter of funeral ment and not of the adventures of Thorfinn Karlsefn; maldn is equivalent to here rests or lies here, in our tombs."

«Otherwise, Magnusen, you did not use the allegorical image to the right of the bust representing a buried being, on the side of which tears can be seen; here, therefore, the determining or significant reason for registration.

Let us return to Magnusen's systematic monogramms. To the right of the would-be Roman numerals, where the two Phicnician letters AA gd are found, clle transforms them mou in the monogram AA, in which you have the complex rune NAM, deriving from nema, copere occupare, an appropriate word, he says, to the low allcmao niman and the dinam Marquez nam. Nam, he also says, is often used as land, territory; unfortunately, the The name of the trilorio is not in the inscription, but Magnusen does not include it; effe news transmitter says that, in any case, the value of this name leaves no doubts, and the following interpretation given by Magnusen can be admitted: " Occupalio regionis st ve lernlortt, terra tia occupala st ve lundus tn primi invenloris possessionen redactus."

Here, therefore, are two rows of the monogram that produce 14 Latin words, nu 17 French, which are: "occupation du pags ou territoire, terre occupée ou lombée en la possession du decouvreur ou premier occupanl".

« It can be seen that the interpreter, according to the wise runologist, knew how to give a nam, but none of them considered translating the Phoenician qanoa group, which is made u several letters, which is seen next to nam, leaving it completely forgotten, as most how it seemed to them."

« Let's move on to the second line of the inscription, which is made up of 17 Phoenician T Magnusen took the two letters <f>R, new monogramma, which, by the wise men, with bizarre deductions, was translated as "lerritorio a nobis occupala" and "colonia? us."

It seems that Magnusen didn't want to go any further; however, the transmitter of the news more audacious, because, he says: "a more in-depth study convinced us that these two letters belong to the word <J>RFINZ We will note that, in the inscription, the last the letter on the right is cut off by a / that the interpreter suppressed; read Orfinn's r however, it would be necessary to find Thorfinn\ now, on the inscription to the left of Or the double letter th and ahi are missing if you have the two phenicia letters ytT; ° what nothing simpler for him than to superimpose this Phoenician lhau Ath on these letters, and thus was the stratagem put into play. This process gave rise to the name Thorfinn.

We will note, however, that, on one side, the letter g, of the inscription, is figured abo the drawing by dots, seeing as how it is half erased, as well as -the consonant / da pa- plow on your left; but these two letters, clearly visible elsewhere, were recon- built by the Scandinavian Cario Rofn, and we adopted them just as they were handed down to taken."

« Thus it was that the interpreter found the means of making us read Thorfinn, and perform the application with nam, by Magnusen; is because, taking nam in the first line of inscription, he adapts it to Thorfinn in the second line and nam Thorfinn means that: "The Thorfinn's companions set out to occupy this land after having fulfilled the

rites of possession" (sic) 1! 1. »

«A similar invention, on the part of a wise man, will not deserve the admiration of readers and philologists? It is at the height of the fantastic translations that, each Friday, Messieurs Michel Bréal, Ernesto Renan, Jules Oppert and Gaston Paris, professors of the Collegio de França and members of the Institute (inscriptions), serious

270

/NSCRIPTIONS AND TRADITIONS OF PREIIIIISTORIC AMERICA BY BERNARDO RAMOS

before his silent auditorium, because his epigraphic translations are not an object of no censorship and are accepted and admitted without discussion.»

« To finish criticizing the interpretations of Magnusen and the transmitter of the news- In this case, we will determine that five letters in the first line and 10 in the second can be explained by the two wise men; is that they omitted half of the characters in the transcription, and what a pity! because, with Magnusen's monograms, it reinforces the letters omitted from the omitted letters and the news transmitter's comments, these two wise men managed to idealize the adventures of the Scandinavian Thorfinn Karlsefn in Massachusetts-sets.'

« We do not intend to conclude, from all this, that Thorfinn, had not been to Massachusetts at the beginning of the 11th century, but it is clear: 1st, that the inscription of Dighton is runic; 2nd, that it was not Thorfinn Karlsefn who recorded this inscription, where there is no the orthography of his name, in which! never existed, yet, in any form, as we have just demonstrated proficiently. »

«A wise man, M. Paul Gaítarel, believed that the epigraphic monument at Dighton Rock will remain an indecipherable enigma; is an erroneous opinion, because, without much difficulty, we come to interpret it. Our interpretation is justified by an analysis detailed of each of its letters and each word with its exact value competes with the formation of the phrase in a correct and rational way. Furthermore, by publishing our criticism, made in the interest of the history of ancient America and science in general, a fair and reasonable criticism of our writings; May Scylla be loyal, done without hesitations, nor voluntary omission, and that the meaning of our words and interpretations; In these conditions we offer the fight to the true wise men, submitting our works to your examination or scientific sagacity."

« As we saw in advance, we adapted each letter of the inscription cliché to the Latin letter corresponding to the 29 characters of this inscription, c for f. To facilitate the verification of our interpretation, we will use Hebrew characters, in order of giving words their value and their pronunciation as they are in the dictionary of the v

senius. These words, 11 in number, form two phrases, which are read from the right

to the left, word by pa

mine, in

order of

registration

»:

rx

XX

AI

ftA

:

t

nn

32

Shalal

Thop

Thcth

Gttl

Gd d

Oanoa

Spoliübat

Fcreaendo

Dnre

Ruins

Fortune? inUnidiosus

üvC

8

RFIL

{Jal-lú

LcgAl

One*

Lc-ndgur

Quick

Sicut unda

I saw this deli

c ff use est

Fig. 508.

Envious of fortune, to cause ruins, he stole by hurting:

Her voluptuous life passed like a swift wave."

« This inscription is a mix of Phoenician letters and many of their derivatives, which are found in the Campana alphabet; This indicates a time of transformation and per-

It is possible to conclude that the clontle emigration emanates from the inscription of D to the approximate time of the conquests of Alexander – the Great. »

«Analyzing letters and words in the inscription, from right to left, our first The first word is qanoa, formed from the koph plienicio of Thera: this same letter fax also part of the Campano alphabet; the second, n, is also teraiea; the third, the, is campana and is seen on the Hebrew coin, minted in Phenicia: the fourth, a. It's phenicia of Thera.)>

((The second word, gad, is formed from the two consonants gd\ the first and a g phcnico-arameco and the second is d theraiico. Next comes the word gal, formed from two letters, the first being a Thera g and the second / primitive phycnic. »

« The fourth word, theth-thcneth, two infinities of the verb nalhan. give, give, produce, cause; the two letters th lh or XX are theraiic.

The fifth word is thap, derived from the stem verb r S ^ thapag, to hurt, pierce, fus- burn, burn, kill, mistreat and which corresponds closely to the Sanskrit hip, cocdere, inlerficere, kill, massacre; the first letter of dc thap is th dc Thera ca segumla, p, per belonging to alphabeto campana.)>

« The sixth word that ends the first phrase of the inscription is shâlal. Your first The first letter, which is c sh, belongs to the campana alphabet, which lends it to the al l.ycian (Asia minor); its second letter is the consonant / dc Thera, which crosses the let c lvciana bell; Finally, the third letter is also /, but it is plienicio archaieo.

The second phrase of the inscription begins with the verb k-nagar, and IIusa est: its first letter c /, prefix; Scylla is Theraiic; its second letter is n plienicio archaieo; your th it is a g, represented by the dizmma cadmco; this letter, which resembles the capital F, it was introduced into Greece by Cadmus and was in use among the Aeolicns; the fourth lett r, copy of our capital R, appears in the Campan and Latin alphabets. The second The word in this phrase is oneg, formed from campano, from /; theraiico c do g plienicio archaieo. The next word, legâl, has the first letter /, prefix, which is phenicin; put secondly phenicio-arameco and thirdly / theraiic. The fourth word, lo, is a pre- prefix position, whose function is to mark the moment in time; your handwriting / is phenic as seen in the alphabets of Campana, Thera and Phenicia; it connects to the last page drawing up the registration which is quick; This is made up of two letters, the first of v

is q sidonio-phrygio c ctrusco dc Pcruse; the second / is from Thera. »

((By this analysis, therefore, we know the origin of all the letters of this in-encryption, which are not Scandinavian runics. »

« Except for the letter R, which is Latin and Campanian, the others are all Phenicias or derived and imported by the Greeks, by Cadmus, who was Sidonius, therefore, from Phenicia; This is how the Phoenician alphabets are found on the island of Thera. identical scripts; These Phoenician characters served as the basis for Campanian and the Osques and were used in ancient Greater Greece. »

« From our demonstration it appears that we have reduced the adventures of the scans to no Massachusetts dinavians and the illustrations of the monograms taken from the inscription Dighton Rock, but that there is no synch in the brain of Finn Magnusen and his ingenious play M. Madier de Montjou. »

((In conclusion, our demonstrations in the first chapter prove: 1^o, that the phenicians made attempts at colonization in the Yucatan of Mexico; 2nd, that your expeditions to this region were made by sea, coming from the east; 3^o, that, later, these Phe-

272

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

nicians, following the coast of the Gauls, Great Britain, Ireland and passing through the Faroe Islands and Iceland, after having stopped west of Greenland, performed They sailed to North America in the Land of Shadow and Mist. It was from there, that, on its emigrants, went down to the southern regions, where they were ecstatic to contemplate the Sun, which reminded them of the East, and, as they would naively say, they did not know that they had come so far to do. »

« Finally, in the 2nd chapter, we just had to reproduce the Jac-sinule from Dighton's inscription Rock; demonstrate that it is phenicia and not runic; which is collectively and written with Phoenician and Campanian characters; and that it confirms the passage, the march north south of the Phoenician migrations, which were able to drag other fractions of navigators or traders.

Over the centuries, their families became confused with the autochthonous populations of America, which absorbed them. But, as we have demonstrated, his language, under the name of tsendal, survived them in Mexico, as did the story of Votan, mysterious person-nation, at the same time founder of colonies and the cult of the serpent, whose origin is in Phoenician cosmogony and theogony. Taking the title of serpent, Votan appears as a mysterious being, parodying Cadmus or Cadno, founder of Thebes, and who metamorphosed into a serpent. »

After a long time, after writing in this chapter about DIGHTON ROCK – without there being yet the opportunity to publicize this work, we returned with pleasure to enlighten you in view of the masterful article published by the magazine *Porto* February 3, 1927, in Rio de Janeiro.

In no other way could we proceed with such a magnificent issue, which comes being discussed and has received the attention of congresses and notable archaeologists; but in our opinion, the opinion of the notable polyglot Onffroy, from Thoron, constant of the in-depth study that we have just reproduced.

K disagrees with several considerations of the aforementioned magazine, whose article we to transcribe, but not in his orthographic style.

«... To the so many times proven patriotism of the illustrious Consul of Portugal Providence, A. de Oliveira Aguas, we owe the pleasure of providing our readers the magnificent translation by H. Ex. made from the remarkable work of Professor Edmund Burke Delabarre, professor at Brown University (Providence), whose research “recognized was able to bring the story of Miguel Corte Real's journey to Portugal to a glorious conclusion, a cattleman, who thus proves to have been the first to land on the coasts of the States of New England, North America. »)

Referring to "DIGHTON'S ROCK", he continues:

« The oldest standard of the New England States and which in times gone by constituted an object of great interest, it finds itself voted with the most complete indifference by its owner. »

« It is one of the more or less numerous rocks in that region, containing engraved inscriptions, which have often been attributed historical and whose antiquity is believed to be much greater than that of Plymouth Rock. Be it because of various romantic interpretations of the meaning of these inscriptions have no place I would gladly achieve greater credentials than would be attributed to figments of imagination.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

either because the consensus of the most renowned archaeologists does not attribute specific value to them. In some engravings made, for no particular reason, by the Indians, it is certain that these are little known and, at present, abandoned.”

(These circumstances should not, however, influence or discourage well-guided research, all the more so as the transitory opinion of the experts themselves can often be based on deficient elements.”

«One of these rocks – and perhaps only one – when studied by specialized methods features, of course unquestionable evidence that some of the inscriptions therein These represent alphabetic signs and that these were not registered there by the Indians, so the making of these signs dates back to before their arrival in America of the English Pilgrims.”

« Of the monuments or objects of American antiquity, Dighton's Rock is, certainly the most discussed. A mere description of the attempts made to copy and interpreting the signs engraved on it constitutes a fascinating study in itself.”

« And now that new discoveries are presented and, finally, based on facts true, Dighton's Rock once again attracts public attention.”

The rock is not located
in Dighton, but in Assonet Neck,

Berkelcy, almost equidistant between
Taunton c Fall-River and on the opposite
post at Dc Dighton villa, in Rio
Taunton. The rock is of composition
siliceous and located close to the margin
from the river; is completely discovered
open at low tide and entirely
submerged during high tide.

« The rock face facing
the river appears almost smooth and soft,
measures approximately eleven feet in
long and rises to four feet
and ten inches high, from the
base to top, with a slope of
thirty C nine grains of vertlCC. Pijt A – The Dighton stone surrounded by the waters of the

This face is almost complete

heavily covered in incisions, some of which appear to have alphabetical and
others representing figures, in various groups, some lined up regularly, others haphazardly

Apart from what the study of the rock reveals to us, we know that its existence
has been registered since October 1680.»

« John Danforth, later a Protestant presbytery in Dorehester, described in
I draw the upper part of the characters inscribed on the rock at that time and on
They wrote a description (see attached engraving). His report remained
in manuscript and to be published during the hundred years that followed.»

((Meanwhile, in 1690, Cotton Mathcr published a vague copy of the drawing made
by Danforth, without acknowledging his authorship, a copy that accompanied his comments.

In 1712 Mather managed to obtain, from an unknown source, another drawing showing the inner part of the inscription on the rock, on this occasion referring to the t

18

274

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

drawings to the Royal Society of Gcographia, in whose bulletin (Philosophical Transactions were published in 1714, in fact with the lower part facing the opposite way, an error that It was only discovered a few years ago. »

« This discovery provoked enormous interest, of a golden nature, about the rock, resulting in great discussions, both in Europe and in America, about of possible interpretations. »

« Mather himself attributed the inscriptions to the Indians, but public opinion was in- it leaned towards the people of the East as its authors.

The second period of discussion about the rock was provoked with the communication made by the Count of Gebelin, Paris, in 1871, when he gave the interpretation of the inscription on the rock, inscription attributed to the ancient Carthaginezes navigators, This is the opinion that Mr. Ezra Stiles, at the time Rector of the University ity of Yale, he said, a gentleman who, in a professional sermon, wounded in 1783 before the Governor and Members of the legislature- ture of the State of Connecticut, deceived Rocha as being a pattern engraved by the Phenicios a thousand years ago. The pe- more agitated period and more careful scrutiny of the subject It was, however, when in 1837 Professor Rafn, from Denmark, announced that it would be possible for him to decipher a statement in the rock proof that it was in that place that Thorfinn had tried to establish, in 1007, the colony of Vinland.))

((Not only did most of the historians take part in this debate, rPaucilla toriadores, like many people, more or less, competent to discuss this issue. »

From the history of the discussion of Dighton's Rock are these the most salient facts. It is likely that no record or pattern carved by the hand of man has never given rise to the lively discussion regarding the origin, language, containing the true interpretation.

In this attempt to ascertain the authorship of the inscription that we occupy nothing was spared, since the invocation of inhabitants of the Atlantis, Lost Tribes of Israel, Egyptians, Lybians, Sycthios, Chinese, Romans, Druids, Catholic Missionaries, Pirates, and even men from the pre-glacial period itself!

« However, to this day, none of the theories presented achieved general trust. Apart from the general opinion that sc dealt only with inscriptions made by the Indians, the versions formulated have been ba-based on romantic and imaginary conceptions and never on well-founded beliefs about the existence of a certain individual or race in those parts. »

« The complicated history of this conflict of opinions has only recently been compiled in detail, and can be read in articles, starting in the eighteenth volume of the recent publications Publications oj he Colonia Socicty oj Massachusseis. »

« Previous versions of the controversy contain a large number of insertions. recçcs. »

«The main difficulty in reaching an agreement on such a study results from the

da tiescripçSo da pcúrn
iíe DUshton made by
>Mr, John Danforth cm
October by Wfflt
(the original! oxistc in Britiah
Mttxcumy'

circumstance that, by studying the rock itself, no one could, with certainty, decipher the inscriptions on it."

« Because the tides, only for a short period, leave the Rock uncovered of Dighton, it is not possible to carry out a satisfactory examination; lighting, on the side, also always deficient, never uniformly covers the entire face of the Rock; most of the engravings are so light, so identical in color to the rest of the face of the stone and of such easy confusion with the irregularities of its composition and the effects of time on the stone, what a very difficult task it is to highlight the artificial natural decomposition of rock.'

« Of the photographed inscriptions, only a few can be fully accepted. The human figure carved between the ends of the inscription, two small figures identical, on the far left two confused figures, in triangular shape and at the top, with there is also an exquisite quadruped with stalks near the center of the stone face, con- They constitute, so to speak, everything that is similar between the various exams carried

«Demonstrating supposed interpretations of the inscriptions made on the rock and having the same as previously mind covered in chalk, there are approximately mind thirty photographs plias; of these it turns out the diversity of inter- pretation and coverage chalk, except where refers to a few characters common ristics. Node together, difference between one and the other is remarkable.'

«It is verified the same

. . Fig. C First known photograph of the Dighton stone. -

mind that, be it The snaguerreotype made in I858 by chap. Bastmn. today in the power of s all done by two historical researchers from Pcnshania

alone or only by the same person more than once, it has not been possible to achieve complete agreement. Dighton's Rock is, therefore, one of those rare objects in which Note something defined, but seen by everyone in a different way. This way, we are led to conclude that the primary defects of photographs result from the different form

sees how each of the photographers interpreted the course of the stone's signs, I covered 1 of them in chalk, in order to photograph them, and therefore could not be true rigorous research.

We are forced to adopt the same criteria with regard to attempts made to record the inscriptions on the rock when, before resorting to photography, the inscribed face was covered with printing ink, in order to make a direct copy of the inscriptions. »

« The only solution for an adequate study would be a good photograph. However, the same difficulty persisted, since, in order to photographically record the inscriptions, these would have to be, either highlighted first in chalk, or by any other format, thus influencing the version according to the marking made. I'm one or two of the photographs thus taken are sufficiently clear to allow

275

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY H.F. RICHARDSON

take a study free from the interpretation of those who highlighted the inscription before photographing it. »

« So, the value of fifteen drawings and prints and a good dozen photographs taken from the rock and that exist, apart from certain characteristics that preserve harmony, is limited to registering the psychological aspect of ill-founded convictions part of the respective authors. »

« (There are, however, some descriptions of the rock face made faithfully and without have been harmed by the observer's fanciful interpretations. »

« The first attempt was made in 1840 to photograph the rock and whose plate did not If we know where it is, it was too early in the history of photography. THE oldest surviving daguerreotype, taken by Captain Seth Eastman in 1853, shows the lines inscribed on the rock marked with chalk. However, the focus

it was so carefully made that many of the lines that do not were covered with chalk too appear in the photograph. »

« It is worth noting the fact that this was one of the primitives photographs, and of all, the most clear, because of its shape can we get confirmation of

Fig. D – Dighton's inscription according to a drawing made by a photographer

commission of the Phodc Isl.ind Historical Society, in 1S34. ^ 1 o I •

more recent we can only

suspect. This daguerreotype was specially made for Schoolcraft in order to be used cattle in his illustration of the Ancient Tributes. The methods then employed to reproduce daguerreotype production were, however, so primitive that they are of no use to us for res quizzes; but as the original was recently found among the Historical Society of Pennsylvania, possible if we present it here, for the first time, as which c. The best known process for achieving strong relief of composite details position, elevation and depression is known as shadow projection – focus of light based almost at the level of the observed face, so that the light projected along the observed f Please project all the engravings made in the shadow. In the case of the Dighton c rock, b Therefore, it is impossible to obtain a satisfactory result, following such a process, wit

Furthermore, as the rock face slopes at an angle of 39 degrees from the vortex, It becomes impossible to photograph exact shapes and proportions without distortion of app spectiva using the machine on a common tripod.

« In order to obtain satisfactory results, it is necessary to lay down the china at a height that allows focusing perpendicular to the face of the rock, and as the 1 During the day you would see the recorded depressions, it is necessary to photograph at n artificial. This is how the author managed to obtain the results presented in the engravin IX by photograph taken at 3 am on July 17, 1920.

This photograph was taken on a 5" X 7" plate, with a Protar lens, having the machine was placed on a wooden horse at a height of eleven and a half feet and inclined downwards at an angle of 51 grains perpendicular to the rock face, the illumination projected onto the face using two powerful magnesium light sources at both ends. The use of two foci was necessary due to the

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around the face, whose center, projected, would nullify complete illumination, if provided by a single focus."

« We therefore took a series of photographs, gradually moving the axis of light across the entire face of the stone. Two years later, several other photographs, but with the light projected onto the face of the stone, at different angles. These photographs were valuable for the study of the subject. The one we made lighting from both ends is, however, the best of all.'

((With confidence, it can be said that this photograph constitutes the best, most instructive, precise and detailed reproduction of Dighton's Rock has never been made. And detail shows that, in fact, in some points it becomes difficult to reconstitute.

Perhaps, due to the rough and deep way in which they were engraved in the rock some recent inscriptions, it is not possible to read them in this photograph. The study of other good photographs discover in them many clear traits that, due to the special incidence of light, which are almost imperceptible in two-focus photography.

As in no way not even in most given and special lighting can jointly reveal all the carvings on inscribed face, no photographia, in itself, provides the precise elements for study. And therefore, undertaking the collection we now possess, supplementing each other, it becomes possible to find out much more than ever before if he had even suspected it existed.

And therefore, beyond doubt that the spirit everything from photographs leads to results much more satisfactory than would be possible obtainable through direct study of the stone, in the vague message he presents to us. Of For the rest, the rock can only be studied for short periods between tides, after complete cleaning and drying of the inscribed part, under light conditions that rarely satisfy do c that never cover the face by equal. The author spent many hours there, on different occasions, studying the rock, However, we were unable to discover a only new or different characteristic."

« On the other hand, the study of photographs has revealed a considerable number of signs and indications hitherto undiscovered and of which we give here the most important

many. It appears that this offcrecc discovery proves contrary to widespread opinion that rock decomposes quickly under the influence of seas, ice and mucus. atmospheric dances, thus quickly altering the incisions made on the face.

What change has occurred in the inscription on the rock during the last few years? 70 years, the comparison of the photograph taken by Captain Eastman and «the one taken recently by the author. The weathering of the rock takes so long that, unless given

Fig, K – "Central inscription <tn Dighton stone.

Above: photo. from the professor. Dela barre, taken on July 16 AD 1920, The light of day. In the center photo. from the prof. Dclabarre, taken at night on July 17, 1920. In low: most likely correct lesson in which clearly distinguish the words Corte Real "

■27S

INSCRIPTIONS AND TRADITIONS OF PREILISTORIC AMERICA BY BERNARDO RAMOS

any disencrustation, it becomes iinperceplivcl. But as soon as ancient observers were unable to discover what is now possible to record with the help of devices modern ones, it must also be admitted that the low incisions can coincide with the marks made by time over a period of fifty or one hundred years, to finally remain unchanged indefinitely. The first of these unexpected discoveries occurred with the inscription of the number 1511, verified for the first time when studying tographia taken by Harthawívy in December 1918, signs that everyone,

joining them with circles resembling sun symbols, just above and below the number 51 and disregarding the lower curve of 5, it is supposed to constitute a human figure.

« Admitting, however, the number 1511 as representing a date, no other conclusion can be reached. And this discovery determined the reading of historical facts whose era was linked to a time as remote as 1511. From reading historical facts resulted in the conviction, for me, that the name Jliguel Corle Real, until then never seen on rock, there it is, however, clearly carved, except for some letters.

Later, the deer was discovered to the right of the inscription, then the figures 167 with the D. on the chest of the human figure to the left of center, the turtle below and the two Indians on the far left. The turtle appears, however, a little confused. THE AD, although plausible, is not absolutely clear. »

« The numbers 167 and the Indians are clear and can be verified in the next page own photograph taken by Captain Eastman, as in this the heads appear. They sit covered in chalk and somewhat obscured by lack of light. Clear as you can see in the photograph taken under artificial light, it is surprising that it had been longer taken off the rock, if that, safely and without careful study of the photographs, it would never have been possible to confirm the existence of the date, name, deer number c of the Indians.

Of the existence of these six signs, anyone can acquire certainty by study of photography under artificial light and with the aid of a lens, especially to establish comparison with previous photographs, without chalk relief, and in particular with the photograph taken by Captain Eastman. Because the photographs of previous photographs, it is possible that some of the recorded traces seem somewhat confused or undefined due to poor lighting and changes to chalk; meanwhile of the traces they are elements of sufficient proof of the existence of the characters mentioned, recognized more than 70 years ago and are therefore not the result of imagination. The name of the era is recent, found near the center and which Rafn and his companions attributed to Thorfin and upon which so many conjectures have been based, it hardly inspires confidence. »
« However, it is difficult to repudiate its existence. Until now it has not been possible to confirm whatever and through comparison of drawings made and susceptible to doubt, confirm the veracity of the interpretation given by the aforementioned Rafn. Furthermore, evidence for such an interpretation.

Now it is possible for us to obtain sufficient elements for study and arrive at a conclusion more easily than by studying the rock on site. The face of the stone recorded is presented in this study in all its most interesting aspects, as well as such as the plate obtained by Captain Eastman as it was made and the other plates, arranged to facilitate the respective study. »

« The first thing that is noticed is that two prominent and approximate shapes, as resembling an X and a V, close to the end of the bottom line, do not therefore constitute

certain parity of the primitive inscription, but they were later augmented and interpolated on it, thus confusing some of the characters already made. As this

circumstance if it is not easily verified in older photographs, the assumption of its existence is very clear. »

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Our fascination, for a long time, with epigraphic matters, mainly relating to America, as our present work demonstrates. That's why This article brought us valuable elements and inspired us to compete with our mediocre contingent, to the problem that hangs over the very interesting Dighton Rock.

The two outstanding works we are currently dealing with expand what we have said on purpose, and the first is essentially based on prehistory, philology and epigraphy secondly, the epigraphic study through photography. In this purpose also There are varieties and ways of investigating the truth, in a very original and interesting

With these elements, it is possible to judge or resolve the capital point in which the issue So important rock disappears, which represents, in effect, great curiosity and value. historical, indeed.

It is clear that several browsers left their pass signal there. sage, at the time in which Scylla was carried out, more or less what had happened with the

navigator Corte Real, as Professor Edmund Burck Delabarre presumes, seeing even dates and animation figures, etc.

The revelations of OníTroy de Thoron allude to a sculpted Phoenician section of permeates other inscriptions, by which interpreted iconographically; provide

They are an overwhelming refutation of the ridiculous way of deciphering it, by the famous and of his ingenious interpreter M. Mndicr de Montjau.

It is therefore intuitive that chronological order prevails in this case; c, therefore, The insertion of the Royal Court cannot precede that of the Phoenicians and Greeks. How was there was an exchange by professor Delabarre, of Icttras phenicias for figures to rabies.

Here is still an unforeseen case until now, as suggested by fig. B., whose authenticity date supports the important Revista Portugal in its advertising. We faithfully made it reproduce c delia, now we will occupy ourselves, there never being, as they say, the original

drawing in the British Museum. The aforementioned drawing does not determine the location where it was taken from, but upon careful examination, it is clear from some details that from the upper central portion, in a horizontal line, as the design is engraved vertically

Thus, in the following form, we will offer the respective interpretation of this specimen of early Greek:

I

PAIO-, or PAAIOD, easy, convenient, expeditious; (jue easily let go, obedient, complacent, frivolous, inconsiderate, gullible, simple-minded, foolish, alg . time. easy to understand, etc.

OaaEiaZ XI OE A l'o I PAAIOI

FLORKSCENTK AND NEW SHORTING OF CHIOS IS KXCELLENT, ADMIRABLE AND COMFORTABLE

© AAE IA I

J QAAI5IAS, flourishing, prosperous, abundant dante, etc.

AIA

^ AIA acc. dc gen. Jupiter. NijAta, by Jú-

piter, etc.

* l containing, etc.

0 x 0Z

IA Hello

hot climate* summer, etc*

INSCRIPTIONS AND TRADITIONS OF PREHISIORICA AMERICA BY BERNARDO RAMOS

281

// ^[gp I üloss. happy, fortunate. R <^<4 by ttylà,

etc.

yie 11

0aaeiaz a Ta oxói > aoe •: yieie

TO THE PROSPEROUS Scion, JUPITER RETAINS HEAT, HAPPY, LUCKY
*

" 1 XNOS, traces of steps, mark
I of the PC, fig. trace, trace, step,
indication, alq. time. Poet. march
etc. 12, strength, vigor, etc.

2E'\ I 12 OR -A FATHER 1 IX, SERAPIS, name
of an Egyptian/Egyptian deity. (In another
part we deal with this in detail
divinity).

11102, life, living, subsistence; goods, fortune; humanity, the
society; civilization, condition, etc.

AA * /fJi\

6 IAI

BIAX, strength, strength, violence, insult, outrage, athlete
ted, etc.

Idcm as the previous one.

AB102 # who does not have or is not looking for something to live for; poor,
indigent; uncivilized, lifeless, etc.

IXNOX II EEPAlIII BI OI BIAI
BÍOI "A BI OI

TRACES OR TRACES OF THE STRENGTH AND VIGOR OF SERAPIS THE LIFE AND POWER OF HUMANITY
POOR AND UNCIVILIZED

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

The first drawing, then, of Dighton Rock made by John Danforth, in 1680, of Terceira is a valuable prehistoric American tradition. And he is the reproduction of one of the most valuable inscriptions that can exist there, parallel to Phoenicia, being, therefore, the others are recent. And from the same context, it is similar to the no less famous inscription of Grave Creek\ one completes the other, being, however, the one with magnificent appearance in the characteristic provisions.

About the many photographs taken of the rock, in relation to its inscriptions options, very judicious are the concepts formulated by the illustrious professor Edmund De Courcy. They are indeed so different from each other!

In the practical execution of our epigraphic works, it has not always been worthwhile for more photography than drawing. This, made by those who have some idea of epigraphy studies, offers great advantages.

We are, finally, grateful to the illustrious editors of the important *Revista Portuguesa de Arqueologia* for having provided us with valuable elements, on a subject in which we are all committed.

* #tf

In order to summarize here the opinions expressed by the illustrious Director of the National Museum, Ladislau Necton, we now refer to chap. VII of his aforementioned work.

Ncllc concentrates the figurative and symbolic characters of ce- products branches of Marajó, comparison of the most distinct or most common types of same characters as those of other peoples on both continents; development of the human family, far above the proportionality imposed on the scale zoology, etc.

« A selection of all symbolic or emblematic characters, he says, reproduced many times in ceramic artifacts from Marajó, could not fail to be a re-very curious repository for the study of the intellectual development of the people who were there he left in so many monuments the traces of his elevated and cultured mentality. The strangeness observed so far in what we have examined about the artefacts ceramics from the primitive indigenous people of Brazil, and in particular from the island are, compared to those presented to us by certain ornamental figures from the pottery of the mounds of that island.

What no one could currently ascertain is in what sense and for what purpose so rigorously modeled, engraved and painted the primitive ceramics of Brazil, their artifacts in the form of this or that specific object, unlike the that they sometimes practiced, carried away on the wings of the most daring imagination. But truly achieve the highest degree of knowing oneself, through an accurate study of symbolic symbols and the fantastic emblems or the realistic and rigorous reproductions of the objects, whether consciously or unconsciously engraved or painted similar figures our old dishwashers or those who ran them if these works.

Whether or not crazy women were the authors (Festas figures, I have no hesitation in believing dictate that Scythians left there, of their own or someone else's creation, emblems and conditions representing excerpts or portions of traditions referring to the origin of our mound-builders.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

283

What is natural intuition, however, is that they did not keep those individuals nor the primitive forms of similar characters in all the integrity of their ancient delineation, nor the traditional science of the meaning of the figures there represented tada.))

«And if it overlapped a lot, it would be for me to understand some of the conventionalities of the graphics we are going to examine, the less I can bear in mind the intention of interpreting the characters, displaced from the groups where they were clashing, like letters in a word or members of a perfect passage. It was necessary, however, to give here the most complete and faithful d'cssa nova cspccic dc hieroglyphia amazonense and everything is opposed to me re-produced in another way. This was not even possible for me in view of the fragmentation that I found that almost all of the very delicate vases, in whose decoration are the characters in question are precisely represented.

Forced, therefore, to represent each emblem separately, it occurred to me that to 1-os with their similar or to a certain extent homomorphic characters from the writings Mexican, Chinese, Egyptian and Indian, this is how I managed to form the six paintings that are below, composed of eighty-two Amazonian figures, taking into account those that most or less correspond to them in the aforementioned scriptures.

It is a simple and unpretentious essay, the imperfection of which I will begin myself, from the beginning, already, discovering whose deficiencies I will highlight, while touching on them their respective numbers.

If, as it appears, there was any conventional writing among the ancestors of the Amazonian mound-builders, with good reason we should believe, as I said a moment ago, Only the indecipherable and mysterious form remained of this writing, and that same adulterated little by little over the centuries. How many ritual ceremonies how many secular practices of ancient people, our ancestors, do not employ the lower and middle strata of the modern population without knowing either their origin or the meaning 1 The Mayan hieroglyphos, as they are carved in hard stone, preserve they remain, it is true, intact and unalterable in the configuration given to them by the his authors, but despite the dazzling dreams of Brasseur de Bourbourg, and to the efforts of Mr. of Rosny, they still haven't had those stone characters its true Chainpollion.

And therefore, what less should the emblematic figures of our mound-builder read, limit-me to cypol-as on the following pages in parallel with some symbols and characters graphics, collected among monuments of which barely a few copies are known, rare exact times.

It would be better, I know, not to avoid any idea of parallelism, in order to avoid the preventions that, among the Americanist class, are being enacted against anyone who present documents contrary to American autochthonism. But it was my plan, From the beginning of this work, I have only dealt with what seems to me to have a truth, whatever consequences may be deduced from my exposition sition. Furthermore/ the affinities found between ours and the antiquities of various countries on both continents have nothing to do with the autochthonism of the American fan rican.

This could have had as its cradle the soil of the new world, and received much later the influx of a strange civilization, without this fact being able to doubt its origin. . .))

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICAL BY BERNARDO RAMOS

285

PRINT II

26 – Fig, 534

27

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INS CRYPTIONS AND TRADITIONS OF PRE.H1STØRICA AMERICA BY BERNARDO RAMOS

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY KERNARDO RAMOS

290

SYMBOLIC CHARACTERS COMPARED

PRINT I

Fig. 509 – N. 1 – Carved, engraved and painted with a large number of ornaments, particularly in the representation of the superciliary arches joining the nose. It's identical sometimes similar to the T of the Greeks and perhaps corresponds to the T and the ringed C among which ordinary symbolizes omnipotence, greatness, glorification, eternal life. In the Dresden Codex and in C. troano it has almost the same meaning.

Fig. 510 – N. 2 – Carved, engraved and painted as a figure of the eye. Find they rarely went separately. In Mexico, with a small variation in form, expressed the idea of symbolic sight, of divine sight and is translated by: IX-IXTLI. In Egypt symbolxdisa cgualmcntc the idea of seeing, knowing and insight.

Fig. 511 – N. 3 – Engraved and painted, without defined expression, except for this or the affinity in which it finds itself with phallogatry, as I explained previously. Among the Indians seems to have had some reference identical to the Greek delta, symbolized using, in Mexican, the action of chopping, fractionating, the name thorn and licking the unity. Some exegetes also translate it as: UI-HUI-UH, which presents some similarities with the Egyptian articulation: HOU, having the same figure as its symbol.

Fig. 512 – N. 4 – Engraved and painted, assuming that it has no significance diTcrntc cation of the preceding number.

Fig. 513 – N. 5 – Painted. As it is imagined, it would rather be a mound, a tomb; but inverted, it is a Mexican character, meaning vase, and is translated as: CAX-CAX-ITL. In Egyptian it means lord.

Fig. 514 – N. 6 – It is likely (painted) that it represents a feather. The same character in Mexico figures a yellow feather of high esteem of the toztli bird, name which serves as the root of the word toztltl c which also means justice, truth. And sir Guarantee that this is also the expression given in Egypt to the same symbol that there represents the feather of the Ostrich.

Fig. 515 – N. 7 – Painted. It is quite common for it to appear in the paintings of more delicately decorated vases. I don't know, however, if it will actually represent the cardinal powers of the world or the forces of nature, as in almost all primary peoples mitives symbolized them.

Fig. 516 – N. 8 – Painted. I hesitate to consider this figure as a joke. If so it is, it has an analogy with the corn stalk of the Mexicans, which is translated as Ol ohuatl and means peace. Among the Chinese, a grass figure was more or less the meaning: free.

Fig. 517 – N. 9 – Painted. Found in the same funeral urn where it was copied symbol n. 5. I have already dealt with this emblem too much when dealing with the phallolatry.

Fig. 518– – N. 10– – Painted. Belonging to the same decoration as vases nos. 5, 6 c 9. It appears to represent a lagoon, water basin or the idea of limited water. In the Co Dresda its value is atl and mauh.

Fig. 519 – No. 11 – Recorded. I'm not sure if it's a saurian, as I suppose, or an arachnidio. As a saurian, it is in parallel with the tortoise of the Chinese and Egyptians, presenting among these the idea of patience and duration and among these that of plurality

Fig. 520 – N. 12 – Recorded. Variant of the n symbol. 2.

Fig. 521 N. 13 – Painted. It seems to express among our mound-builders the same (it meant in Mexico: the idea of home, housing, which is lc: CAL, CALLi, in nahualt. The same idea has this figure in Chinese and Egyptian.

Fig. 522 N. 14 Painted. In fact, I don't know for sure if this represents

An hourglass appears, as in Chinese and Egyptian writing, meaning time and duration, or a stringed instrument. It was copied from a rich funerary vase.

Fig. 523 N. 15 Painted. I dare not venture that he would express, as in this

cryptography cluneza the division of day and night or that it was, as among the cgvpcios, night image. This symbol is in the same vase as the previous figure.

PRINT II

Fig. 524 N. 16 Painted. I'm not perfectly convinced that it represents

This character is the figure of the axe. However, as I found it in other specimens of the ceramics from Marajó, and identical in shape to several ax figures among Chinese and Egyptians, it is not surprising the comparison in which I put it here. In Egypt This figure has the symbolic meaning of God and is pronounced TORE or tkri.

Fig. 525 N. 17 Painted. It has affinity with the Mexican symbol that means remains to sit and figuratively govern, command (petlatl), appearing to also be with the Egyptian phonetic sign that expresses the consonants p. and pn.

Fig. 526 N. 18– Painted. Same as the Mexican character that expresses contain, continent and the symbolic Egyptian sign of the word: sir.

Fig. 527 N. 19 Painted. I hesitated to introduce our Marajoara sign parallel with that of the Chinese and Egyptians, which features a type of umbrella (fiabcll) sometimes being used symbolically to represent the idea of calm.

Fig. 528 – N. 20 – Painted. The only sign that resembles it a little, in I find it in ancient Chinese, featuring the turtle and also expressing the idea of trnn-quillity. I believe, however, that it has nothing to do with that symbol or the idea that he represents.

Fig. 529 – N. 21 – Painted. Analogous to the figurative, determinative signal chinez dc mountain and what in Egyptian expresses the idea of rock and mountain.

Fig. 530 – N. 22 – Painted. It is not separated, but linked to figures identical, juxtaposed and alternating. Its similar features: in China it is a kind of land pointy and in Egyptian it represents a pyramid or stella.

Fig. 531 – N. 23 – Painted. It is a variant of figure n. 21, which represents

plurality. I think that, in addition, it means mountainous region at the water's edge, where each mountain is reflected.

Fig. 532 – N. 24 – Painted. Character difficult to interpret. It could be a character determining an animal, chief or symbolic figure of special residence. Perhaps I would like, however, not to insist on any of these hypotheses.

Fig. 533 – N. 25 – Painted. Corresponding to *que* in Mexican, in Chinese and in Egyptian it represents house, residence and the determining idea of dwelling.

Fig. 534 – N. 26 – Painted. It has a close analogy with the Egyptian symbol of the goddess Neith. In representative Egyptian phonetic this figure expresses the consonant before *n*.

202

INSCRIPTIONS AND TRADITIONS OF PRERISTOTUCA AMERICA BY BERNARDO RAMOS

Fig. 555 – N. 27 – Painted and engraved, it probably represents fortification, staked at the water's edge, with some analogy with the Egyptian *chitièza* figures that mean crenellated wall, defensive barrier,

Figs. 53b and 357 – Ns, 28 c 29 Recorded. These two symbols express ideas difficult to decipher.

Fig. 538 – No. 30 – Recorded. Represents the city, or rather, the four points cardinal or the forces of nature. In ancient Chinese it has the meaning of residence royal, palace.

Fig. 539 – – N. 31 – Recorded– Sign! of doubtful significance.

PRINT III

Fig. 540 – N. 32 – Engraved and painted. It represents, in anthropomorphic vessels richer, the figure of the tearful eye; also probably has the symbolic expression bird or reptile.

Fig. 541 – No. 33 – Recorded. Sign consecrated to the representation of king or chief, figured in Marajó ceramics with the body of a reptile, as I think, in cases where This individuality is the main subject of any celebration related to zoolatry. It is translated, according to the Count of Rougé, as: AHAU. The Chinese figure has in mind the meaning of superiority and supremacy.

Fig. 542 – No. 34 – Recorded. It is the only figurative sign of a vegetable that we found in Marajó ceramics. It seems to have an analogy with what in Chinese and Egyptian

represents a place covered in forest, forming the syllable AM in the latter language.

Fig. 543 – N. 35 – Engraved, It has great affinity with the sign of n. 27, probably expressing, like Clle, the idea of fortification or even of residence on pilotis. It is also possible to include the numbering expression.

Fig. 544 – No. 36 – Recorded. Figurative sign of bridge or fortification in Egyptian. Among the Marajoaras should rather be the characteristic residences of the island, built on supports, like the lake dwellings of the ancient continent.

Fig. 545 – N. 37 – Recorded. It represents in Mexican an altar c sc translates as momoz-momoztli, the same object appearing in Chinese. In Egyptian it is figurative of- ending of throne and qualifier of royalty.

Fig. 546 – N. 58--Painted. I don't know if there is enough analogy between this symbol and what in Chinese seems to correspond to representing a crustacean or arachnid. The hypothesis of representing the human eye or symbolizing the idea of seeing can also be

Fig. 547 – N. 39 Carved and engraved. Sacred symbol of funeral urns and bowls of fine craftsmanship. It will correspond to the American Quetzal-coatl symbol and Egyptian Uraeus? It is the same ophidian that is highlighted in different Marajo vases. rajó and which is represented in the first figure of the respective page.

Fig. 548 – N. 40 – Recorded. Remembrance of the arrowhead that was not yet found in the mounds. Will it have some analogy with the obsidian instrument, which in Mayan language it expresses ITZ-ITZ-TLI?

Fig. 549 – N. 41 – Recorded. It appears to be a variant of the S3 symbol that represents the four cardinal points of the world and the main forces of nature.

Fig. 550 – N. 42 – Painted. I don't know if it is allied to the idea of n. 3, appears to have another meaning.

Fig. 551 – N. 43 – Painted. It expresses, in all the writings of the countries with standing still, the idea of running or moving water, in Mexican also symbolizes blood 1SZTLI. It is a figure frequently represented in Marajó ceramics.

Fig. 552 – N. 44 – –Painted. It appears to represent an ophidian, but it could be com- stopped with the phonetic sign expressing Dl or the strong s sound. In ta- field doubtful mornings, who can recognize a safe path? And the same as sailing dark over countless partial numbers.

Fig. 553– – N. 45– – Painted. Figurative sign of bird, I suppose, for be thus represented in the same sense in Peruvian antiquities. I don't know if I This is reason enough to compare it to the Egyptian kite, symbol of the god Horus c to the Mexican Toztli, a species of parrot with golden feathers, representing lambam by This reason is the emblem of the sun. Teotl in Mexican means God.

KSTAMPA IV

Fig. 554“ N. 46–Painted. Sign composed of a double divine symbol in Mexican. Fm chinez, according to the Kong–hi dictionary, the same emblem means union and is called TAL'. Laotsk attributes to him the significance of the divine essence It is an abyss of perfection that contains all beings. According to Chouc–ouc n or fau represents divinity in a being; intimate union, the first good of man, of heaven c of the earth, contained in one. I don't need to remember about these definitions what I exposed regarding the Yoni. The book Sec–ki, referring to this deity, says the following: The Emperor sacrificed Ires' solcmnemenle in three years to the Trinity spirit Unit .

Fig. 555 N. 47–Painted. I suppose scr is a variant form just of the preceding number.

Fig. 556 – N. 48 – Recorded. It must have had high significance for having been incul- buried in the chest of an idol. And the Greek cross joins the four cardinal points of the

Fig. 557 – N. 49 –Recorded. Double symbol that seems to me to be a variant of previous figure. And a double cross having correspondents in Egyptian characters and from India.

Fig. 558–No. 50 – =Recorded. I don't know if it represents an identical figure to the two rivers. There is something in this sign that resembles the character T0Z–T0ZTLi, but I am I am inclined to believe that there is the appointment of four chiefs coming from difficul to a single point.

Fig. 559 N. 51 – Recorded. Composite symbol having the idea of time at the beginning

ed by the Tau, who thus appears to be a universal divinity. This pyramidal shape c which I suppose was given to the temples of all the primitive peoples of both countries. tinents.

Fig. 560 N. 52 Painted. Composite symbol. Little seems to relate to the

Egyptian characters appearing in parallel before him. The whole figure seems to represent sit at the residence of a chief or the chief himself, but I dare not discuss the slightest observation.

Fig. 561 N. 55 -- Painted. Character very similar to the MULUK sign of

Codex Coriesianus. It must mean residence, meeting place, perhaps cemetery or tomb of a chief.

204

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Fig. 562 -- N. 54 -- Painted. Chief's residence or river crossed by a bridge? There is, in fact, some analogy between this figure and that in paragraph. 10, acc from Dresden.

Fig. 563 -- N. 55 -- Dual residence or origin of two united nations? No I don't know if it will have an analogy with the Egyptian characters that face it in the lumna.

Fig. 564 -- N. 56 -- Painted. I regret that I am unable to understand or sustain not even consider the meaning of this double sign.

Fig. 565 -- N. 57 -- Painted. It appears to be a sacred monument, perhaps of stone, inside a mound, and, if so, it refers to some country where the rrounds They had this particularity, completely foreign to Marajó. Monuments that can could be figured are found in large copies along the Ohio and Missouri and in (including all the countries in America populated by construction tribes.

Fig. 566 -- N. 58 -- Painted. Or represents a reptile or residence among or on mountains. Judging by the analogies that have guided us so far and to which we have helped, all this multiple sign seems to represent a real residence or city between mountain with only two exits. The triangles in the four corners, in this case, do not seem to me easily decipherable.

Fig. 567 -- N. 59 -- Recorded. It is engraved at the bottom of the beautiful little sky third vase on the page. It is a complicated and delicately engraved symbol

quite similar to the one that adorns the Aztec sacrificial stone, mentioned by Prescott.

PRINT V

Fig. 568 – N. 60 – Painted. By analogy, it should represent the alliance of two nations or two cities.

Fig. 569 – N. 61 – Painted. Symbol of residence house, town, both in Chincz as in Egyptian. Will it have the same meaning among our people?

Fig. 570 – N. 62 – Painted. It is very reminiscent of swastika, having only the inversion of two spirals. One could say the combination of this sacred emblem with the symbol KUA cake, also divine. With small variations, it is the most used figure among the ancient and modern Amazonians in the ornamentation of their artifacts.

Fig. 571 – N. 63 – Painted. This symbol is notable for being identical to the Mexican, which, according to Landa, is the 17th day and is called AIIAU: king or the period years. The legend calls him a demon, head of a legion and calls him HANHAU, according to F. vul, in allusion, without a doubt, to the character hun-camÉ.

Fig. 572 – N. 64 – Painted. It appears to have some analogies with the previous figure. And a human face with glimpses of feline physiognomy; which gives it meaning supremacy, value and even divinity.

Fig. 573 – N. 65 – Painted. I don't see enough significance for this multiple sign, if not in the idea of cemetery, necropolis.

Fig. 574 – N. 66 – Painted. Residences built on tombs. It is worth noting the presence of these stone monuments, figured in the symbolic characters shown here posts, there being not a single stone in the surroundings of Alarajó. This same sign inverted appears to be figurative of a human face.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Fig. 575 – N. 67 – Painted. Symbolic character of a big city, of great village or inhabited country? However, it rather resembles the emblem of teotl or teutl: c

cm Mexican.

Fig. 576 – N. 68 – Painted. Symbol of peace or alliance? In Mexican, Egyptian and Indian are found to be analogous signs, but it is not permitted to say, whether its significance.

Fig. 577 – N. 69 – Painted. As long as it is found here in parallel with symbols of different meanings, it seems to me to represent rather the figure KUA, with the sides forces of nature, according to theology.

Fig. 578 N. 70 –Painted. It seems to mean leaf, place covered in forests.

Fig. 579 – N. 71 – Recorded. Symbolic sign, representing a saurian. In Egyptian The symbol represented by the 11th crocodile with its slanted tail represents the west, the

PRINT VI

Fig. 580 – N. 72 – Painted. Symbol that is difficult to decipher, even if only by hair. Egyptian characters it is possible to partially explain them. Ha, indeed, there is the character figurative of fortress, surmounted by the symbolic figure of the word of command. In lower part of the sign, the existing figure could be a tomb or could also represent the idea of dominance.

Fig. 581 – N. 73 – Painted. It should not be too far removed from the meaning of uninhabited, colonized country, etc. What is notable is the small black line that runs dependent in Egyptian.

Fig. 582 – N. 74 – Painted. In Chinese, a sign approximated in this way represents sits sickle, being figurative determinative of contrary to truth, adulteration and deceit.

Fig. 583 – N. 75 – Painted. It seems to have the symbolization of the eye or to represent the idea of the view. The organ of vision offers, in Marajó ceramics, countless forms among which this is quite common, although commonly represented on vases of little value.

Fig. 584 – N. 76 – Painted. With slight modification, it appears to represent the same figure as n. 63.

Fig. 585 – N. 77 – Painted. In no document published to date on the graphic characters of the countries that I took to compare these figures of the Cerro Marajoense branch, if I came across any that had an analogy with this emblem. The of Mexico, represented on the face, is a little closer to it; I do not believe, however, that they feel the same idea or imagine the same object.

Fig. 586 – N. 78 Painted. In the representation of an ophidian inscribed in the double pyramid there is a countless number of ideas that, however heterogeneous and complicated, I would never dare to occupy myself. In Egyptian hieroglyphic characters it will not be It is difficult to find the idea of an ophidian bite linked to this figure; I leave, however the discussion of this subject to someone else.

Fig. 587 – N. 79 Painted. I suppose it is in Mexican the figure of a large building, of a royal palace (tehautii?), although the contour of the figure does not seem explainable

Fig. 588 – N. 80 – Painted. Figure representing, what I suppose, shelter of nocturnal birds and symbolically the idea of omen. And one of the most prominent figures

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REGISTRATION AND TRAOKÔBS DA AMERICA PKEHIÒ FÚRÍCA EOR Itt&NAHDO RAMOS

l* most perfect of the lid of a funeral urn. The idea of an evening, presented in the sym-
Egyptian cake of the corresponding column, is well manifested in the character of Marajó,
The figure of the two birds appears to be perfectly visible.

Fig. 589 – N. 81 Engraved and painted. Very common characters on the ornament
mentation of funeral urns. They are perhaps casually figurative signs of the sccepter
of Osiris, remembering at the same time the figure of the hand, at the altitude of offerin
holocaust, or even more so, the head of the Jlycteria americana, having a fish in its beak
It is good to see how difficult it becomes to elucidate similar issues.

Fig. 590–N. 82 – Recorded. Figurative composite sign of fortifi- residence
of a chief, of a powerful lord, between a mountainous region and a large surface of water.

No group is more delicate nor more artistically coordinated than this one, so
how many we encounter in the circle of the builders of the artificial hills of Marajó.
Does it, however, have the meaning I attribute to it?

£

These are the symbols comparatively organized and described by Ladisláo
Netto, which we reproduce as concluding elements of our capital subject.

We abstracted several interpretations, which in our opinion, are not perfect because
the same symbols consist of letters arranged in a block, with a specific meaning.
mined, art and symmetry, while we admit others, of a certain originality, curious,
apparently adequate to the comparisons made.

We have already recapitulated a lot about symbols, in various arguments, throughout this
work; these still confirm with their drawings, the considerations hitherto
suggested. So vast, complex, are ellcs in remote antiquity, as present-
mind. Today we see multiple institutions, each having its own coat of arms, weapons, shield
monograms, etc.

This is how the aforementioned author concludes this chapter, as interesting as it is enga
useful, in some points, however, at odds with our modest way
duty:

« Having in them questions very much of ascended science, of the less notable facts,
to the issues of greatest importance for the study of our aborigines, and at the same time
that the higher the level of intellectuality represented in the do-

documents we are examining here, the greater are the similarities manifest between Amazonian ceramic artifacts and those that we juxtapose against them, of origin not only American, but also Egyptian and Chinese.

The first basis of comparison, in this particular sense, was the series of heads that we have gathered in groups with similar physiognomies. All the people of the world are here largely represented by its most notable specimens. We therefore saw the immense ceramic forms, among which we have come across demonstrable evident strations that the marvelous mind-builders did not lack even a high level of suchness nor evident affiliations with peoples originating from the oldest civilizations of the globe. And as if all these documents were not enough to demonstrate to us the wide range of first reached by the primitive Amazonian farmers, behold, we are finally faced with graphic characters from the same illustrations in parallel with those they used, perhaps at the same time, other nations on both continents. And, from surprise to surprise, strength

/ NSCR/PTIONS AND TRADITIONS OF PREHISIORICA AMERICA BY BERNARDO RAMOS

297

we confess that we come to have before our eyes irrefragable testimonies in favor of common origin that links the great American family with the nations of the Nile and Indo-China.

Aren't these similarities, however, a true mirage?

In fact, Scyllas appear to us to be of such order that they could well build foundations presumptions regarding the immiscuity of alien elements in the American race of Asian soil, that successive streams of emigrants, rejected by the internal struggles or by the invasion of the barbarous mountaineers from the west, they searched the lands of forward, beyond Alcutas, safe and distant refuge. »

« But how can we also explain the intimate Egyptian kinship intertwined with these Indo-Chinese features in the integrity of our primitive Amazonians? Too much, Who can tell us firmly whether there were many or just one migratory current to whose exotic plasticity we owe these first ethnic transfusions in the primary blood mitively virgin of the ancient race of our continent? It's very easy to see the cmma- The struggle in which our spirit falls in the midst of such difficult considerations. »
« It is appropriate to ask about this subject if it is not admissible before the hypothesis of parallel evolutions. »

((I understand by similar developments those that to a certain extent and in various respects observe on the zoological scale. The main difference is that in beings inferior to man facts are in appearance, or at least within the reach of our perception, es- tationary, denouncing an instinctive intelligence attached to one or another heredity, peculiar to each genus or species, while in savage man Added to similar faculties is that of conscious and rational selection, of what comes to except depressing and disturbing influences, its constant improvement. »

« However, we focus in this area on one of the great problems of anthropology. In fact, it will be permissible for us to seek among the constructorcs animals the exempl of the work, so to speak functional, of the barbaric man? Whatever the point of the earth where the ant, the bee, the bird, the beaver are found, there they will have industrious individuals their residences, and their nests, more or less identical to those of animals, their counterparts, although also their antipodes. In the human family as in those animals, the analogy of organs and faculties naturally corresponds a certain identity of consequent functions, regardless of the transmissibility traditional; but to what extent, in the sphere of visible intellectual advancement, can we accept this simile of man with representatives of the entire zoological scale in the tefaction relative to each gender or family? I know well and I already said it a little wh Barbaric man reasons, compares and improves his work driven by the necessities data of existence; but what should be the limit at which the closest similarities are ixxlcm maintain between two peoples entirely strangers to each other and deprived since the principle of any means of communicability, without irrefragable detriment for the autochtonism of dc a d'cllcs ? . . »

And, we say, with the interpretation of the important inscriptions, assisted with respective traditions, common from north to south of Brazil, that we will reach the soluti of such a great problem in our prehistory.

Therefore, this is a problem that is now entering the resolution period, happily. We lose nothing by reproducing Ladisláo Nello's words. This patient work contains, as mentioned, a variety of symbols, valuable and apparent

each other, while others are nothing more than junctions of ancient Greek letters, arranged in figurative and linear style. This can be clearly deduced from the large series of stagegraphic interpretations that we now offer. In between, we also note: simple drawings, isolated letters, arabesques arranged with great art, mere fantasies so fertile in these admirable and ingenious labors, which have been so worrying our scientists.

Similar works cannot be ignored; are valuable elements to be summarized, so that formative and definitive conclusions can be deduced from all of them. And it's up to authors to compensate merits, in proportion to the efforts of each one. On the other phase, are reckless, hypothetical, pessimistic ideas, which clash adversely, but that finally unify, combine through discussion, to the calm and synthetic reality of the facts, as is now occurring in this case.

It is unique that a great investigative force is put into action to dispel, refute and mystify the high value of our copywriting, exercised largely by orientalist or ante-Americanists, finally came, on the contrary, to provide the most precious elements and proofs in positive support of the Americanist ideal, with benefit of our prehistory.

I rntiirá « I iihiiiiã : Sua íiisi i íimõcs o i-onsiikrarõfs solnr a nislñiriit de sua \V:

The inscriptions of this Villa, that is, those that are nearby, are located at its left and are visible in regular vases. Don't close big epigraphic value, but they are singularly profound, how admirable is the

patience of its executors.

The block, for example, represented in fig. 20, despite being immense, it was nothing wasted; contains a huge number of faces, in their most recognizable logarcs.

Fig. 591 – View of Uru cará

sayings. This block was not included in our cliché, but the surplus, we can ensure, it is no less sculpted than the figurative one.

Just behind, in a slight depression, there is yet another block, which we can see ailigura is a tomb, due to the nature of the drawings it contains, fig. 595. Represents emblem of death, in addition to other analogues to those of the Itacoatiara inscription.

It is absolutely in accordance with the history of the Phicnic belief or religion in this part, which we discussed in the previous chapter. Well, wait for the crumbles natural ments or occasions of the Nccropolis of this region, as happened with the name nothing Miracãuera, it will be handing over this problem to destructive time, which must, quickly, be resolved by patient and immediate investigations or examinations. All

tNSCRIPTIONS read TRADITIONS OF AMERICA PRENTSTOKICA BY HERNARDO RAMOS

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hints lead to “a perhaps useful and valuable conclusion for our archeology; and let go*

Furthermore, no order for study or observation has yet been taken to ElTeito, in fact, to In our opinion, with many chances of success.

The inscriptions have already revealed a lot to us; it remains to follow the traces of the which are positively originary scylla. And it should be noted that the sculpted figures, whose entirety gives the appearance of human faces, a clear indication of Necropolis i see what lies around.

In figs. 094 to 097 are small hlticus tuifros, which are found in the vicinity – those we are dealing with.

In addition to these inscriptions, al-
some others still exist in
paraná from Uru cará, border
to this city, as in its
banks close to the mouth of the
j Uatumã, which are acccs-
l sive is in medium and large
| vasantes.

And it's even possible, that t-
| We have the pleasure of including them
|in an appendix to this work,
jbecause they will serve for the better
Explain the subject in question.
The river, which passes in front

F*g – HlotOt with figitrHs CscstttpFins 1 Vruurnrâ) TT ,

to L>ruçara, it seems to be a con-
tinuity of the Uatumã River; and the important Jatapó flows into this.

In this chapter, we include the light investigations carried out by us
in this last river, of certain epigraphic relevance, as much as the flood allowed us
of the same.

The fig. 11, represents the small, but very interesting waterfall called –
Macaw . The blocks that form it are slightly white on the outside and on the inside,
light pink with great rigidity and bcllcza. Its shapes are as shown in the photo.
graphia, with a non-vulgar appearance. There we observed, in stone, the figure of a pigeon
placed on top of a block with lm .50, shaped
column, as if purposely carved.

In another block we noticed traces carved in
meaning apparent to the signs of Tanil, phc-divinity
nicia.

Inscriptions in lines and figures, our
guide, are currently submerged. They think
located in the face of large rocks, through which the
course of the crystalline water of the waterfall.

Many other blocks of white stone, without roughness, are scattered along the banks. of the Jatapii River, with interesting variants and shapes.

The places called Capiícapu, Abacate and many others in this region, and which We haven't visited yet, they are marked by a series of stone inscriptions. A (signed us Mr. Cândido Barros, commander of the boat Canamary, who took us

'itf.íiü. -

V:7 í í é

,■ j V

v •;

Fig. S93

INSCRIPTIONS AND TRADITIONS OF PREIUSTORICA AMERICA BY BERNARDO RAMOS

301

on an excursion to the mouth of the Uatumã River and Urucará, there are important inscriptions. Iloyar known as Jacaréquara, located just above the entrance to this river, on the left. In this way we can see how fertile this valley is in epigraphic matters.

It is also true that it contains the same figures carved in stone, similar to those of Sangaris, like the collapsed stone staircases, which the historical illustration Pennafort calls

Phicnician temples (today Curuaras). THE

All of this needs to come to light for the first time

observation, from meticulous study ^

of the competent, protected, in the

Fig, \$94

most, unfortunately, do not com- /*»*. SOS

ceiling mode of your study offices. We know how much prickliness they have these valuable thoughts or observations from the original, but that does not mean go beyond the limits of what is possible.

Studying carefully means discovering things with precision and awareness.

Photography itself, a powerful element for this order of studies, some Sometimes there is no real expression of the object, because, at a given moment, due to fo

already

--

*7

• f * 4 .@% v %

\mt -- \

, <

> *•- •

'«a? * • '' '' 7

JgL ----' J

•_

Ptg 596

circumstances, he has against him the light that dissipates or alters the culmination to k Other times the location cannot provide the necessary distance or means to carry out the t work.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Drawing is undeniably a valuable aid in investigations and studies
epigraphics, and experience has continually demonstrated this truth to us.

Anyone planning an excursion in waterfall areas such as the Uatumã River,
for example, one is often forced not to have even a point of support, to achieve
expressly a photograph, as long as he is obliged to reflect it from the vessel, which,
light and small, it does not achieve precise stability, due to the vertical movement of the
turbulent current; he still has against him, the mist, which comes out of the waterfalls

encounter the blocks, which serve as obstacles in the
its violent courses. In addition to other things, it is not uncommon
It's a disaster, shattering the negatives
glass, sometimes the fruit of many days of insane labor.

The burning sun, the rain are so many agents
to dissipate or render useless the precious leather and man-
photographic material, such as patient effort; other
This doesn't happen with the simple and portable pencil and
paper fragments.

Urucará, up to the mouth of the Uatumã River, has already merited unique visit from a famous foreign writer. Later, the frivolity of this expensive excursion or exploration.

Here we leave the fairest appeal to men of science, to state governments, so that they have this fertile region in mind, reknown archeologically, as fertile in natural riches.

The Municipality of Urucará, we ask for the creation of a rigorous device in their stances, against anyone who deprives or mutilates the inscriptions, such as the blocks. Many of these have already disappeared due to dif- close causes, between stiles, to become buried by the annual movement of the ebb and flow of water.

These blocks could be transported to Urucará and, in a square, with cllcs erect a crude monument although, bringing together natural dispositions, but thus marking a historical gem, usable to archaeological centers in general.

It would finally constitute a valuable addition to the legendary Urucará, worthy of maximum scientific attention from the Amazonian Government.

Outcírñ sepulchral r/n foz <lo
llatuina

UATUMA, ITS APPEARANCE AND THE VARIETY OF ITS INSCRIPTIONS

Legendary river of the Amazon Valley, which contains a series of precious treasures archaeological and mining, to be studied and explored. Its enchanting mouth, which I const a beautiful landscape, provided us with valuable epigraphic contingents, of which we let's occupy.

We will start with the ingenious inscription in Phenlic characters, arranged in a isolated block with magnificent appearance. (fig. 19.)

Having determined the relativities of the letters used, we will have (fig. 599):

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Emim ('), bellicose and gigantic people from the country of Chanaan, who were discovered mocked by Chodorla-honor and his allies, in the plain of Cariathaim.

This name comes from the Hebrew word Emim, terrible, or from Amma, which means the length from the elbow to the end of the big toe

of the hand, because clucs were comparatively this size of /■ iA jjr

superiority to other men. primi Juerunt JiabilaJores -

ejus; populos rnagnus el validos, et lam excelsas, ut de Enacim Jj \ |)

stirpe, almost giant crederentur, et essen di similes filionun r /**'/ >-
Enacim. (Deut. 2, 10, II.) .

Here is an allusion to a part of the Cananeo people, originating from . . , X .

perhaps by one of his followers, who was part of the immigration.

Leaving aside the fantasy or exaggeration that may involve
tradition about giants in our region, referred to by Xavier de
Sampaio, in 1774 to 75 (2), it is not counterproductive to repeat
his words on purpose, and about habits and customs of al- ^

some indigenous tribes of the time: I

« Among the most superstitions of the Purús nation, the
rigorous expiatory fasting to which they commit themselves by a law of rc-

As long as it lasts, even if some illness occurs,
they do not take care of themselves, nor do they eat more than what is allowed during fast

nu -i.

Fig. 600 - Inscription similar to that of Itacoatiara, more perfect, existing in the (oz c

Many die fainting, making it necessary for those who live in our village of Al-
watch them take care of the time of this fast, to free them from death, by making them eat

(1) "Diccionario Biblieo" etc., by Luiz Fclippc Leite-Lirbôa, 1853.

(2) Travel Dream etc., cited, p. 18.

301

INSCRIPTIONS R TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

by force. The old name of Alvellos (today Coary) was Cochiunara, which still retains
one of their mouths. There are four where it flows. It was formerly very populated,
and its banks are full of manioc and cassava. Nellc, as mentioned by al-

Some relationships, inhabited giants sixteen feet tall. »

All of this demonstrates, at least, customs of their own origins.

of the emigrated people and who remained for successive generations. AND

certain, however, that we possess, as a gift from a friend, a bow

measuring 2".75 in length with flexes of 2".35, from dc Indians

unusual stature, appeared in the vicinity of Maués

and belonging to a still unknown tribe.

Not only fasting, but circumcision, are strictly observed.

among many tribes in our region, customs brought

naturally by the emigrated people.

We will not dwell much on the correct inscription in fig. 600. It's not more than the miniature reproduction of the one already described in Itacoatiara, with the The crowd is very expressive, placed between the symbolic images of the Sun and the Moon.

A notable difference can be seen in the outline of the figures sculpted by the artist from Uatumã, in relation to those of other Jo-gares: the lines are lighter, more correct, less depth, more art and I like it accordingly.

And that the cheerful and varied aspect of the place suggested to his soul impressions that were not provided to the other artists.

#

Simple but profound is the thought that encloses the script in Arabic, artistically carved in the block that represents fig. 605. In fact, Here come the two words of which it is composed, different decipherments.

Thus: false CARA, or Jaha appearance, appropriate to the common sentence: – ~ AS AP-appearances DECEIVE – corresponds to the exact thought inscribed, accompanied more by two faces: one, happy, with decorations, and the other, simple and frowning.

And still expressive therefore, in the language physionomic figurative; finally offers a good warning, not only worthy of gratitude set in stone, as in the memory of those who to read.

Fig. 603

The block that makes up figure 24 represents sits a rough pointed blade, on whose upper end was engraved a face, giving vague resemblance to the Egyptian Sphynge or the God Budha. It's a bit inclining backwards, as if it had been displaced from its original position, producing between So, magnificent aesthetic effect among other surrounding rocks. It can represent this figure is one of the invoked and revered deities, or a simple fantasy of the artist.

Other blocks that are found nearby and that make up figs. 603, 604, and 606 to 610, do not present an issue worthy of mention; to Gg. 601 appears to be a tomb, in which they are carved, in addition to a symbol cake, the one with three points that represents likely-mind the Phoenician trinity: Rabbal, Tanit Pene and Baal Hammon.

Always the common human face, engraved by ^ V V'' v * íg everywhere, and nevertheless representing di- * .''r-í J verses. V; '

Notably, this group of registrations is

against with more profusion in the points, which served Fia *04

perhaps from a temple or place of sacrifices, constituting particularly intimate adornment ity. These temples, as we have already said ^ j in a previous chapter, they were outdoors,

M'^,1 > ' - ■ but equipped with columns and steps

; v ^ «Sn formed from the same stones and with

, „ M sivel Ceva*,

\f V** Sometimes they were served

^ Vw 1,1 ,f /' made of wood, and, according to history, they were

' these hanging the hidden objects

^ in sacrifice to the gods, and, beautiful the cherries

ir■ nionias, were burned.

^i. o ^ s ^ Y~* í On one of the inland banks

35 i T *4 C ÁT of this river exists, according to reliable information
worthy, one of these temples?, not being
still in complete ruin. Of the same
mode are traditional animated figures carved in stone, arranged in various locations,
works that bring together: art and the perfect appearance of the figured object. No login
called Avocado, there is also the existence of curious
epigraphical sites, as in Jatapú and naturally in Jf.s'/'

some other locations. By Ítrí'' '.V**

What happens with the ii *J

pç5cs <lc ltacoatiara ' t3o 0 v** y/ ■ M

SSg^M propicas av,s,tas. you can V' ff

^ evaluate as others 1 , jg aflm .

' you'll log in completely recon-

'y* ; l .. ^ .vifJPy said. Require attention -

and study. There's no merit

Ffa. 600 . Fm COT

cycle due importance

of the State Government, as well as particularly scientific men.

Only to the emigrant people, finally, can we attribute all the originalities of Rio
Similar to other places known since ancient times. About them
the effects of so many centuries are felt: huge blocks, toppled, buried,
broken, eaten, partly crumbled, along with fragments of ceramic
unreliable. representing traces and shadows of artistic arabesques, foreign to

lumnas

* * *

A few years had passed, and during this period we carried out, without result satisfactory, two excursions; Finally, in November 1926, an extraordinary saint allowed us a third of happy achievement, providing us with the acquisition of valuable inscriptions, from many points of view, parallel to those of the Urubu River.

It is with pleasure that we begin to deal with them,
start with
mouth of the Avocado River,
new style for us,
of Greek characters-
linear, from one side
engineering specificity
ny and artistic.

Fié 6 08 ' \ 1 I Vi A- 609

gi) local, for its part

natural situation, it's charming. Flat slabs, made of white granite stone, occupy an area tension of more than a thousand square meters. There is not a single wasted space; all cor deep and straight characters; deep and whimsically carved, they give the observer splendid impression. It would perhaps be the intimate peculiarity of the famous land of nu

mere People's Assembly
we were grateful
in this traditional Rio, which

■I00L

I am our frustrated exes SA0 and SALV0,

The presentimenlo, in which

in our spirit, and with which it subsists or

WHAT

SURVIVE

Iliad, whose meeting
reserved surprise
so well compensated
previous courses,
However, it persisted
assistance from il lust re
you are Geographico and
VasconccIIos, known
pcriously na-

colleague from our Insti
historic, Mr. Antonio de
originator of the region in which

vegava, we obtained the evidence, now indisputable, of our these, which challenge the
The incredulity of the anti-Amenianists gives world pctrography a valuable subsidy.

Without further comments, we move on to demonstrating the excellent specimens, which
time allowed us to patiently draw and interpret. Here, then, are the origins
ginaes to the competent appreciation of scientists.

Pifi. *tll - Infcrífu-M0 tln fúg uncle Abnrntc, no uncle
f T HtU ntil A tnurtutttK

*AAÍA - PEOPLE'S ASSEMBLY
'TAÍAL\ THE ILIAD,

HOMER'S POEM, ETC.

INTR: *AAfa 'IAIAI: PEOPLE'S ASSEMBLY
ILIAD

IN\$CRi\$ÇÔG\$ n THADITIONS OF PREHISTORTIC AMERICA BY PERUAR00 RAMOS

307

FÍÊ G t? – In*ryption ifn Í6 m <k> Abxc*tc, on the river
lJätumM . AmaxoÜÊM

1 BAD* AA1A *IAíA£ so£Ü0£ H Q9G0£ a TALAS
egéneía rsos, ÍS0StEÜÜS, IS. IS JS,

IS: ILÍAD, ASSEMBLY OF THE PEOPLE ILÍAD»
THAT SUBSISTS! SO NUMEROUS. I LIADA,
FIGHTS IN HONOR OF JUPITER SXHE-
NIUSV (*} UNITED, EQUAL TO FREEDOM,
FORCE B VIGOR,

{*) E8ENI0S – 7MTZ IN ÀttG0S, JUPITER
STHENIUS, GOD OF STRENGTH

II- * AAíA, 'IAIAS

ILIAD PEOPLE'S ASSEMBLY

m AIÁ. AI A. AlÁ, ' I AÍ AT» MAYAN
In A, âcc – iie ZEVE* d (n- AI0S. JUPITER
Asfifti we have Jupiter once and twice
iliad

IV – AI. AIA, AÍ A
JUPITER, JUPITER» JUPITER

"MAYAN OSFLS
HOW LARGE AND CONSIDERABLE

Iliad, the Iliad!

UA

/

Fi* ÜSS Initcripçio \!h í&* i iú Ah*c#t* t «the river FjnÍíííttI,
AffUUräjiflX

MAIAS SEAAS ILIADA, THE SHINE,
SPLENDOR OR GLORY, MAGNIFICENCE
FRAGOR, ETC.

pjg m SIS – How to « ptecrrfwtr

309

Fig. 622 – Registration of the Abacate Loz, on the river
Uatumã. Amazon

*A AÍ A *AAÍA
*] MINUTES 'IAIAS

PEOPLE'S ASSEMBLY

ILIAD {two
VEEES)

Fig. 621 – /uscripçSo of Fóz do Abacate

MÁ MÁ Allah
JUPITER, JUPITER,
JUPITER

•AAÍA 'IAIAS *AAÍA

ILIAD PEOPLE'S ASSEMBLY,
ASS. FROM THE PEOPLE

Fig. 623 – Inscription of the Abacate tree, on the river
Vntnmã. Amazon

•AAÍA 'IAIAS "OSOS. "OXOS "OXOS

ILIAD PEOPLE'S ASSEMBLY,
HOW LARGE, TENAZES, SOLID AND

admirable!

•AAÍÁ IAIAS AIÂ "OXOS is s6üS

ILIAD PEOPLE'S ASSEMBLKA
OF JUPITER THAT REMAINS STRONG

•AAÍÁ 'IAIAS AOPAS OXOS *S()OS

ILIAD PEOPLE'S ASSEMBLKA,
CHOSEN, FIRM AND SANE

• A AÍ A'I AÍAS HAIXOS *AA!A "AIOS

tsiós

PEOPLE'S ASSEMBLY
ILIAD, SUCH A GREAT ASSEMBLKA
FROM THE GOD JUPITER

"AAÍÁ OXOS UAI A IAIAS

ASSEMBLKA OF THE TENACIOUS PEOPLE OF
LAND OF THE ILIAD

IAIAAA fslós AAÍÁ IS

Fig. 624 – description of the mouth of Abacate, on the Uatumã river.
Amazon

ILIAD OF GOD, ASSEMBLKA DA
STRENGTH AND VIGOR

Fijl- fí^J ■- /flírri/nici tia /í/ í/o AlutCilF^ íí0 ria
{.'íit rini-il,

*AAAIA *JAIAU

asskmbléa in the Iliad people
*AAÍA 'IA TAS

ASSEM BLEA DO POVQ tLIADA

MA!A IAIÁ?

IJO PEOPLE ASSEMBLY I LI A DA

*AAÍ A 'ÍAFAS

ILIAD PEOPLE'S ASSEMBLY

–AAÍA 'ÍAIAU

ILIAD PEOPLE'S ASSEMBLY

fUłOU sias

GOD GODDESS

•AAIA '1AÍ AU ri3

ASSEMBLY

OF THE ILIAD PEOPLE

CERTAINLY

Fili 637 – Registration of fói rfo Aba
catCf iiQ no ūmíutitã. Antnxoims

*AAIA TAIA2

*MÓU NA!

"IAH –AAÍA

TAÍAU

•'IAÀ riAII)

*AAAIA

•LATÀE IU

PEOPLE'S ASSEMBLY ILIAD OF JUPITER

YES, FROM THE CROWD

ASSEMBLY OF THE ILIAD PEOPLE AND THE
CROWD

PEOPLE'S ASSEMBLY 1 STRENGTH ALLIANCE
AND VIGOR

Fig. 62 .

*" IltSctipçAv dn fók da Abdxãtc. on the Untumâ river
Amaxanas

INSCRIPTIONS AND TRADITIONS OF PREIISTORIC AMERICA BY HERMARDO RAMOS

311

siaottos. *aaía sios 'Iaías

SILOYROS, ASSEMBLY
OF THE PEOPLE OF GOD AND THE ILIAD

(EtXoypoi large fish from the sea and rivers)

read. II. ueífc), oupa?

1'iÂl. G2D – Registration of the Abncníc photo, on the river
Uutuniã. AttiuzotiHS

*aios SI A IIA

Aiá mos

HL AS* SI A AIÁ
AFA AIÚS |AÍA

DIVINE,
ADM1RAVEL
GODDESS THE GODDESS,
ACTIVITY OF
LIFE AND POWER!
GODDESS

THROUGH OR FROM
PERMEENT TO
JUPITER AND PARTY
FROM JUPITER!

Pig. 030 – Registration i lu tvx do Abucutc, on the river
Untumü . Anmzonns

FiS. 031 – Registration dn íóz
do Abacate, on the river
ÜMtutnã. Anmzonns

•A Al A ATA AS * AIA.
PEOPLE'S ASSEMBLY.
“ATAAS, avTQs.
atlas name of a giant
of a hill or mountain
in Africa, etc.; lick:

” ATA AS otvT0s–
Poet. indefatigable, etc.

Pif. G32 – Insert the wire outside the A bnente,
on the l/Htumã river. Anmzonns

•AAIA MAIAS IS

ILIAD PEOPLE'S ASSEMBLY

STRENGTH, VIGOR

INTR: ASSEMBLY OF THE INFATIGABLE PEOPLE

iNSC R tPçÔB SE HtaDIÇÕ BS DA AMERICA PREHÍSTORICA pnk BERNAMUO KAAtOS 313

tiiòs 1202 t 2 already
A iÁ híos 1202

GOD UNITED WITH THE GODDESS
ATKAVEZ OF FLAT HUMANITY

h/i. 638 – Registration at the location of the previous one

Fui* ÍJÜ– Inscription of the place called Aiiraanga, on the river
Uattimã. Amazon

1 . bios sobos •iaica

'lAIOS 2IAAOS

II. IAION felóS
"OAI8BOS OR SOBAS SHALES

f2l02 –R«MAATI1S

III SOBOS fSIOS bÍA2
12 SOBAP0S 20BA2 21 A A0S

IV K4»lAATHS fSÍ02 SIAA0S
0XKT02

I. LIVING FROM SOüOS AND FORM
CHARACTERISTICS, PARTICULAR TO THE

SATYRIC POEM

II. PROFANE GOD, PJIALLUS

IN LEATHER, ABYSMO,
VORAGE, THE LASTIVE GOD,
DEMON, NIGHTMARE

III. SOBOS, GOD

OF POWER AND STRENGTH, ARROGANT,
LURST AND PIG

IV. DEMON, GOD OF SATYRIC POEM OF ABYSMO!

Note, we have simplified the demonstrative signature
of interpretation, to maintain the enhancement
in the delicate lines of this inscription.

Fig 640 – Inscription of the place called Mirannga, on the river
Uatumd. Amaxonas

flBHS SI A AON. I Al ATE PO N
2002 tS00S 1202 12 *2002
"0202 BI AS BIOS IAIG2
BIOS 1202 12 BIOS 0X02
PUMP, (FOR VESSEL)
GREASE AND GREASY MATERIALS,
PARTICULARLY. HEALTHY
ELEVATION OF THE SPIRIT, UNITED
THE STRENGTH AND BOLDNESS ARE SO CONSIDERED~
THE POWER OF LIFE IS RABLE. PAR~
TICULAR SOCIEDADE UNITED Á
STRENGTH IS A FIRM CONDITION.

INSCRIPTIONS AND UNPUBLISHED ADDITIONS FROM PREHISTORICAL AMERICA BY LIERNARDO RAMOS

txóoi; 'oeoi* Aiòr tikis tsiÁi: *oxoi:

A<l>POAITK AOAIX0l'

MOS fSlÓS AI A tXIA A*1»H)AITK
SAVED SO GREAT JUPITER
AND HAPPY FORTUNE WITH THE FIRM GODDESS
VENUS, IN LONG DURATION OF
LIFE. GOD JUPITER! GODDESS VENUS!

Fih. 641 – Inscription at the Jaboty site,
Vattnã river. Amazon. The block is in
our power

IT IS NOTICED THAT THE
VETUSTEZ

DESTROY ANY
NAME
WHAT CAN ALLI HAVE
BEING RECORDED;

BUT IT IS HOWEVER
VACANCY IDEA
RIVERS JATAPU, URUBU,
UATUMÃ, ETC.,
LIKE TODAY
KNOWN. REGION,
ACCORDING TO
FOZ REGISTRATIONS
FROM AVOCADO, WHICH WAS
CALLED EARTH
FROM THE ILIAD

l'ig 646 – Site registration
Jaboty, on the Uatumü River
Amazon

•iaios nios BÍA2

PARTICULAR
LIVING POWERFULLY

Fi/l. 645 – – Inscription of topography appearance.

sculpted phica, I count the following two, in the
lages and blocks from the place called Jaboty,
on the UatumS river. Amazon

316

INSCRIPTIONS n TRADITIONS OF PREIIISTORICAL AMERICA BY BERNARDO RAMOS

Faith. 647 – Inscription showing topographic appearance at the site
Jaboty, Vatumã river. Amazon

Faith. 648 – Registration of place of
named Jaboty, on the river
Vatumã. Amazon

WE GO BIOS. BÍA2

PARTICULAR
LIVING POWERFULLY

T'ie-648 A – Inscription of topographical appearance carved into slabs at the site called
Jnboty, Vatumã river – Amazonas

A0A1X0SXI0S mos
A1NON BA tSIOs
I AIOTPOII0S RIAS

PROJRCTA ALONG YOURS
SHADOW TO LIFE,
DESTINY, HELLO! GOD THAT
HAS CHARACTER
FORCE ORIGINAL?

PÍ8- ti49 Inscription of the site Jahotv, on the Vatumã river. Amazon

Fijt- €50 – IztScripfio local uncle Jaboty. uncle zia VaUiZnã. Amazon

HLOSS00S fSIOs AI0S.

morixos is isos moTos

BI GTE Ví 2 t£JÓs Alós

WHO SAVES LIFE K GOD
JUPITER, VITALITY, STRENGTH
UNITED, EQUAL, ASSETS OF
FORTUNE, TO SUSTAIN YOURSELF,
IT'S GOD JUPITER

Í AI0S BÍAS BÍ0S AI0S
tSIOs* 181*

PARTICULAR POWER
OF LIFE WITH JUPITER, GOD,

let's go! courage!

Pitl- 651 – Inscription local river Jaboty, on the Vatumã river.
Amazon

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS

ms

Fig. 653 – Inscription of the place Jnboty, in
Vatumà river. Amazon

BIOS '0X02 RIAS tsiòs
AIOS BIOS fS00S

VIDA FIRMK E
POWERFUL, IT'S GOD JUPITER
QUK.MA SAVES

Piti. 654 “ Inscription at the Jaboty site, Vuturnn river
Amazon

< The block is in our power, it measures in height)

fSl0S BIOS AIOS OSIAS
A<1>POAITK '0X02 1202 12 -iaios B1A2
osos i fjeis oxos bios aiós

BIAS AÓRIOS IXNOS

GOD, LIFE. JUPITER AND DIVINE JUSTICE. VENUS
FIRM TO THE GOD OF STRENGTH, OF PARTICULAR
POWER, SO EXTRAORDINARY;

HAPPY IN THE TENACIOUS LIFE OF JUPITER AND IN THE
EMINENCE OF YOUR STEPS

13102 OAIiriA '0X0S
I AIOS AIOS
LIFE WITH DIRECTION
TENACIOUS, YES

PARTICULAR TO JUPITER

l'i&. 653 – Registration (local Jaboty,
Vatumíi. Amazon

Fití. 5 – How do you

tsio RIAS BIOS tSIAS

IS fslós AIÓS
GOD, POWER,

LIFE, GODDESS AND THE POWER OF
GOD JUPITER

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

f-iji. CSÍ I lo local ifenôintiiiiífo

Fcrftat, in uncle r* ííirriíi .4 aimed* *

GOD, LIFE. PUJANCE, THE DFUS
OF THE TAO FORCE
EXTRAORDINARY IS JUPITER

l'ig. 665 – Inscription of the place called S. Maria, in
river Ualttnt:h. Amazon

aios trios tíiossóos
tSlÁS A4>tí0AITK 101

GOD JUPITER SO EMINENT,

who saves life is the goddess venus.
let's go! courage!

tílossóos IS *1 AIOS 'OXOS
tsiós AIOS

WHO SAVES LIFE, BY
KOKÇA SPECIAL AND TENACIOUS, IS
GOD JUPITER

l'ig. fífíí – Inscription of the place called S. Maria, on the river
Vatumã. Nanny/.onns

Fig. CG7 – Typical charter S, Maria, on the river
You go. maron ajt

AOAIXOSXIOS AÍOS fSIOS
tiíos AINON fSlÓS v OSOS tíÍAS
AINOIIAlirOS tiíos

WHO PROJECTS AWAY HIS SHADOW,

IT IS JUPITER GOD OF HUMANITY, DESTINY,
GOD SO EMINENT OF POWER,

WHO AMAZINGLY SHAKES THE
BETRAYAL IN LIFE

imCktPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA By PERNARDO RAMOS

m

Fift> IMS Iu*rtif>\Q0 da fochf v Murfa on wire Uatilnă
Atital0ttHg

txioz Aií'ir mm tsnos -osos

GOD JUPITER WHO SAVES LIFE
SO HANDSOME

Riií t>7t> – transcription of the
hrtal Rjittt/, XÍMfia, ito Vătutnă river
Amnithotin *

t2iÁs .vmhíaitk

GODDESS VENUS.
FOLLOW THE INSCPtlPTIONS
JATAPÚ RIVER, THE EFFLUENT
FROM UATUMĂ

fftf, fc'6S " itiictipçăn tlu locitt Santa Mur ín , dfj iw í\ نفر; rrí.7 ^m*4tXUí

AIOS BIOS f OXOS DIAS

is BÍos tstós aiòs. tsiós aios tsiós aiós

"OEOS tSlĀS AfcPOAlTE

JUPITER GIVES TENAZE LIFE, POWER, STRENGTH.

HUMANITY! GOD JUPITER! GOD TUPITEftl GOD JUPITER!
SO GREAT F GODDESS VFNUs!

tSlós 'AIOS AIOS .VX>POAÍTE IS

PRODIGIOUS JUPITEK GOD
AND VENU5, ARE THE K FORCE VltlOR

Rijf. ti7Í " /ftííCíí/íÇÍc* t lít lucat Bnvnlíul. uncle tjo
Jittiff tō- AttlMtOnà*

324 tNSCRtPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Fig, C/J fttSCtipçuú fia loc*[B/f cu ImJ, tia ria Jfitnpú.
vi niA/miü

"IBIS 'QX0E fSIAS -ò2DS BIOS DIAS

Aijlf. ti7f^ lastrfip^ãa fia loeml Bncnbiil, na rio
Jitiapúr AtnHitntaS

IH1S {AVE OF EGYPT) TENACIOUS
GODDESS SO HANDSOME k LIFE AND POWER.

BIOS 'OS0E *£002 IS tSlós BI A 2
*A1ós tSJós BIOS

LIFE IS SO PRECIOUS SAFE AND SAFE
BY THE POWER OF THE POWERFUL GOD JUHTELÍ,
THE GOD OF HUMANITY I

End. G7Í -- Idcm coma

ü pfecefípníe

BIOS 2 002 AIós

WHO SAVES LIFE
IT'S JUPITER

Fijf. - /jtícn^» summit n /ite-
<r«fc«Tl£

11PAXAHS

HERCULES

Fig, – Ínsrrp^núi fôrild k
(frAle

fSATON

fírf- GT7 – Ifíjciipfjí)
ifo /ocdf Ddcabní
(marfcm <&/#{*}, no
rii> Jn ttip ti . A ttiütaitffS

IAIA 2
[I. IADA

MEASUREMENT, BUSHEL.

tell me

*í »

OAKTIA 'HI*HI

n: "oaiésis Aieov

DIRECTION

SO CONSIDERABLE
FORCE IS
THAT PROTECT THE
TRAVELER, STONE

precious!

Fiji. – Registration next,
Arar.t waterfall,
on the Jatapú River. Amazon

LIFE. STRENGTH)
GEMSTONE!

(talisman)

/■ fiítí – /jtí^cr/xK , #0 n/j C/íc/íoííV*

Arara, on the Jatap River ■ Amazonas

The traditional Uatumã river contains many epigraphic, archaeological and
logics and so on, Jatapú and Uruhií.

() first offered us free navigation to the mouth of Abacate, a section of which we have al
we dealt with it in principle, remaining for us to observe its famous waterfalls, accumula
of inscriptions, in the same group as the interesting ones already described and interpret
would be the undertaking to reach them by canoe, in two days of travel through the
dangerous stretches at the time.

The second prevented us from passing through the excessive Vasante, in Taboca! up and the
Urubu has already deserved our careful attention.

Time or opportunity will perhaps provide us with the opportunity; then we will do our
investigations are finally carried out in these important reserves, in many points of rea

CAPIT(LO VM

Lages: The variety and ini|Mirlaii(ia of its iiseri|H«es

OR Lages is known as the border site, not only the mouth of the Solimões, but also prccesismentc of the very curious confluence of the waters of the Rio Negro with the of that mighty river. Lages has its prehistoric tradition perfectly marked, like the later pt)litical successes, tlc June 22, 1832, c is formed by a vast accumulation of stones, in large slabs and blocks, 10 miles from Manáos. Figs give a slight idea of its appearance. 688, 689, 692, 701 and 704.

And the variety of inscriptions is very curious, which to 11 i are found, in characters, not only phenicio, such as Greek, Chinese, Hicrogkphic and Arabic.

Some stand out for their shape and consistency, others through thought and artistic execution, with primacy being a cave, whose walls are covered with a multitude of captions and figures.

Is it possible for us to carry out an in-depth study of this precious place, marked by an inscription chineza and included it in this work.

From what we have discussed, it is possible to do li- Nice idea of this epigraphic treat. what a phoiógra- we did it at the time when it was invaded by water, hg. 692.

The transposition of these inscriptions with their respective characters, for our work, we did, subject to orthographic accuracy from then. It is very natural to contain flaws own at the moment, as a supply of letters Fig. - Blocks with inscriptions <lms Lhãcs made by the artist and finally erased or

mutilated by the action of time. I would expressly compete for abbreviations, al- Sometimes, the lack of space or the accommodation of the legend within the limit of this

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

in the block, sometimes it fails or there are unexpected cavities when executing the work, as already mentioned.

Adopting the same previous process, to obtain decipherment, using the

Hebrew characters, we will start with
phnicia inscription, fig. 691, which gives
to understand the preamble or beginning of
lapidary or epigraphic works,
by its author- – Gadk:

The oia, signal or inscription on
stone. The word gadk is here
used as an individual name.

As devoid of more
basis, this registration re-
veils the name of the author, which constitutes
a great value, as we owe a
cllc part, of the precious things that

Fií * B/ocí,s cont ***** <'"* we are busy. It can be seen, by examining

of his inscriptions, which had the particular quality of an excellent anagrammatist.

On the following page we display the inscription chincza, preceded by a word in phcnicio, we already mentioned.

() way in which its decipherment is demonstrated in detail, we judge sufficient for good understanding.

It is the only one of its kind, so far found by us, as happens with those of the style Greek and Egyptian, fig. 695.

And so we will say:

Here there is a vault or cave full of letters, hidden at the bottom.

ON THE RIGHT

& # #

Interesting and artistic, undeniably, is the inscription in fig. 095, in characters phenicios. Leaving aside the combination of some lcttras, which gives you just a tone of uniformity or symelria, visible become those necessary for formation of the words that constitute it.

Despite this, we feel that we do not match the genre or cause of the miracle that appeared, which would be a reason perhaps sensational, particular to the moment, or the who could penetrate the artist's enigma. In fact, there At first glance, this portion of features, which resemble They look like shapeless scribbles, a good impression creates to the curious decipherer. Fig. 690 – Phoenician inscription [Lages]

It was, therefore, not without reason that we described this entry as interesting and artistic.

H nu L-in\NF

1V^^

ã P 1 \ ^ P 1 D 3

EüíPAL ATOn

■V',

it0HilWd)

2 3

KE

HERE

ONE

SAFE

1

EA Ní'.

POINT

TCIIU

BELOW

KOUÈM

LITERATE

SSÈ

ON THE RIGHT

1*1 II EI

HIDDEN

III

330

tNSCRtPTIONS /•: TRADITIONS OF PREIUSIORICA AMERICA BY D ERNA RDO R AMOS

*

In the same way as the previous inscription, we consider the one that constitutes fig. 096 with the difference, however, it contains an aphorism that is still followed today. In eff

fortune quickly or badly adi/u tn da

*

D>

S

r

y: ?n '>p_ > 1 2

LAG HTJÍIIT LAQ-OL DAG

c epltemera. The author, this time, will be
found himself from his own name to
brighten an engraving twice
meaningful, artistic and moralizing
dora.

./MLR An /inin/in jnuthof Let's move on to a

Greek engraving of
KM RAINA'S QUICK FORTUNE. /nscrip̄t 0), alli

carved

for whom he perhaps begged his god for help, or asked him
prayers for graces achieved, fig. 098.

This simple but traditional phrase was the last one uttered by Christo after he expired.
on the cross, at the top of Calvario.

Fie 697

* * *

Three serpents carved in certain positions represent Arabic characters,
ig. 699. From there we deduced the decipherment, which accompanies them, confirming, in ef

that the Arabic alphabet in its formation obeyed the movements of the serpent.

MU) NRMK
AU.F.RTSE AVE

Fie 699

SMX
TOS

SUN

MOON

We also note the same application of the serpent in relation to Greek engraving, figure 700, whose meaning we translate as we now demonstrate:

Dicc. Gr. Cit. p.
1406: — Alias, 'IY/.yuop:
term, limit, signal
demarcation, by extension
are, finish, end,
brand that serves
make it known, indi-
heat, testimony, etc.

(1) The Greek alplinbclu of itucripçio, like the paUographtco, with many Iripliccs lines, with a certain form of numbering, they were used only in inscriptions.

331

FU r. 701

With developed proportions, measuring 0 m .80 dc high, we have the inscription in face-hydroglyphic cters, in the determinative style, of which we give, not only the photograph, fg 7hi, like the clearest drawing, accompanied by its decipherment, (>) hg. 702.

We will observe to finish deciphering of engraving 703, the educated opinion of I horon on the same subject: (1 2)

(< . The Carlhaginczes for their

instead, they followed the route of their predecessors- res: in front of you we noticed a certain Boss legislator Voían, of whom he met in Mexico a manuscript in Cha language mada tzendal, which is a Phoenician dialect why ? Lren, it's the chainmail, the shield serving to protect the body; because we have "í J y ls(M , mtgratulc ^ 0 "1 dal or dhal, hniutl, fu<]il\ tsendal, there prudent warriors, timid emigrants and fugitives.

Votan was said to be a descendant of Chivim and the race of serpents; that he was being-comb because it was Chivim. With eAfeito chtvtni has his homophono phenicio .i luplum, meaning serpent; but chivim is another homophono plural of chivi

or h/rt, which is the Chevcén or Hcvcén people cited by Bihlia (3 4); well, according to Petrus Martvr of Anghiera, the people of Haiti, had the name of Chivi: Votan was of the sa

origin, as it was said to be a descendant AGUA, by Chivim.))

«Votan's name has they lick his homophono cm\£)5 photan, which means serpent, as sht/íhtnc, from which it follows that this character will doubly be-comb and for this reason it is Symbol or script or hieroglypho SS- which represents two serpents

unfurled and moving; why
the serpent, in its march, has
^ always keep your head up. The hic-

roglypho that symbolizes the march
dc Votan, on the old continent, corresponds to the 2 (^V) phenicio and the Hebrew zain p
serpent uncoiled, with its head raised» C).

According to Spanish translators, when the SS hieroglyph, from the manuscript of
Votan, is lying down or horizontal, as indicated by America, that is, the country of arriv

CfcX),

the TASTE,

THE FLOWERS.

THE VKGETAÇÃO

IN

(1) The hycroglyp reads downwards, or from right to left.

(2) I.c9 Phcnicicns etc., father;». 21 n 22.

(3) Hebrew Lm a windrow 0 c ib. eh or h hard c aBspirated vowel.

(4) l > hilon teaches us that the Phoenician fir alp was formed according to the movements
same from the alphabet Itcbreu, as from the aral>c.

or the end of the cmprchcnrlida journey. But we note that in Hebrew (z) interchanges with samech E (s); that this represents the serpent coiled and at rest. From observations precedents results that ^ corresponds to S and that E corresponds to c/i or ^ t: SS:: EE :

The two samech EE» In turn pronounced
ciados soti.r, mean horse; Now, the horse
is the emblem of the Carthaginczcs (').

The symbolic approximation of these di-
verses signs is natural and expressive, as
indicates that chcvicn Votan was a chief
preponderant among the Carthaginezes, but
hid his real name under a pseudonym.
clonvmo with the meaning of the serpent.»

((Votan says, that he had under his orders
19 other chiefs who ran the first
emigrants with the name Shan; now in
Hebrew Q (han equals Shan (-) c these two
terms mean serpent; this shows that
These emigrants were also sectarians of the
snake.'

<(ü use of the three different terms
-shan shiutn (shiphim) and Votan (photan)
(jue are synonyms, it undoubtedly served the purposes of the Mexican legislator.»

« Votan also says that he made four trips from Voloum Votan to Voloum Chivim and that
passage visited the dwelling of the 13 serpents; and precisely the indication of Haiti, wh
there are caves, in which images of serpents are carved and it is even likely that in the
sacred cave if thirteen serpents were kept alive; this number 15 must have a

1\$ • f- ■ • '

W\

. ; . y- ■ J

Kr

Fig. 703 – .Jnscrição dns Lngea

COMPLETE-SK

– OUTAN
(hieroglypho)

significance that we ignore; but these are
treated with care, as can be seen

:SS

vivid and emblematic combs should be
today in some cantons of Switzerland, where

they preserve live animals, which serve as emblems of these different cantons. M. Bras-
Seur de Bourbourg says that two wooden statues, both having a serpent en-
rolled, were offered to Christovam Colombo, by the indigenous people, on the occasion of his
second trip to the Antilles."

1,1 > hm lui» (j Cdvnlw [laulAtiili», mi(nalivii ; * pnt. n libctdfldr uti »!mi?l^nirnk u
»iuf nu (knfiloíln, u jwiii rm ágiliifiia <iu gtit-rrA iVl^unini ve«i ikxiignavA u ViCtOfi
mcdalhin rln iti II, Hr.

(2> Km Hebrew a« letter* ^ and M k permutun.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY MARNARDO RAMOS

«As for Votan's first point of departure to head from Lybia to Antilles, and that he called Valoum, we discover it in a letter from Ptolemy: to this from Tangier, in the Strait of Gibraltar, there is a small river called Valoum (''); without At its mouth there was a landing port.

In memory of this place, Votan founded in Mexico the city of Voloum Votan; M. Brasscurdc Bourbourg says that, on the outskirts of Ciudad Kcal de Chiapos, visited large ruins, which bear the name of Voloum Votan: while Voloum Chivim was a colony of Hcvcéns or Cheveéns, of those same people who inhabited Haiti, therefore, not to say of Pctrus Martvr d'Anghiera, the people were called Chi vi. »

« Speaking of serpents and their sectaries, come to us, (to memory the existence of symbolic monuments representing in relief on the ground the serpent: the one located in North Africa, the d'A in England and in America that of Ohio, near the Brusk-Creek River (d'Adams County), which is very significant, because it features an enormous coiled serpent, part unfurled and undulating; their open maws are in the process of swallowing a circle, in center of which you can see a small oblong tomb isolated from the circle. (And identical

loch I ern (/ní sc acha n inscrfpçfto from the previous engraving

Fig. 70.1 Rcprescntantlo the same serpent ila Hg. fí, in another position

conformation that we also have and will deal with next, represented through figs. 6, 10 and 705.

According to our way of seeing, the undulations or turns of the serpent's body represent feel the movement of the ocean waves, which will engulf the circuit and the central island

(1) The Hebrew final 7 o "D m, as jaLtn D" jafjn adverse river; The same happens with the plural which are D" 1 c 1? in the Éim of the words.

are oblong. This monument could be a symbolic memory of Aílantís
swallowed by the sea, or from any other catadvsmá.

The great geological revolutions of primitive times landed people, who,
To conjure them, they worshiped the serpent, which became the symbol of wave convulsions.
of the globe.

Â' ■ «> ' y jhi .-5

.^

This explains the power of the serpent, considered as the arbiter of the destinies of the
Indeed, if we read Indian cosmogony, we see that Bislinou descends into the abyss and
from them he takes Murto (the land); this produces a serpent and a turtle; Bistnou poz

then the serpent on the turtle's back and Myrtle
on the serpent's back. This is how it is understood
the terror inspired by the serpent, which supporting the
earth, ptxlia, |x>r your will, cause the cataclysms
land and sea. . .))

Discover this important historical tradition
rich, very similar to the subject of registration now
found and reproduced by us, ig. 703. Ella no
it only marks the end of the journey sectarian emigrant uncles
dc Votan, as stated in the exact number dc
its 13 traditional serpents, carved around the
that symbolizes it. This reaches more or less 0 m .60
height, with regular depth in relief.

Here, according to Figs. 6 and 705, as in Africa and in other designated stops, Votan's symbol remained, for consequently perpetuated also, measuring \w .30 high per 0 m, 70 meters wide at the base, engraved with a large flagstone.

The engraving resembles the ascending knot. In this way, the appearance of numerous snakes that are carved in different shapes in the Amazon Valley.

It is regrettable that the place does not lend itself to better photographic specimens. As we have seen, a series of very valuable historical traditions collected in our investigations are, fortunately, responsible for demonstrating the identity or common epigraphic origin.

li# .1 – Eithnn r>u Pyfhuti.

fni catuHcfcn tih&tíktfis

i NSCR fPTIONS AND TRADITIONS OF AMERICA PREH/STORICA BY BERNARDO RAMOS

335

The Ire engravings together fig. 706 – : the 1st in paleographic Greek, the 2nd in Greek uucripção and the 3rd in hieroglypho, are simple; but he is ingenious, undeniably, the first.

It will be said that if it is not exclusively an inscription, but rather an interest holy enigma. There, on the previous page, are your decipherments.

Filhou or Python is the name given in the Phoenician inscription, fig. 706 "City of Egypt, built by the Jews, in the time of persecution" (1) and Python (23), is also

monstrous serpent or dragon that was born from the earth, after the flood of Deucalio

It guarded the den in which Thcmis pronounced his oracles and had a hundred heads and a hundred mouths, through which it vomited flames.

He was killed by Apollo, who wished to consult the goddess, and who, removing the skin from monster, wrapped the tripod of the Delphos python with it and instituted pythical games to celebrate your victory.

The letters in Fig. 707 form several words: ires phenicias, a Greek and a hycroglyphic, the latter corresponding to the landmarks, NAVKGAÇao The two first phenicias mean - hkli - :(*) - "Supreme sacrificer and judge of the Jews: descended from Ithamar, second son of Aaron, in whose generation he entered the place of supreme sacrificer, after Elcazar was stripped of him. He started to go reached the people in the year 2848 to the world and enjoyed the greatest consideration and but his two sons Opheni and Phineo became a scandal to the people, because of his misconduct and prevarication. .

(The boats, not tinvcgtiçio)

As for the third: FIE! H, was progenitor of the Flethenians; was the first child of the Canaan, who dwelt in the South of the Land of Promise, in Ilebron, or near there.

This city, in the time of Abraham, was populated by the sons of Heth (Gcn., 33).

(1) Biblical Dictionary cited.

(2) Popular Dictionary by Pinheiro Cliagns - Lisboa.

(3) Biblical Dictionary cited.

3BI

F '* Jfó

The ig. 729 represents a human head, on which if you notice something in the shape of a hat, reading the top of the Gad emblem of which we have already treated, as of another next door, with identical meaning.

It seems to us that, in addition to the inscription in Greek, it represents feels the caricature of the aforementioned artist, whose personality was assigned. of these two forms, in his cpigraphic works.

The following four inscriptions, true enigmas, In fact, very interesting and difficult to decipher, they come from in a way confirm the remote time in which they were carved, given the circumstances in which it was used, then, if similar pastime.

The following case comes to mind: there was an Hiran's agreement with David and Solomon, concerning the supply of sailors, carpenters, bricklayers and materials for construction of the latter's palace and temple. Tell us the history, (') that Solomon misrecognized the great services of Hiran, which still did not make them enemies; on the contrary, they frequently corresponded and sent mutually riddles, imposing a fine on anyone who could not decipher them.

(1) Cesar C*ntu – V. lo. p. 237.

JNSCRfPÇÖíIJ AND TRADITIONS OF AMERICA PREMSTOFIJCÂ BY BERNARDO RAMOS

It is clear, therefore, that his people maintained the same use, and left here, not only t
which we have already dealt with, such as those that follow.

The enigma of fig* 7] 7 is, in effect, patiently idealized and summarizes a meaning
tence that has been going through centuries, until our days*

Faith. 71G – registration of Lages, nearby <Je Xfanáos

Due to its importance, we give the respective photograph and reproduce it in larger
size, to better demonstrate its decipherment.

The whole of the enigma resembles a spear, whose strings, arms and shells,
arranged in a convenient way, they form the thought with three words.

#

In Fig. 718 and easier to understand the arrangement of the enigma, still established,
like the preceding one, in characters from the old Greek of Inscription. It's ingenious ar
There is more than one interpretation.

#

Â fig. 719, containing an enigma even more simplified than this last one, does not
let it have great importance, cií-^o* LECHI – In the name of a city of the tribe

cic Dan, which we have already defined when dealing with <Jas inscriptions in Phicnicio of dc Manaus, in its respective chapter.

Dicc. Gr* cit. = Heartburn* i –
p. o27; to be inslriiiiilo, to have learned
dido* know, etc,

Idcm: p. 24* adv.,

without being taught or instructed.

AKAAA AAIAAXTQV (KNOW WITHOUT BEING TAUGHT ILO
DEI) AA ADIDAXTONS [INSTRUCTED

Faith. 71*

This is the origin of the name contained in the inscription, fig. 720:

Eliezer: (. wccorro of God) – Born in the city of Damascus and servant of Abraham,
whom this Patriarch created so much attention that he elevated him to steward of his palace

intended to make him his heir, before the birth of
Isaac.

It was Eliezer who commissioned Abraham to go to Meso-
potamia to look for a wife for his son Isaac. Che-
in reaching that country, the Lord wanted to make it known to him,
a sign, which woman was destined for the son of
Abraham; and soon Rcbccca, daughter of Bathuel, son
of Nachor and brother of Abraham, who returned to the city
bringing a jug of water. Eliezer asked him to drink and after Rcbccca gave him
given, the camcllos, whom Eliezer led with magnificent gifts, bowed their knees
before Scylla. By this sign he recognized the

envoy of Abraham who was the one
wife chosen by God for Isaac,
he told it for this purpose to his parents and obtained
their consent.

Eliezer – Son of Moses and
Sephora; died in Midian, when
aqucllc had taken refuge in the house of Jethro, his
father-in-law; the name Eliezer means *' 'The' God
Mighty One, come to my help" and it was
placed on the newborn as a result of
the Lord saved Mqyses from the persecution and power of Pharaoh. David put the
descendants of Eliezer among the number of the Levites, and charged them with the guard of
Sacred Soil.

EAIE7.EP

1 Ek '""

tMcfUPTIONS AND TRADITIONS OF PREHTSTORLCA AMERICA BY BERNARDO RAMOS

MO

Eltezjír – finally, son of Dodai, prophet, who announced the fosaphát king
of Judu, that the naval armada equipped by him in accordance with the wicked Oehoaias, kir
of Israel, would be destroyed in the port of Asion Gaber, and for this reason the
trip planned against Tharsís. (2 Parai. 20, 37)* Eseriptura failed others
Men with this name, however, are little known.

The following fig. 721 is an inscription in phicnic characters, measuring height 0 m .18
poi' 0"*58 wide. Contains two words, which have their remote origin, of which
We proceed to deal with:

Zur or ZURI = Em
log in from SUR or SURI - : (i).

Sur - Desert of
Egypt and Arabia, where the
angel found Hagar, his servant
Sara, fleeing from the wrath of
Your nanny. (Gen. 16,7.)
That was also the name of
one of the gates of Jerusalem.

Suri = Prince of Ma-
dianitas and father of Cozbi. -
Cozbi - liar - daughter
of Zur, prince of Madi-
anitas. This young woman, having
gone with others of the same
age at camp
Fig. 72i Hebrews, incited to crime

the most modest, and even the princely Israelites to idolatry. Zambri, son of Saul,
from the tribe of Shemeao, publicly entered the tent where she was, which was observed
go by Phineo, son of Eleazar; he killed them both with his sword. (Num. 25, 15).

Ur = City of Mesopotamia. - Also, according to the Popular Pi- Dictionary
nheiro Chagas: Biblical name of a city in ancient Chaldea, which was the homeland of Abrah
its position is not known for sure.

This inscription is the one in fig. 528 were found in Lages by the illustrious Dr. Saw-
Valdo Palma Lima. Firstly, we give the interpretations that remain.

ZUR/ í/R

Among the Lages inscriptions, those of a very meticulous order are worthy of note.
meticulous and artistic, observed there.

In order for them to be obtained, it is necessary to previously prepare the place in the k
research work must be carried out, with the exception of a few millimeters, according to
Figs demonstrate. 7 and 722.

(1) OS (R) Here is di ílcrnte uncle <l« pñlnvrn UR; mns bn-os otherwise form ninJn, like

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

341

From this curious inscription, in fact subordinated to ancient Greek characters, we give the main features, from which we deduce their interpretation:

This word has already been sufficiently defined, according to in accordance with the lines that constitute the apparent engraving of the object that is alluded to in Chapter I of this book.

Aunt. 722

There are other inscriptions in a common system, but very interesting:

P VTU 'Va
1/VyV -

V

IAAAAOMAI

Fig. 723

Dicc.Gr. cit., p. 688–IAAAAOMAI, Gloss. p. 1NAAAAOMAI,
p. 697, I vâaXXoii<x{ ((l0r (vô«0t)v).

Poel. or rare in prose, to show oneself, indicate oneself, give co-
know, teach, resemble, seem, similar, etc.

R. e<0?, eoç, ou? (t6), aspect, appearance, external form,
etc.

XF

Dicc.Gr. cit., p. 589– – AoXtxo?. or (o), distant, the most
long career that has been covered in Grecta's games
he.

R. BoSixo? adj.

f

Aa7--+0[Jpw| J |

A0AIX0S A0AIX03>ro\ T

Fig. 724

Idcm,p. 389. AoX(xo\$po>v, i.»v, gen. ovo?» Poel.
where thoughts extend far away.
RR So&tX0Ç, \$PT)V.

So we have:

DISTANT, WHERE THOUGHTS EXTEND FAR

A0AIX0S
Fig. 725

*

Here is the first word of the preceding inscription, already sufficient translated, but sculpted differently.

l\ 1

I read

Hl

I c

Dicc. cit., p. 1260 PKI l<>, f. pfi^u
(ízt)/* eppa^a, point of other times), ba-
throw from one side to another, mainly
clearly in the case of a scale;
by cxt. there is the inclination, the descent
or suspension etc.; sensitive etc.

Phiti. 727

sjhm

pls nw

PEH dl

vQa-x

A0AIX0E

Fig. 7'J'J

"ã. ■&

ia

&

I 0 IL Dicc.

l (L^ Gr - Cit -

L^p. 695

IAA£ 1 /.et.:, ado;

(f)) Poct.p. tXrj - troop,
tropel, band, ranch;
comedy company
before etc.

The registration has
appearance of a PC.

Bros

mg, 73i

\

Idcm, p. 684 ©t,o;;, fo,\ qu; (tc) Poct. , oíícrecid perfume in sa-

sacrifices such as incense; oíTerenda, sacrificed victim; atg. times in
Jig sense. anger, rage, etc. R. 0j<.>, p. 685, f. 0j<j<.) etc., burn in-
census and activate, incense, perfume; most used in prose, immolar,
sacrifice, offer to the gods in any way; atg. time. e.g.
dcgollar, execute, kill, etc.

1

/NSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

343

o'ris

Iclem, p. 1026 – 0*tc, ft) sight, eyes. Fig. intent, to
sign, project, wit, action of seeing or the sense of sight; the
what is seen, spectacle; vision, appearance; aspect, appearance, face,
figure, visage; a/g. time. mask or character, theater figure,
etc.

Pi/t. 732

We are not yet finished with the Lages registrations, certain of obtaining many
others, considering their immense number and value.

One observation, however, is necessary: we must take into account the sinuosity
and roughness of the stones, which certainly would not often facilitate the expression of
iettra, contrary to what happens boje. The modern artist engraves on marble,
granite etc... already prepared in advance for this purpose. We really needed
to complete or restore those that have been erased by time, and others that have been dama
partly by malicious or unconscious hands.

The lack of uniformity of the labels, often engraved inversely, as was often the case similar to the writing of that time, shows that the artist did not have, in raw rock, the

culptor in relation to practical means
or even observe symmetry.
would also apprehend, with flaws, to the
regular and aligned follow-up of
observations are intuitive and necessary
way of seeing.

for us it was the precious element
Rio Negro cryptocurrencies, summarized in
from the National Museum! We recognize
simplest comparison defines this
The inscriptions represented in
speak in any order, do not
but serve to authenticate the
The cave, whose access to water

Fig. 733 – What does sc relate to
dc n. 724

to achieve perfection
The block, by itself,
artist, making it difficult
your work. All of these
sarias, according to our
How useful
used in the molds of the
VI volume of the Archive
there the ones in Lages. THE
assertion.

globally, without
provide interpretation,
ours.

we give for a few years

for a delicate examination, it has remained completely submerged, however some
From their inscriptions they find that there is a mixture of that miscellanea. However, we
hope of happy opportunity for the fulfillment of our desire.

You know, finally, that Lages is a haven of epigraphic monuments, now de-
demonstrated by the examples we have just summarized and interpreted.

This is what Ladisláo Netto and the ethnologist from Pará say about this and other locations.
Dr. Ferreira Penna:

« At the mouth of the Rio Negro, in front of Sohmões, there is an extensive bank of foreign
clay, whose lower layers, having been destroyed, due to the eternal clash of the waters
torrents from each flood, thus forming a large hiatus, which simulates a cave,
where it is difficult to enter at the maximum riverbank. A stone from the upper layer
was moved, leaving a small opening through which light penetrates and illuminates the rough
networks of that underground cavity. Under such conditions, it was impossible for it not to

3H

INSCRIPTIONS AND TRADITIONS OF AMERICA PRB HISTORICA BY BERNARDO RAMOS

chosen this hiding place for inscriptions; and indeed, here is where Estampa is found
XV, from the National Museum Archives, vol. VI, counting from fig. n. 3 onwards (!).

«Mr. Ferreira Penna, to whom I have reported more than once and
whose highly observant spirit owes the conscientious Amazonian ethnography
inquiries, referring to the same intention with which only in recesses and logarcs
These aborigines sought to identify the facts that best suited them
perpetuate, says the following: "Ellos have never carried out any work of this kind
on the free plains, nor on the slopes of the mountains, where, in fact, the operation would
much more comfortable;

íj

but, on the contrary, he did
rather always excused it
in the most inaccessible
places that could
be thought; now at the top of
mountains, as in
Serra do Ererê and the
da Escama, now in the

bare rocks that
 rush headlong
 over the rivers in between
 of the turbulent waters,
 like the waterfalls of
 Orinoco, from Madeira c
 do Cururuh\f, aftluentc
 from Pucujá; other times,
 when they were missing
 these savage shelters against the rage and savagery of some future victorious enemy,
 They wrote their inscriptions on sea slabs, covered, most of the year, by
 tidal waves, as on the beaches of S. Vicente, in S. Paulo, and Itapuã, in Bahia; or,
 finally, the edges of rivers, on rocks or cliffs that have been completely flooded since
 the first ascensional movement of the annual waters, as at the foot of the villa of Serpa,
 ancient Itacoatiara village, a name that in indigenous language means: Painting on stone c
 simply: Painted stone. »

Vig. 734 – Gruta das Lages, currently, after Dynamitadn (Amazonas)

Only on October 16, 1926, after ten years, did he allow one of the exceptions
 vast rivers, Negro and Solimões, that we observe, for the second time, the important
 cave of which we have just treated; fish redoubt, between the period of ebb and flow
 of these rivers, located in the place called Lages, already described in principle.

We did not suppose, however, that the excessive ambition of the fishermen would seduce the
 to foolishly launch dynamite bombs in this precious place, where there was a
 considerable and artistic array of prehistoric lapidary inscriptions.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 345

The fig. 692, in miniature, gives a slight external idea of the cave in i/z of flood,
 and fig. 754 shows what it is now reduced to, after the vandalism there practiced
 fell. It was photographed by the illustrious agronomist Roberval P. Cardoso and in the cl
 include the excursionists, who gave us the pleasure of accompanying them. Of the fragments
 what remains are the figurative inscriptions, on the right and at the bottom, of which we
 sary interpretation. For this purpose and for better clarity of the characteristic feature
 rcccmos more developed fig. 735, and thus we have:

THE

Fig. 735 – /tesíanfe of the inscriptions from the cave of Lages l Amazonas)

from top:

f Ztóç, Laced. put

Supreme, etc.

God, the being

The two below, which would have been executed with great art, are somewhat damaged by time and dynamite explosion, however, reveal the following interpretation:

"05t<K, Poel., which is a happy omen
takeout; that protects the traveler. R. o&K.

"0aios, whether permitted or not prohibited by
religion, etc.; holy, just, innocent, virtuous
etc.

'Iç, Gen. tV o<;# Poet ., strength vigor; alg. time. impetuosity, violence, etc.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Behind the block, which contains these inscriptions, there is another one, difficult to photograph, whose figures we reproduce and begin to interpret:

AbYtoç, wise
 in the art of words;
 eloquent; what
 presides over eloquence
 cia, in jaliando of
 Jlineroa, learned,
 erudite, wise, etc.

oyo

^ aopsoe

laugh)

A0mBMOB

Fig. 736

Aoy«k»>6ç, cal-
culo, count, raci-
idleness, reflection,
argument, syl-
logism; reason,
common sense, etc.

1NTR. A0PI0S A0PI2M02:

KNOWLEDGE IN THE ART OF THE WORD, CALCULATION, REASONING, SYLLOGISM

On the right side of the remaining bottom of the cave there is also the following inscription which, despite being barely perceptible, we were able to decipher by restoring it:

s

□ | ^
FOR 0XET02

Okay, neut. from arl. o, ij, t6. the, the. etc., '0«t0í
water channel, aqueduct, bypass channel,
sewage, etc.

Still on the external left side of the cave, in developed lines, you can see the inscription that we now reproduce and contains no less than an interesting warning or advertisement. The first two words are linked to a third, repeated, with difference only character arrangements, as we now demonstrate:

26oz. sàò, c shIvo,

*2002 AOPKT2 OXAami'02

SAFE AND SAFE THE SPEAKER REMAINS WHO RAISES THE PEOPLE AND THE CROWD

The Iragmntos, therefore, from the notable cave, unfortunately do not allow them to obtain epigraphical jealousies, which Ferreira Penna told us about, such is the state in which he done, according to your photograph, a fact that we sincerely regret.

P

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS

Nearby, on a higher plane, we were still able to obtain the important information following scripts:

Fig- 739

t Gloss, happy, fortunate.

Y! R. t|;tdê for ptjuá.

^ 'Inscription similar to that of Madeira, Andes Pcru-
y viano, etc.

A j

'A5?taç, or, implied 1IONTOS, the Adriatic.

J Urroç, or, originally Poet., the deep abyss;
ext. the Sea, any sea, and especially Ponto
Euxinio (ancient name given by the Greeks to the Black Sea);
later Ponto, the Kingdom of Ponto; alg. time. fig. one
ocean of sea, of riches.

\

THE

r- « |

And f~ TT* , 'Aõicy.BuToç, of which if not

Mr / 0 hey ^

i -' \ \ can escape; that doesn't have

V' I subterfuge, etc.

|AA 1 E XAfTor J

Pi*. 741

Connecting the three words, we will have:

•AAPIAS (IONTS) AAIEXAVTOS

Kl

ADHATIC, UNDERSTANDING, EUXINIUM POINT OR DEEP ABYSM, FROM WHICH ONE CANNOT
ESCAPE OR THAT THERE IS NO SUBTERFUGE

{Perhaps this inscription refers to the astonishing volume of water at the junction of the
Timões and Negro, which is located in Jrente, including the powerful current of the rejeru

Let us continue with investigations, dealing with the following inscription:

jpJ

7

m

Hey. 742 – Registration in Lugcs, nnnunciundo joined conference

// f * ,|A '- âí W* Poel - . /- nC 1

//\\ voice, noise, scream, cia- y^TTT /yvVjV

IA í m ° r - R - i '“,? AAÓS

Aaóc, people, p. ext.
crowd, etc.

. fc,

V

\

1

0JJ

ATIIT0X

VT

V-

The AI

Â^rfov J lon, public, which belongs to the public, Ta X^tov,
the common house, place where work is done, etc.

There», acc ■ dc gcn. Aeíç, Jupiter, Ní Afa, by
Jupiter. 0j |ia Al*, d|q by Jypitcr,

jjx |i /\ í I ^ lflr rETSQ J live in private,

^ ^ 1 4 j p> j govern a private life;

X xl dominate, etc.

, f A&Tfo;; word, language, discourse, alg* vtz> dissertation, conference,
^\. \^ \ -f exercise of effort, reason, what distinguishes the thinking being, counts, calc
Aoros 1 etc. Interpretation:

'IA AOS AHITON *IAIQ TET^Q AOrOE

PUBLIC CROWD OF THE CROWD. HOUSE WHERE THE EFFECTS OF JUPITER ARE DEALLED WITH. TO LIVE

IN PARTICULAR. CONFERENCE

PURAQUÉQUARA

Just below Lages, on the same bank, is the place so called. Fair
marked by two barons, who determine for navigation the dangers to avoid, pro-
portioned by the stones scattered there and impetuous
current. Near the ground are the blocks containing the
inscriptions, which we will now deal with.

Figures 743 to 749 are the most interesting, because
contain ancient Greek characters. The decipherments accom- v \
panham-ifas.

And so we have fig. 743, which ofTcrecc one more
new way to record the word ELI – which has its ^F,>, f4S

difference from heli, both already interpreted several times in previous chapters.

Figure 744 represents a large block containing inscriptions in four figures.

' . *v..

- \ : W ; ® f?4

ff ' # '•"' v * 1

m \6t

« And 0 ü'

vr * 1\$fw

OSGE, ion
as big as
considerable,
etc.

uJ9

Sv^ÉÉII mk 11 ^,-jhp

VJU» .• ■ > % w ,» ■, . ■ t4 ^u .cVte Aí4

*>f

IS, strength, vigor, etc., S0
LARGE AS CONSIDERABLE
STRENGTH AND VIGOR!

co X c saved, etc.

Fia. T44 – fnsrtpç&o de Ftír^qucqt]ar:i

349

For the river part, we have fig. 745, with an identical number of pre- engravings
cedents, with the difference, that they are in quadrangular shape, and one more in
points.

This large block, of which we have drawn only a part, blackened and hard, is
exposed to violent currents, which prevent more detailed work, such as
would be desired.

Figt. 745 -^ Register with Puruquéqtinrn

4 * a]02, DIVINE, EX-
1 * ? CELLENTE, PUO-
• * DIGIOUS, IMMENSE
OR AI02, JUPITER

"OE o E

iz

(like the previous one)

Q 3 ^

oct

SAFE AND SAFE

SO BIG
AS
ADMIRABLE
IS THE GOD
OF STRENGTH
UNITED TO

force!

Fia. 74n

OE0 51

^N, /-v

E IO £

li-
12 1202

"0202 12102
12 1202

In fig. 746, it is noted
an ingenious engraving, which
being observed as is or
turned the opposite, propose
tion the same, with slight dildos.
wounds.

The same type of graphics
vura is found among the
Lagos.

*

Follow the fig. 747, rep-
sitting the first engraving a face in large format in an oval direction, measuring
high 1",0, more or less, which deserves an interpretation, just like the two
remaining.

From the first one can highlight the Greek letters Q"f, which form the word for
Biblical dictionary – OG = King of Basan, Gilead and Gualamita, who was killed
by Joshua. This King belonged to the race of giants; his bed was nine cubits wide
length.

The tribe of Manasseh took over their states. (Num. 22, 3.).

^ ^ íji

OS OTi

U' LJ

11AA

OG SO

GltANDE

HOW MUCH TO ADMIT

trooc

THEY ARE

AND SAFE]

FíjÍ. 741

The fig. 749 contains the same application as the name OT (og); as a whole,
It seems like a type of woman from that time.

f.

I *'

1

I

Dicc. Bib. by Pedro Lachcze, p. 69: Ernins, bellicose people
gigantic c, from the country of Chanaan, who were destroyed
by Cariathaim. This name comes from the Hebrew word Emini»
terrible, or from Anima, which means the length from the
tovclo until the end of the biggest finger of the hand, because they
comparatively had this size of superiority to others
men. (Dcut. 2, 10, II). We already found this word in phc-
section under fig. 599.

The Dicc. Popular cit., by Pinheiro Chagas, defines Og in turn: "King of Ba-
san. Quiz to oppose the passage
defeated and its States were
chosen. His kingdom, which
to the tribe of Manasseh. King Og
rabbinic dictions say that it is
stepping onto the ark of
Moses. Grabbing one
to the field of Israel, the mountain
It landed on his head like a specific collar, and Og, he couldn't free himself.
of her. Moyscs took advantage of the incident to kill him, hitting him with an ax
on the heel."

CHAPTER VIII

Miiiiiiiis: líloros dl* |mlr;im\\ iiiscripi.òis <ip|>liru<los oin nmstriKTilo iHililini, i
doNíippiimiilos. Sii.is iTsliaiiilrs iiixmiiçfirx

Having deserved value to the Itacoatiara inscriptions, we took care of them
cm first log in. If we are only now assigning a chapter to Manáos, it is

because we look at the order followed by our investigations, and from this
So, unfortunately, primacy does not fall to him. Very little remains of the grace
vuras with which the stones of its coastline, close to the Serraria, were marked
Sá, or Ponta dos Remedios.

We leave, by document
all offices, who from this place,
In 1884, two
regular size blocks,
with inscriptions, and on account
of the Government of the then Province
cia sent to Rio de Ja-
ner, with many others, at the same time
It appears that they come from Rio
Vulture.

In the hypothesis that
this shipment would have been made
to the National Museum,
we met in October
1912 to the respective Establishment-
cement, through a friend. We then had a formal disappointment; not only
the entrance to the stones in question did not appear, as they did not exist in the fourth
section (anthropology, etymology and archeology), according to the authentic letter from
Head of the section, from November 20th iTaquile anno, in our possession, addressed to the
good friend.

rití. 750 View of Manaos, taken from Constantinopolis

352

REGISTRATIONS IF TRADITIONS OF AMERICA PREMSTORTCA BY BERNARDO RAMOS

>í

Despite the circumstantiality, which we observed, that we were not allowed to publish

cation of this document, we have the hope of achieving it one day and reforming the concepts not explained with relation to anicolom inscriptions bianas etc*

We also investigated the
■ MANAGEMENT of Public Works, the re-
MENE\<\ not worth precious tacs, if
there the respective

drawings, at least, but, unfortunately, all our research was fruitless.

And it is also known, with great
We are sorry that in that
time, as in subsequent ones,
a large part of the stones of the
mentioned location were removed from the
in the same way as those of Jtacoa-
tiara, for various constructions
public and private. What
today, finally, only 14 laconic inscriptions in Phicnician and Greek remain, almost
erased and on the verge of complete annihilation; We began to occupy ourselves with them.

I

– FERESw

PERÍS

The three inscriptions, figs. 751, 752 and 753, are linked to the same subject. For better
elucidation, we then briefly give the history of the three famous words
subordinate to Balthasar (owner of treasures). King of Babylon in explanation

of the call (l) ca registration
Dan. – “He was the son of Evilme-
rodach and grandson of dc Nabucho-
owner. Invited to a
sumptuous feast all yours
Cut, one night, during the
time when the Persians and the
Medeus surrounded the City; and
when my head was already
warmed by the wine, she ordered the golden vessels that had been
I loved the worship of God in the Temple of Jerusalem. Filling these vessels with wine, at

the guests drank for them in honor of their idols, for the victory for these al-
scolding about the God of Israel, who had not been able to defend his Temple against the
plunder of the Chaldeans. The Lord, overwhelmed by such impiety, broke the silence
that he had kept for so long: an arm appeared and wrote on the walls of the room
of the feast these words: Mane, Theceí, Pharés.

>í

n

THE AN

(I) – Mane. Maní, Tkqrl, Ufarsin – (translation Daniel: Jíené: God computed (/tíená/i) you
you were heavy {tfftlhi) in Lalunça and were made very light: Plríj your reign was divided
to the Persians (Dan., v. 25. 26, 28). The vulgate reads: Mane. Thecf.l, Piiah^s, vocaliz
omitting the reproduction of Manf.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

353

Thus, the words of the Lord, spoken by Jeremiah, began to be verified,
who announced to this prince that God would visit him at the height of his anger: Ecce ego
ad le, superbe, difficult Dominas Deus exercituum, quia venil dies luus, tempus oisitation
(Jer., 50, 51, c 52). In the presence of that prodigy, the king dropped his head on
his chest, his spirit, was disturbed by the words that the mysterious hand had written;
He gave orders for all his interpreters and diviners to come immediately, but none of them
of these gave the meaning of these words.

Queen Nitocre, his mother, advised him to turn to Daniel; the Holy One came
Propheta, rebuking the king for his impieties, announced to him that she had arrived.

the justice of God that should smite him and his kingdom.

Mane, explains that the Lord has numbered the days of his reign, from which he arrived the term; Theccl, that you were weighed in the scales, and your weight is small; Pharê, that your kingdom will be divided and handed over to the Medes and Persians. That same night, C According to Jeremiah's prediction, "the Sea of Babylon having dried up" were able to Persians penetrate unhindered to the city center; they forced the palace, and killed Balthasar with all his court, who were in the deepest sleep.

The king's body, confused among the other corpses, there was no one looking for it to give him a burial; Thus Isaiah had prophesied: "All the kings of the nations die surrounded by grandeur, and are collected in their tombs; but you will be thrown, like an abominable log, far from the tomb destined for you." (Is., 14, 18).

Year of the world, 5449.

The following inscriptions, figs. 754 to 757, mean individual names and names of cities that. by memory or conventional sign, they were carved. We will give, between Therefore, the description of each one, starting with the one in fig. 754.

« Dan, was the fifth son of Jacob and first of Bala, Rachel's servant. This, Seeing that he had no children, he asked Jacob to join Bala so that she would give him succession; he actually had a son, to whom Rachel called the name Dan, which means he judged him, because the Lord had judged in his favor by giving him this son.

(Gen.f 43, 17.)

Jacob meant to say that this tribe, one of the most powerful, would not fail to produce a Chief, which happened in the person of Samson. Dan's tribe belonged one of the best provinces in Palestine, between the tribe of Judah and the Mediterranean ranian, but not satisfied with the place chosen for her, sent 600 men, well armed, against the city of Lais, and after taking it by force, exterminated all inhabitants; They later rebuilt it and named it Dan, in honor of of his progenitor, and raised to the dignity of great Priest, Jonathan, grandson of Moses, which they had brought from the house of Mcchcas of Mount Ephraim. It's not done mention of this tiibu in Apoealypse, since there are those who think that she abandoned the true cult, and others maintain that the anti-Christ will be born from there.

Dan is still a city located at the southernmost tip of the country of Israel, and from the tribe of Naphtali, where Jereboam the son of Nabath set up one of the Calves Gold, etc..))

Lechi (cacheira)

... , -4 _

4BÊIT ^

It was the name of a city in the tribe of Dan, which had once been

called Thaum, subject then
to the Philistines. Received that
last name, which means ca-
smells, because it was in that place that
Sansao, armed with a cache
Fig. 766 of a donkey, killed the thousand Philisleus,

adding to it after this celebrated victory the word Ramalh, which combined with Lechi
completes the phrase exaltation of the cacheira (J., 15, 19).

#

Hcli has already been described in a previous chapter, and it is worth noting the difference
with which this name was engraved, now represented in fig. 756, having the ^- (L) phnicium
inverted.

It finally constitutes, still in character
teres phnicios, fig. 757, the word Hur.

« 11 ur (freedom) was the son of Calcb,
grandson of Esron, husband of Mary, sister of
Moses, according to Josaph. In little Eig. 756

that the Scripture says d'cllc, proves that he was held in high regard by Moses. When
this lawgiver sent Joshua against the Amalcites, went up the mountain with Aaron and Hur,
while he raised his hands to the sky praying to the Lord, they supported his arms, in order

that he would not become tired and faint; and
when Moses went up to Mount Sinai to
_ rcce ^ er a told the elders that, sc

If any disaster happened to them, they would stay,
among them, Aaron and Hur, whom they could
Hey. 757 consult (Exod., 13,10,12,).'

There is every probability, finally, that the important inscriptions contained in the
stones that we were concerned with in principle, would be those in figs. 609 and 610, drawn
prior to the disap-

similar appearance.

As for the fresh ce-
hars holiday words-
Bídhthasar tini, with
that was Manáos doa-
da, we don't want to believe
that prevails, or has .

influences your life
political and social, so"
fateful prophecy* in-
Let's do something similar if

l-iii. 7SS – PjiTiorniMt of Mandwarf City, taken in 1&26

has carried out over time.

Now, however* if no® there is still the opportunity to include five more following
inscriptions,]*or found in the Public Market* like the others. very

355

missing, but we managed to restore their traces and interpret them. We give size>cm
a recent cliché of the city of Manáos, in comparison with what we gave at the beginning of
this chapter.

Insert part of the link developed with
deep, i-actdpidn on the coast dn
age of Mniiaós

"ITE, 2 n pp ind . or imp. pres. to follow.

It can also be interpreted:

Sky

pari. tnsep. by Xtav – very strong.

Al >

^ -j A ac. or simple. X, pari. inseparable, which remember

AAI j log at the beginning of words equivalent to Xtav,
very, strong, etc. It can be understood: ITRAI – Follow
Very.

We have in the following inscription, ig. 760, identical words from another, gigantic,
200 to 250 blackbirds tall, carved into an abrupt cliff that borders the top of the bay

T

» Eli

V s\

1 E • f

Fig. 760 – Sculpted inscription on the coast of the city of Manáos

4*IE!2 Gloss., happy, fortunate. R.W by ttyk
AI(>2, gen. of Z.ET2 JUPITER.

HAPPY, LUCKY, JUPITER.

dc Pisco, the important massif of the Andes, south of Peru, on the Paraces peninsula, which we interpret. This registration is subject to an article. published in the important

INSCRIPTIONS AND TRADITIONS OF PREHISARY AMERICA BY BERNARDO RAMOS

356

magazine "L" JHustralion", n, 4333, of March 20, 1926, under the epigraph – **Le Jlí/r-
terieux Si/mbok des Andes Pcnwiames*', subscilpto por V, Forbein.

pig* TGl – description of the coastline of the city of Mnnâos

0TX"0S)i: £02 SOBAS oxos

TO SOBOS "0XA mm NA! AU TON
ALA MA ÀA!THEZ

NOT SO CONSMmKAVPJ. YOUR
OEUS 1.ASCIVO, THE TENACIOUS SOIK)\$;
EMINENTLY YES

TRUTH t JUÈITEK, NO
MAN IX) PEOPLE,

The inscription above, fig. 761, has a clear relationship with 1473, <le ejuc deals with Naclaillac, located on the banks of the S. João (New Mexico).

Suns are found in a developed inscription, carved in size natural, with lascivious attitude and expansiveness, on the Urubu River, Yogar called Nebo c ora in the present figure, in a way that depresses its value and divinity before Jupiter

+ 2T0£, Laeed. p. GíAí, God, (the Supreme Being),
f SlA-AS Laced. p. Gai, Dçusa. Five times then
laughs. lol; h^,i K so litont<U t id«<k the words Slf>S and iluns vcücs SIAS, correspondin
dc Ma»To the Greek Deities of the first order:

IEYS, EPMJ12 1IAIOE, KPONŌS, ÀFE2, A^POAÍTE, 2BAÍTKH WHICH ARE: JUPITER, MERCURY,
SUN, SATURN, MARS, VENUS AND MOON.

The following inscriptions, containing only one word,
become interesting by the animal cofigumeons
formed by blocks,

XII IO 1Xsq t \ oj 6}}, Clio, island in the Aegean Sea.

YH

/«

Shoo;, inhabitant or native of Chio. X^o,

Fig. -

description of the dc coastline
Matiaos

It could also be a proper name written in this way.

yv * A ata lá 0&) Pod. people's assembly, etc. R. ãAaÇ.

)y AAOX cū. people and p. ext crowd, mob, bustle,
\\ squeeze of people, the common people; Pod. army, host, ar-

mada, squadron, and main infantry. í|In the plural. Ot Xo»i, men; warriors; subjects: vassals, etc.

It will still be possible that some of these blocks may be collected at the Museum of our Gcographic and Histo- rich in the Amazon, saving this remainder of the great precious j.. gm TS4 _ epigraphic data, which have been destroyed since colonial times

from the coast of Man Aos IliaeS.

CHAPTER IX

How icliiròfx targets Asiiilicox c Amcriniius

WE ARE therefore facing a vast and important problem. Without If we want to go beyond the lines outlined in our program, we are strong forced to compile broad arguments from notable historians with re- tie to American prehistory, and from them draw conclusions, which our particularly is subordinate.

We will intersperse throughout these arguments several lithographed drawings, fragments of ceramic and other objects, collected in the regions of ltacoatiara and Rio Urubu, a project undertaken by initiative of the distinguished Officer of our Navy, Antonio Madeira Schow, shown in figs. 765 to 776, the subject of which we have already we occupy in Chapter III.

Let us, therefore, follow Nadaillac's words about the relations between Asians and Americans:

« Frequent communication between the two worlds, wrote Hum- boldt, manifests itself in an indisputable way in the cosmogonies, in the monuments, in the hycroglyphos, in the institutions of the peoples of America and Asia (l)* Fi/í 705

When the German illustrator published his works, little was known about his work. Buddhism, its power of expansion, its alliance or its relations with other Asian cults.

The landfills of the Mound-

Buildings, the buildings of Mexico or Central America, although Fig. 7r,6 is still too early to draw formal conclusions, it can be said that

all the new discoveries came to justify Humboldt's assertions (2).

One of Palenque's bas-reliefs bears a perfect resemblance to the images of Buddha (3) created for the gods, which are represented there, are frequently repeated on the monuments of the Buddhist cult. »

(1) Vues des Cordillères et des Monuments des peuples indigènes de l'Amérique, t. I. p. 31
l'hist. et de la géog. du N Continent, t II, p. 67.

(2) You can consult about the difficulties « On se oppose à de très affirmatives conclusions »
in Amérique. "Cong. des Améric.", Nancy, 1875, t. I, p. 137.

(3) G. de Eichtahl, Etude sur les origines Bouddhiques de la civilisation américaine. Paris,

REGISTRATIONS r. TRADITIONS OF PREHISTORICAL AMERICA BY PEDRO RAMOS

m

Fig. 768

touching similarity between the Hindu deity Kalki or Kali, symbol of death, or

destruction, to which human sacrifices were made, and Jlictlancihuatl, goddess of hell, in Mexico (1).

The serpent cult existed on the banks of the Mississippi and throughout Central America.

Let us remember the immense hill of Bmsk-Creek, Ohio, which features a serpent swallowing an egg; near Mexico there is a sculpture almost similar (6); one and the other, resemble the cosmogony of India c to the conception of the egg of the world, from which came a creator God- (Observe our figs. 605 and 705). We found about the sacred buildings of Chiopas and Yucatan, like on the walls of the great temple of Mexico, at the foot of the Buildings in Quemada, like about the monuments of Cuzco.

M. de Humboldt wants to see in this a reminder of the serpent.....

Kaliva, defeated by Vichnou c<jue plays a great role in Indian mythology («).

According to Lasscn (;). Buddhism would have been known in Mexico since the 5th century of our era; would have had numerous sectarians until the 13th century, when the Aztecs, victors, had banned the cult of Buddha and replaced charity with humanity, preached by Cakvamouni to the defeated, by the horrible cruelties that we recount I might have been equally united with the cult Buddhist, the Mexican rivers conception of a supreme god worshiped under the three forms of Ho, Huitzilopochtli and Tlaloc, which resemble the Indian Trimurtis of Brahmah, Vichnou c Civa.

The elephant was completely unknown before the arrival of the Conquerors; No tradition refers to its existence on the American continent. Biltre so much, many of the main monuments of Chiopas and the Yucatan, the Caza dei

(1) Kd. W.ldcck, ct »lr,, ruinc. I*.ris, 1866. — irEid.th.1 I. cp 78. Cs f.eurc, d'.,...ls k t;<.*urs que unt visit ces rumes aunuent dispam.

(2) Stcplies, Incidences of Travei in Yucalnn, t II, p. 292.

(3) Voy. cli. VII,]». 341, note 4.

(4) L)cs gardens, Lc Pcrou avant I« conquetc fc^spagoolc, p. 101.

(0) Mclgor, Mcx.Gcoy. DutLtin, 2 * season, t. UI, p. IJ2 ct aegs.

tt ® LomloTTsTs. t "' rnL "" H-mboldt. °V,,c, dt, Cvr dilUr',. II 230. — M,,,r. ll n.Ju Pm-

í; " Í V ' >•™ -„?-*> «to * «to* to » BuddkisH.c, (inlm „,,K Ç .d„ .*)■

^ .í .. ' « »“• « ... c * J.pon.scs . l.,., OS Tl.i-

„ T* * . J, “ &ofo*à** enlrc cs |,, 8 diverse nations. c 65 m» after Jesus Christ

r°) ' .. H "' ' "<■ ** toítoto Mhw-B, ««» *. rcliíi.lo from Kst.do. M.sMuI J, gJikUm.

Fig. 7G9

fNSCKtPTIONS AND TRADITIONS OF PREHfSTQRLCA AMERICA BY BERNARDO RAMOS

Gobcrnador ca Caza Monjas, for example, contains the trunks of elephants, as motifs decorative. On one of the bas-reliefs of the Palenque palace, the adornment of the great priest simulates a proboscidean head 0). They are preserved in museum of la Paz (Bolivta), two vases, traces of ancient art,? ay mora; Above each of them there is a figure, in black color, phante leading a palanquin. Recentlycntc was found dfejjà in Iowa, a very fragile china pipe. This pipe absolutely similar both in form and execution to the ' found under the mounds of Mississippi or Chio, is work 111 evident from workers of the same race and represents an elcphante (*). Fig. 7th It is curious that there are clear traces of images of Asia in these objects carried out over such considerable distances. Axes polished with nephrite or jadeile have been found in Yucatan and Mexico (1 2 3 4). The Museum of Copenhagen has ilexic tips in nephrite origin American (*); idols equally in nephrite come from the surroundings HÊS®-' from Mexico. The mine for these stones is unknown on the continent

mericas. Like, these axes, these arrows there

arrived?

Excavations in New Jersey, yielded a stone hammer

IP containing Swastika. How, the mysterious symbols of the Aryas are in the United States?."

The author continues with another order of considerations, such as calendars identical to those of the Chinczcs, Japonczcs and Thibctanos, similarity of languages and finally refers to the Congress of Orientalists gathered in St. Petersburg in 1876, in which they were revealed the striking similarities that exist between languages Americans, Armenia and the Caucasus, as well as other many facts that could be cited.

We highlight, in this order, the most recent and of great value, by Onffroy de Thoron, published in 1889.

F**-- 771 The most we deal with are from more remote times, reached

Even following that of Nadaillac, the one we now follow in this chapter, the work of 1885. The first work and our solution epigraphica a lot of light offered to the arguments in question.

uas

(1) We remember «juc Gonosa. the doctrine of wisdom in Lundu mythology, is always figured with

(2) Short, North American» from Antiquity A|»p. U.

(3) LcciuaiiH, Cong. preh. de l'Europe, 1872.

(4) Cong. des Améric. Luxembourg, 1877. t. II, p. 317.

CHAPTER X

Chiiims <• Ja|MMi('zcs

OM refers to Japanese Cliinczes, as stated by the same author:

« We have noticed the presence of Buddhist priests in Mexico since the V century AD (1). »

«Here is what Chinese historians report on this point: "OutFora Buddha's religion did not exist in these places; It was in the fourth year of the reign of woute do Soung (458 years after JC), that five pikhieou or religious people from the count Ki-pin (formerly Kophênc) went to Fou-Sang, and there they propagated the law of Buddha. They took with them the books, the images saints, the ritual and instituted monastic habits, which made change the customs of the inhabitants'". One of these missionaries,

Hoci-Chin, returned from this distant journey in 499 and was his narration embellished by fables, the most unlikely, which The Chinese scripts have been preserved for us (2) . . .

It wouldn't even be the first mention of Fou-Sang, in stories of the Celestial Empire. Fong-fang-so, who lived two centuries before our era, says that the country of Fou-Sang is situated east of the Eastern Sea. When you disembark on the back of this country, he continues, it is necessary to advance position of the east and after having traveled ten thousand li (3), lies the blue sea, vast, immense and without limits (4). Another historian, Li-yen, teaches us that the east of the country of Ta-han and also east of China.

Marqucz d'Herve.y, finally, says that, according to a work entitled Leang-esse-kottg, or Jlcmoircs de qualre seigneurs of Cepoque des Leang, an embassy from the Fou-Sang would

Fi/t. 773

Fou-sang is 40,000 li away

(1) We reproduce the version of M. D'Eich (hal (I. c. p 18). The considerations on the question of action. You can consult on the entire Cli issue. Leland, Furang or M üitcovtry of s in the Fifth Century, London, 1875, and a detailed memoir presented in 1876 by Mis. D'Jler demia of the Inscriptions is entitled Le pay/ connu des ancicnt Chinoi/, jau/ té non de Fo

(2) During the reign of the Fzi, in the 1st year of the Eternal Origin, a Buddhist priest niislic of lloei-Chtn, (Universal compassion) came from Fou-Sang, to the district of Houku he said that Fou-Sang is 20,000 li east of Ta-han and the Aleo Empire. Ext. of the Nansou

(3) The evaluation of li chince. presents great difficulty; This itinerary measure with r according to the times. You can consult on the issue d'Anville, M.ni. dc l'Acad. des Reg user in one third of an English mile, be ccrcit dc 506 meters.

(4) D'Hervcy dc Saint-Dinys – fc c p. 6.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

arrived in China in the tien-kien years, starting in 502, a date very close to the return of Hoei-Chin, rightly adds M. d'Hervey, which does not fail to arouse attention.

M. de Guignes, was the first to determine that Fou-Sang, should be America (*).

Once you have noticed, look at a letter, the likely path, followed by what he calls Chinese navigators: "I looked, he said, its dimensions and they led me to the back of the California, concluding from this that they had known America 458 years after Jesus Christ".

Gcographical knowledge, at the time when the eminent synologist, did not allow for a complete solution to the problem.

Fi * m 773 Dc Guignes, even confesses that he stayed still for a long time, because of

dificultades that presented the itinerary followed by the Chinese to reach Fou-Sang and, above all, for the confusion that caused the country of Tahan. located on the Asian coast where should the ships touching headed to America. . .

This difficulty no longer exists; M. d'Hervilly, leaning on the Youen-kien-loui-han, vast encyclopedia published in the early days of the dynasty currently reigning mind, proves that there were two countries from Ta-han. »

<(The first is what led Guignes into error. F/g. 774

preventing him from setting his sights beyond Kamchatka, and "secondly, it is that <lo < mention in Fou-Sang's itinerary, and that it could not be located in Asia because it was east of the first (-).)>

Tacts justify those who think that Fou-Sang was America and despite the
• 5 * numerous objections that have been made, (3) it still seems to us that 6 the hypothesis more viable than all of the above.

It is to the Chinese influence that the traces of Buddhism must be attributed. difference in the habits and institutions of certain peoples of the New World 0).

De Guignes also attributed the Chinese emigration to the civilization of the Peruvians.

« The curious analogies that can be seen in customs, in rules detailed measures that affect all the external acts of man, the protection granted to agriculture, the annual festival celebrated in honor of farmers [Inca cycle of Peru and the Emperor of China, the irrigation systems, the payment of taxes, the use of khipus, the construction of suspension bridges with ropes, the similarity of certain

Fig. 775

B.C. ^ C xxmwi" Ju *****" " -lu.har, Amt,* l^lrcmUl dt C4,UorUntatc.

(2) D Hervilly, I. c, p. 4

I,T> I .th. Ost. Asien. l Wc^Amcnen ZcitscheifUW Alge.ueinc Erdkunde, Avril 1833. - Vivien
lel, A unte fro-, 1865 - Lucien Adam. Le Kou-Sung, Cong. des Americ. -Nancy, 1875, t, 1,

•'nrtiillr liàtoin- remijK
p. 145.

..... Mm s 7 lr ,.d. , T OuclMCMll, Buchic. o lc,»I.Jor co Dm do. Cl.il, cl..., c Vir
: , , , . P! H 1 " P Vl 1L * «* unic/is «i«ic if could oDcrcccr are curious similarities th
barba, los u^ndo 7 ^ iU clvi,iiwi ^ ü americana. They are all represented as bronco men,
barl*a,los. wearing long velvets and preaching to men no virludc and penance

l!

INSCRIPTIONS AND TRADITIONS OF AMERICA PRIil IISTORICA BY BERNARDO RAMOS

363

details of the architecture, that of the Peruvian boats with the Chinese reeds (l), everyt
this hypothesis. »

Other arguments are still offered by the author, ending them with some conclusions
doubtful or hypothetical.

The purpose of Ladisláo Netto (2) is described in this way:

«The emigrations of Asian elements, through the Bhering Strait or through the
Aleuts, by itself, do not have much currency among many Americanists and the famous Fu Sar
which Guinez put into such relief, extricating it from the anti-
very precious Chinese archives, begins to lose ground in the ongoing discussion
cited regarding Buddhism introduced, in pre-Columbian times,
on the soil of America.

Now, if this emigration is still discussed and depreciated, in principle
considered as true or considered at least as the only probable,
It is important to see the opposition with which any document will be received
adduced for the direct intrusion of the Proto-Semitic element from the
of the Atlantic. And what is very noteworthy is that, once Pig 7~o

similar hypothesis, we have immediately and consequently before us to never have-
minavcl question phenicia, since, without these bold navigators, they ensure some
authors, the Egyptians would never have been able to risk crossing the Atlantic.))
« It is clear, when you look at all these considerations, how useless it would be

let's follow n'c s ta ve-
 reda, dc there is a lot, for
 almost everyone
 scintifico, spinosis-
 yes. I only point
 the analogies, I show, no
 the stone cairns of
 wide road, but the
 light and fugitive glimpses
 erased or bad
 distinct track. No
 I insist so much on justice
 stay of afflictions,
 as in authenticity
 of the documents that
 xamino. Come later
 who can bring me 1 hour
 arguments – evidence
 irrefutable in favor of this or this idea and you will soon find me accepting them, althou
 in the most flagrant opposition to the rare statements somewhat peremptorily admitted
 for me in these Investigations. »

Fig. 777–Facade of the Chtm–Chan Palace. "model list, from Sinuous Invrution, c
 executed on all the walls and terraces of Chan–Chun. There are some figures
 dcunimtics interspersed in this wall. In other parts of the ruins you see
 distinctly geometric designs. All this indicates that the builders
 From these well–preserved ruins were artists, sculptors and architects."

(1) The same plane to be sailed in Mexico: four ship landings and a close agreement with t
 reed beds» Cl>incxc9 íorora found in a ftypogro by Vasqucz–Carnado.

(2) National Museum Archives, vol. VI. p. I69, Rio de Janeiro, I8HS.

Still on this important subject, please allow us to transfer here an article and engravings published by the Bulletin of the Pan American Union, February 1915, under the epigraph "The Ruins of Chan-Chan", Ancient Capital of the Chimus.

« Chan-Chan, ancient capital of ruins of the Chimus, is not only located in China, however, due to its name, it brings the idea of a Chinese city.

If the Chimus, at one time, lived in the eastern lands, our archeologists has not yet been able to discover the fact. They were as American as the Incas, whose Traditions revealed an uninterrupted series of kings for a period of a thousand years before

conquest of the Spanish and whose civilization we know more than that, at some point, these Chimus were formidable in all arts rivals of the Incas, in peace and war. In the same but conditions under which the Incas lived in In the high regions of the Andes, this is how the

coasts of Peru, and,

. 'vi^rrí' Chimus on uncle t^eru's back, and, like the ancient Carthaginians, were navigators.'

«The mystery represents its role in pre-Columbian history and the more it goes into cures investigating the origin of ancient civilizations 778 – Hewn terraces of the Chan-Chan Palace. ZAQOes of Ale.XICO, Central America and (laS ys magnificent ruins seen on the great walls of the Western coasts of South America, both Lhan-Chan, which measure 20 to 30 feet tall.

evidence of the culture of the Chimus who inhabited the deep Sicilian SC takes this Iliyst Vafle near Trujilio. in the north of the Pcru. They show iii ■ . j

wonderful designs and stucco work in none of the problems presented to

surfaces and clearly differ in the type of ruins archaeologists C ailtrhopologists Be more found near Cuzco"

nant such as that relating to the study of the Chimus

from PCRU. What we know about these people is what the first chronicles tell us. nists, incidentally, and what we have left of their wonderful civilization, are the stupendous and admirable ruins that lie near the modern city of Trujillo. »

«The temples and walls of the palace ruined- views of this ancient city, richly decorated placed in bas-relief, the large and vast irrigation works, the sides with the scpulchros of the chiefs who formerly were powerful, everything indicates that the ancient Chimus were worthy rivals of the "sons of the sun", which finally conquered them. «

«The Incas, according to traditions, came from the south and settled in lands once occupied by an ancient race of cyclopic architects and builders. You Chimus, as they say, came from the north in a fleet of ferries, ignoring, however, the time aunt your invasion. Some think there is evidence of two early civilizations; others, that the occupation of the valleys was relatively short-lived , extending just a few centuries before the advent of the Spanish. As for «4 race of Chimus, of

Fiffi. 770 – IisculptureS animacs on the walls of Chan- Chan. "A detailed study of the walls of Chan- Chan reveals that whoever built these walls, had a vivid and strong imagination artistic"

coninum with almost all the peoples of the western coast of South America, presented the characteristics predominant in a large part of the ancient and modern inhabitants of Central America and the Yucafan, entirely distinct from the type of conquering Incas. »

« Whatever this may be, there is extraordinary evidence of early civilization of this extinct breed. Irrigation works, aqueducts, reservoirs and reeds, whose ruins can still be seen, show that the engineering skill of the Chimus It was of the highest order. The water that came from the Muchi River was piped at a distance considerable size of the city. The aqueduct had sixty feet tall and looking down from his highest part you can clearly see your water distribution system across the city c its surroundings. »

«Everywhere you see canaes with reservation-tories watering fields and gardens, protected by a great wall that penetrates the city many miles away. »

« A study of these canaes reveals the difference in land irrigation for the cotton and corn cultivation. The cotton of Peru was heavily cultivated even in this remote period, and magnificent al- fabrics cotton, of rich colors, were used by the rich chimus. »

«In ceramic art they were really more advanced than the Incas and none work of this kind, which has been found or discovered in Peru, can be compared with those found in Chan-Chan.)>

« Some of these clay pots represent sitting human figures, heads and groups, were portraits of contemporary people the observer feels impressed by the variant and vigorous expressions that go beyond the faces. »

« It is from such relics that we obtain our knowledge of intellectual, moral and religion of these ancient Chimus, whose visible traces can be found in the Mu language chica, which still survives as spoken in the port of Eton, Peru, and its vicinity. »

« The empire was conquered by the Incas about one hundred and fifty years before the arrival of Pizarro, and, as a race, they already disappeared from the face of the earth, were scattered and finally annihilated by the conquerors. »

Therefore, the aforementioned "Magazine" provides us with such good insights, at present and other articles of your competent and scientific writing, valuable elements for studies archaeological, that we cannot fail to give them the deserved and fair importance.

Fig. 750 Photomicrograph taken from the collection of L. Jermias, Guayaquil, Ecuador. Peruvian ceramics. "If-
It would be impossible to enumerate the multitudes of varieties of forms and combinations of ceramics from the coast of Peru. Two specimens of tuacs are rarely found. No only almost all combinations of labels are available. homes or geometric, as well as symbols of the earth, of the sea and the air. Men, birds, animals, fish, shells, fruits. vegetation, everything is finished, it is reproduced in ceramic art. Even art, architecture, customs and religious notions are represented tado"

.IihIwis p Uropts

A certain number of writers, says clc Naclaillac, have opined that the first only civilized American nations descended from the Chananenses, expelled by Joshua, from Palestine and who from the coasts of Africa had reached the America. This opinion, although it may seem fantastic, found supporters: Lcscarhot (0, in the 17th century, and in our days, certain American writers, thirsty of eccentricities (2).

((Another version based on the narration of Ezra (3) says that, when the Israelites were defeated and led into captivity by Shalmanazar, ten trihus They separated from their brothers and headed for unknown regions. His emigration, lasted a year and a half and at the end of this time they reached the country of Anian, after they had crossed the sea that separates this land from Asia.

It is intended to see the continent of Ame- in the country of Anian. rican. »

The first known version is found in uni ma- manuscript preserved in the Mexican library (4); she It was later generally accepted by Spanish writers of the first centuries that followed the conquest. Fig. 78i

We find it reproduced in England in the 17th century (5); and in our days Lord Kingsborongh (u) spent considerable sums to prove that he is to these tribes of Israel that the New World owes the origins of its civilization.

Adair, who lived for a long time among the Indians of the South, was amazed at his surrou religious monies and did not know how to attribute them to anything other than their Israe

(1) IHji. de la NouveUe France, Paris. 1609.

(2) llnvcn, Arch. from you United Stntis: - Smitlisanian Institutc, 1666.

(3) L. IV, c. III. Voy. íiussi. Rois, I. XIV. w. XVII.

(4) This manuscript, dated 1585, is from P°. Duran. originally from Tezeuro. Forms 3 large titled Util. Antigua de la Nueva F.xpaha. A copy of d'cllc is preserved in the congressior

(5) Thourougood, Jervej in America, Lnndnn, at 4 and . 1650 – I/Estrangc comhatcu this the quote his conclusion: "I dm of openion that the American» originated before thc captivity close to progeny". (A Americane no Jcwe. T.ondon. 1654. in. 4 o, p. 13.)

(6) Anlhjuities of Mcxico, 9 volumes in folio — F.ondon, 1631–1846.

(7) n hl. oj you American fndianx. London, 1775, in–4 feet.

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

The abbot Brasseur de Bourbourg spoke in turn with admiration of the Judean typos, Assyrians and Egyptians, which he had occasion to notice, during his long explorations, among the indigenous populations of Mexico and Central America.

« More than once, says Clle, we observe profiles similar to that of the king of Judah, carved among the ruins of Karnac and we saw Indians, in their proud nakedness, who They resembled the beautiful Egyptian statues in the Louvre or Turin Museums. Many foreigners noticed, with as much surprise as we did, in certain Guatemalan villages, the Arab custom of the men and the Jewish custom of the women of Palin or those of Lake d'A-matillam, lao perfect and as beautiful as in the paintings of Horacio Vernel (1). The circle division was used between the Yucatees and the Aztccs, but we can only give an importance very secondary to this fact, because this same custom is found among many people who had no relationship with the Jews or the Nisulinans (2). One

Bancroft's narrative seems more curious to us (3).

Twice, he says, excavations uncovered Israelite relics; from the first for the first time extracts of the law written in Hebrew on sheets of parchment and enclosed

according to Jewish usage, in a stone reading engraved a person tional of the great priest c above ments of Jchovah cm charactc Admitting, what are we authenticity of these discoveries the parchments or the stone with are prior to the arrival of thiochia, in short, which is part of the from Colombia, it is said, it was And as soon as you explain it

case; one more time, one nage using the traditional custom from your head the 10 orders- res Hebrews.

willing to do, the perfect tas, nothing can be said to affirm that having the commandments of God Spanish. The state of An- new Republic of the USA. UU. flown by an Israeli colony, Semitic ment forlemly re-

Pi*. 7st

prcscnulated among the white population, Old Testament first names used in paiz, the beauty of women, whose dark complexion and large black eyes resemble the beautiful Jewish women from the East; in short, the commercial genius of the inhabitants, very different from your fellow citizens.'

« But these men, concludes from Nadaillac: will not be the descendants of the Israelites expelled from Spain by the Catholicos kings and who, after being forced to receive baptism, would have sought asylum in the New World, and this is not the explanation most believable of its origin? (Vergara y Vergara – "History of Literature" cm Nucva Granada).»

There is, let us say, only a prominent chronological confusion of recent facts with the primitive ones, which can be inferred from the inscriptions now interpreted.

This is what Hauscr briefly says about the Jews, in his important work

'Lo

(1) IIIbI. doe Nations CivilUées, t. II, p. 17; I. II, p. 180.

(2) Its effectiveness is mainly counted among several Australin tribes. In America this cu among the inhabitants of Coazacoalco, who nflirninm received it from a long series of ance Among the Dcni-Dirtjdice, a large number of naked red people live between 53° and 69° lati

(3) Rftccn Nstivr, t. V, p. 92. All!) d* illuc quiiricm to study a. qunlao should read n c enlrt- other» mli«nn«vw% important, invest ipaçíe* I uhliog ra phic»s as tnaís

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

369

« Greece, despite its advanced level of culture of reason and feeling, has nothing did for the elevation of the consciousness of the human personality. The Athenians ate They created an anti-humanitarian regime for foreign Greeks domiciled among them.

His great philosophers, Plato and Aristotle, justified the slavery and the master's rights over the slave; denied them the superior ideal of God and his relations with man. This mission was reserved for the Jewish people, who inaugurated the monotheism among the nations, from which Christianity and Islam. The Bible was born from it, a book still considered sacred by millions of believers and which caused admiration to all great thinkers of humanity.

Moses, who was the intermediary between God and the Jewish people, biit 783

He is rightly considered one of the greatest men in history; big, like liberator and educator of a people brutalized by slavery; great, as a lawgiver, wise, clear, evident and great, as the founder of monotheism, transformed into a religion humanity. »

((Moyses, according to the Bible, was raised in the court of Egypt and instructed in sciences by the priests of Amun, sole repositories of Egyptian culture, probably had There I found the monotheistic conception, which, due to its intelligence and intuition of truth, knew how to perfect and elevate to the ideal of a supreme being, to the exclusion of any other extraneous deity and of the conjectured representation of Jehovah, under any sensitive form. »

«Elle also understood the need to establish

Pi/:. 784 a union between God and his people, consisting of a covenant,

according to which. God allowed him to raise a people very high among the nations of the earth with the condition that he would not fail to observe the law revealed to Moses and punish severely otherwise. The tables of this law contained the decalogue, which should It will serve as a moral and social code, as a sacred bond between God and man.)>

« Moysés knew how to impose on his people a health police code in the form of religious precept, with Divine fear against its violation. Took the most appropriate measures severe measures to prevent his people from devolving into idolatry. Nonetheless, ignorance and secular habits prevented him from understanding the true meaning and scope of the monotheistic ideal; even in period of his worship of Jehovah, he considered him, in relation to other deities worshiped by neighboring tribes, as a God main and favorite. »

«The first period of the vague conception of monotheism

It lasted for centuries, even the wisest kings, such as David and Solomon, could not place themselves at the height of the pure conception of monotheism, of divine nature of the decalogue. »

« This evolution only began to take place at the time of the prophets Amos and Hoseas, who They confused the ideal of the love of a single God with the love of social justice. The evolution of the religious ideal led first to a complete separation of the tribes and the formation of two distinct kingdoms, that of Ephraim and that of Judah, one having Samaria and the other by captains. »

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

<C It was the lack of national and religious unity that resulted in the invasion of the co-
 lestina by the Assyrian army and the destruction of the kingdom of Ephraim, in 721. The ki-
 Judah had the same fate in 588, having succumbed as a result of an invasion
 by the armies of Nebuchodonosor, king of Chaldea, who set fire to Jerusalem and con-
 He took captives to Babylon the King, the army and the most notable men of Jerusalem...)>

* * #

According to recent research, says the aforementioned author, it was found that before the
 Historically, man already existed on Greek soil, and cllc went through several phases then
 prehistoric, in the same way as in other parts of Europe. Greece was tested-
 probably inhabited by completely savage people, living in caves, dressing
 with animal skins and feeding mainly on wild herbs.

«The Catholic era left abundant traces there. They found themselves in many Io-
 gares of Attica, in Boeotia, in the northern part of the Pcloponcsus, in Aetolia and the
 of stone, of a more or less granitic nature, in abundance, as well as arrows and

obsidian utensils, weapons
 porphyry serpentine, largely
 quantity, in the southern part of the island of
 Euboea, while the instruments
 made of silex are very rare and of the same
 there is a lack of housing there-
 costs.))

« The Greek people took their origin
 from the mixture of Pelagios iribus,
 Dorios, Jonios and Aeoleos, fused
 later under the name Hel-
 lenos. The Greeks never for-

they formed a body of nation; they were
 always divided into small spaces
 states called Cities, among which were distinguished, Athens, Sparta and Thcbas, which
 They sent colonies to neighboring islands and the Mediterranean coast, especially in Italy
 w The Greek language became the most widely used. Its culture has distinguished itself sin-
 its origin, as the religious idea is closely linked to his love for nature.

They became accustomed from the beginning to divinizing all the forces of nature and to
 associate every act of your life with a religious idea. The Olympic games, the harvests,
 popular dances were offered in honor of the gods. His tragedies and his comedies
 They were represented before the altars of the gods. Its architecture was also distinguish-
 for its religious character. However, Greece had no dogma, no priestly caste,

nor body of fixed doctrine. They were inspired by the beauties of nature. Your spirit observation of natural phenomena was so great that they soon conceived the ideal of beauty, good and truth, to the point that Athenas became, under Pericles, the cit of artists, painters, architects, great speakers, writers and thinkers. Greece knew how to unite a harmonious complex of superior gifts of thought to do prodigious cultures in the varied expression of human feelings. Ella had great poets, such as Homer, Hesiod, Eschylo, Sophoclo, Euripides, Aristophan and Pin-

Fig. A – A Greek island, Itaquic (Seignobos)

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

371

give; great historians, such as Herodotus, Thucydide and Xcnophone; big architects and sculptors, tacs such as Phidias, Ictinus, Muésicles, Polyclete, Scopas, Ly-sipps; great painters, such as Polygnote/Parrhofins, Zurxis, Apclles, etc. Greece shined mainly

for science and
philosophy. Your philo-
sophos were the gentlemen
of thought in Europe

until the 17th century.))

«The first period
of Greek philosophy was
initiated by the seven sages,
that they exposed in the meetings
do not publish their ideas
about human relationships
me with God and with
nature. They were the ones
founders of the J6 school
unique; next to this for- Fte- R-View ria acropolc, with the temple tlc Jupiter (Athenas)

The Italica school was created, whose head was Pylhagoras. The Italica school lacked a lot
God, while I6nica was concerned with nature; one was spiritualist and the other
nationalist. In addition to this, the Eleatic school was formed, whose head was Zenon de E
he fought the anthropomorphism, mythology and mysticism of Pythagoras. Admit it,
that God is all and one in nature, but not above cell. Socrates, Plato and Aristotle
graduated from the school of Pythagoras. »

«Despite the divergence of schools, regarding anthological conceptions, an idea
fundamental dominated Greek philosophy: harmony between the four elements,

water, air, land and
the fire. The philosophers
Greeks also cultivated
as well as science and
everything to the doctor. It was the
great genius of Hippo-
crates, which took over
of accumulated niateria
by the Cnide school
philosophos, synthetisou-
them, coordinated them and launched
the base of the building
medicine.

For ellc, art means
tip rested on the
exact knowledge of the

Pig. C – Propyleus (Athenas). .

human organism in

relationship with the environment, the climate, the forces of nature itself. One of the gr
of Hippocrates was to definitively break with the ideas dominant in Greece, that

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

there was a mystical intervention of the deities in the production and healing of

Fi/i. D – CuriHtifirs (Athcnas)

illnesses. . .)>

«it is indisputable that Greek culture constituted the origin of the current Kuropéan civilisation. Hellenism left a profound and luminous trace in the history of humanity and was

Athens who represented the
brain from Greece. . . »

« Dealing with Troy,
so remembered, says Seio-
gnohos: "Until recently,
almost nothing was known about the
ancient inhabitants of Greece.
Only the legend was known
of some of his most
ancient cities.

An allcmao explorer
Sch liem anu exeavando these
places, discovered ruins of
walls and a large number
of objects, which gave us the
know the habits of those ancient times. He started in the city of Troy, in Asia
minor, celebrated for the legend of the siege of Trova" which provided the most illustrious
Greeks, Homer, the subject of the Jelliada. . ." »

«Everyone in Greece knew this legend, but they did not know for sure the place of

ancient Troy; They only knew that Scylla was built on a hill that dominated the valley of Sca way. Schliemann, based on the tradition of the ancients, exemplified the smaller hill and closer to the sea, 50" high. It was covered with a pile huge amount of wreckage, accumulated sides by 30 centuries. This explorer had the patience to obstruct, causing digging up to a depth of 17 m. Worked from 1870, to 1882. This is how he discovered the ruins of six small cities, which had been built, each over the rubble of precedent. The penultimate was covered in a ash layer

bricks had been aver- ü – jempto aa victorin Aptcrorx (Athenas)

damaged by fire; one could also see the walls of a city built of stone and tile, 3 to 4«» thick, with towers and 3 doors. Schliemann declared that it was over to discover Troy, burned by the Greeks. In the ruins of this fortress they found many objects; there were pots in coarse terra cotta; stone axes and hammers;

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

373

axes, knives, bronze daggers. In a corner, close to the wall, there was a pile of of objects: gold chains decorated with small plates, gold necklaces, earrings, bracelets, some gold vases, a silver vase, bronze weapons and instruments.

All these objects
felt they had been placed
in a box, whose ma-
tree was burned.

Schliemann sees this
Priam's treasure.)>

« It is not known
reality, the author ends,
what was the city called
referred to, as none
trace was found
then give your name, being
It's sure to be very old
(between 15th and 20th centuries
B.C). »

«But, according to Hau- Temple of Jupiter (Athcnas)

being and what we have already made reference to, on other pages, the story remains silent
first phases of the development of Greece, and has become accustomed to considering the fi
of his youth, the War of Trova, as belonging to the mythical age, to the point of
to doubt the existence of Homer and to see literary works, such as the Iliad ca
Odyssey, as a poetic fiction by anonymous authors. The memorable discoveries,
however, from Schliemann in 1870, from the mines of ancient Troy, as described by Homer,
constitute indisputable proof in favor of a historical fact. In exeavations

made by this and more
later by other archeo-
French and English games
zes met, no
only the ruins of
ancient cities in the re-
region where the
Trqya war, but
also works of art
primitive, vessels in air-
Gila decorated with figures,
like golden cups etc.
In addition to Troy were
other discoveries
cities, such as My-
I went. G the Parthcnon (Athcnas) scenes, residence of the king

Agamnon and Tyrente, ancient city of Argolis, home of Hercules, where they were found
remains of Cyclopean walls have been discovered, which clearly proves that Greece was alre
early times, that is, in the heroic age, he had cultivated the art or at least known
the artistic works of Egypt and Syria, introduced by the Phenicios.

374 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Likewise, it is admirable that the Greek language was already known in the 9th and 10th centuries BC, in such a high degree of perfection, as we find in the Iliad and Odyssey, where it is surprised both by the grammatical construction and by the perfect poetic form.

Fig-J – Gold mask found in
Mycenae (Seigttobos)

Fig. i – Dagger with second inlay
Scignobos

The story of your battles
heroics, in front of Troia, is a
complete description of life and
of the customs of migration from
Troia. . .»

« After quick consideration
about the history of the revolution

Fig ^ Gold diadem found in Mycenae (Scignobos) Greece, lion could be, says Hauser,

stop wondering, how the people who produced men of genius in such large numbers,
both in the arts and in the sciences, it was not possible to maintain at its peak more than
a century and a half. »

Fig- // – Gold ornaments found in
Troy, according to Scignobos

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

375

Fig. L—The Erechthêion (Athcnas)

376

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

«The largest share of slaves came from the conquered peoples, made prisoners of

war, but they often resorted to piracy to acquire slaves. Plato and Diogenes, were sold into slavery. The first had been rescued by his friends for 3,000 drachmas. Diogenes remained a slave all his life, etc. ...»

« This social state proves in a certain way that, despite the cultivated spirit, From the upper classes of Athenas, his moral and philosophic feelings and over- All his concepts relating to the dignity of the human personality were not well developed returned. This is a result of a gradual decrease in the feeling of altruism and love of the homeland, not only between different members of the same Greek family, but also of same city of Athens, where there was a complete divergence of interests between the same citizens, because industry, commerce, ships and dominions are located between the hands of a limited number of citizens, who used slaves to exploitation of property, although the rest of the citizens, lacking the means of existence and work, were reduced to extreme poverty.”

« This state of affairs forced the majority of citizens to openly enter into fight with the rich classes, a fight that resulted in the lesser classes rising to power. favored by the population's fortune.

This resulted in a class war, so that when the poor dominated, They exiled the rich, confiscated their assets and abolished debts. The rich could not resign themselves to abandoning their fortunes nor the poor to starve. This rivalry Class status often led them to civil wars and the loss of city properties.

However, this state of affairs continued for a period of almost three centuries. glasses (400 to 150 BC). Men without resources embraced the profession of soldier and entered as mercenaries, both in the Armada of Sparta and in that of Athenas, of Persia and Maccdonia, in addition to 00.000 Greeks in the service of Dano, against Alexand

« Fortunately, those, through their military genius, mobilized to defeat the Persians and to unite all Greek cities under the national flag.'

So they introduced them into their new kingdoms language, habits and even the Greek gods. They sought to deify Greek poets, sages and artists, so that they the East ceased to be Asian and became Hellenic. Everyone then spoke Greek; Even the gospels and the acts of the apostles were written in Greek, because, after of the dismemberment of Alexander's empire, three of his Greek gencracs shared of the inheritance of the great king: Plolomcu took Egypt; Seleuccs to Syria and Lysimachu Macedonia.

Ptolemy's descendants, although they took the title of pharaons, surrounded themselves of Greeks and established their captains in a new city, Alexandria, founded by Alexandre, which was not only the great trading port of the ancient world, but also a center of Greek culture co-rendezvous of all Onentacs, Greeks, Egyptians, Jews and Syriacs.

« Divine Alexandria I exists, however, after centuries, the capital scientifies and philosophia of the world.”

CHAPTER XII

The Phoenicians their civilisation in history: the Egyptian

It is convenient for us to consider this subject, albeit briefly, to elucidate sensitive doubts that depend on the opinion of several authors cited by us.

« Arabia Felix, says Cesar Cantú (1), should outreach a great agricultural and trading people, whose navigation extended throughout Africa, up to Sofala, as well as on the western coasts of India and Persia. They distressed some travelers (2) the existence of these people in Yemen, already civilized and powerful 600 of Solomon, later called by the Greeks the Hemerites (himyaritas), or Sabeans. One proof of his antiquity would result from Nino having asked for help from Aricu or Arico, one of the princes of this country, which, if we give credit to Strabo, was divided between castes in the manner of Indians or Egyptians.

It is probable that the Phoenicians derive from these Arabs, or, according to the name given by cryptography gives them, the Cliananees; Herodotus already mentions them when he says that in the time of Cambyses they had trading posts on the coasts of the Mediterranean, from Carthage to the Persian Gulf (1 2 3).

The Phoenicians also calculated the trade they could do with India, for the middle of the red sea, and decided to take some port from the Indumeans. And sure, however, who have always maintained relations with the Arabs of Saba, just as it is likely that the gold was removed from Yemen, which, in Strabo's words, was found there in quantity, in great quantities sometimes as thick as a nut, and with which the indigenous people made jewelry that they could double in silver, or triple in bronze.

We can, therefore, believe that the Phoenicians first lived next to the coast along the Arabian Gulf, in caves, fishing and sailing on behalf of merchants.

(1) Hist. Univ., v. I, pp 234. 235. Ed. 1875. Lisbon.

(2) Pokokt, Specimen historiae Arabiae. Alb. Schultze. History imperii vetustissimi in Arabia Hardovici Guelforum, 1876, 1, 86.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

of Gcodrcsia, Taprobana, Gangarida, and Aureo Chcrsoneso, habits that led with me when they were expelled from this country by some violent circumstance. He would be so that, if we are allowed a conjecture, they would have invaded Egypt under the name of Hyksos, at the same time that they settled on the shores of the Mediterranean, in the country initially called Joppc, then Phenicia, from a Greek word whose meaning It's a palm tree.

Perhaps it is true that in ancient times the Mediterranean did not exist, that a vast plain, full of inhabitants, reigned in the same place today occupied by the sea, until an immense convulsion of nature raised the Apennines, separated Calpc de Abila and through this opening the sea rushed over the flourishing valley, nothing leaving clear what the slope of the mountains and the cumiadas that later formed Hespanha, Italy, its islands and those of the archipelago. The memory of this cataclysm is written for geologists in the terrain matrix, for mythographers in the exploits of Hercules.

Such a cataclysm facilitated communications between countries unharmed by the cataclysm. trophe, which in fact would perhaps have remained barbaric and ignored, like Tartaria and of Africa, while a large number of ports and the length of the coasts have multiplied relations and propagated civilization.

The Phicnicians came to take advantage of the disadvantages, establishing themselves on the land border that extends between Lebanon and the sea.

Tradition states that 30 centuries before Jesus Christ, Menrum taught the Sidonians covering themselves with fur, the construction of houses, the way of making fire from stone. Having cut down a tree, he threw it into the sea and made a ship out of it. The real Menrum would have been the country's necessity and nature, as the poverty of the soil and the They commonly drive man into commerce and industry. We see this in Venice, Genoa, Holland etc. .

Commerce was so natural to this country, that every time a sword conqueror came to interrupt the work of peace, a new city immediately appeared to replace the one that had been destroyed.

If Nebuchodonosor exterminated Sidon, Tyro stood in front of its ruins, with When Tyro succumbed, his own destroyer founded Alexandria, in the middle of the desert, which, after so many disasters, has not lost its importance to this day.

No one doubts today, says M. Guigniant, that the Phoenicians belonged to the great family of Semitic peoples, and therefore to the Caucasian race of the human species, to the white. However, at the same time they seem to have belonged to the oldest branch of this family, of which a thousand of people spread throughout all of previous Asia, from the sources of the Euphrates to the center of Arabia, from the coasts of the Persian Gulf, to those of the Mediterranean on both sides of the Arabian Gulf in Africa and Asia.

This ancient branch of the Semitic family, starting first from the common cradle, that is, of the mountains of the North, it was also the first that, among this group of nomadic tribes, civilization was established, then civilization rose, in Chaldea, Ethiopia, Egypt, Palestine to become an object of envy and execration at the same time, of their brothers, who had remained pastors.

From here came this split between the children of Shem and those of Cham, the latter to the south and to the west, the others to the east and to the north; Hence the fraternity and therefore of the Chaldeans, the children of Shem, and of the Hebrews, the children of Shem, both of

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

379

arrived from Jordan beyond Euphrates, after some similar emigrations, but at different times; the Hebrews were still nomads, when it had been a long time since The Chaldeans were civilized and had fixed dwellings.

Enmity is proven by history; the fraternity becomes notorious, with great evidence, by comparing the languages, Hebrew and Phoenician, recognized by almost identical, and that they explain each other to a greater extent. The Phoenicians, v Indeed, they were nothing more than Chaldeans, or at least a portion of them. »

«The Chananeos, according to the Mosaic books, in this case the safest of all authorities, made up a single nation divided into numerous tribes, all based in cities, and already civilized for a long time, by the time of the invasion of the Israelites under the command of Joshua, in the 15th century BC.

Due to this invasion and others similar to it that had preceded it, they were classified as exterminated, partly forced to disperse into neighboring regions.

The maritime chananeos were the only ones, of all the people, who remained in the possession of its strong places, on the coast and on the adjacent islands.

M. Movers, the most recent and best historian of the Phoenicians, distributes the Chananean seafarers in three branches:

1 a, the Sidonians, or the phenicians proper, foundations of Sidonia and Tyro;

2 a, the syrophenicos, mixture of chananeus or phenicios pure with syros or Aramenses, previously established on the coast, or on the mountain Eybano; occupied Byblos and Beryto, and were subjected to the Phoenicians of Sidonia and Tyro;

3 a, the Phoenician Philistines, or simply philistines, who, on the contrary, were independent and came to be fearsome, not only to the Hebrews, but even to the Sidonians themselves.

It was only after Moses that they definitively established themselves in the foothills. that in the country that took its name from them, later given to all of Palestine; and that or they founded the five cities of Gath/i, Ekron, Ascalon, Ashdod or Azotas and Gaza. In opinion of M. Movers, the oldest Chananean or Phoenician emigrations, emigrations Before the colonies left Sidonia or Tyro, they took three main directions.

Of these, the first comprises the southern and western coast of Asia Minor, added from the neighboring shores of Thrace and all the islands cast upon its shores, beginning on the island of Chypre, all full of Phoenician religions, whether pure or mixed with Greek cults, brought later by the Hellenic colonies.

M. Movers thinks that in Cilicia some Phoenician colonies were established in among a Chananean tribe, previously arrived in this country.

It positively finds an equal contribution in these famous Solymos, known since Homeric times, who inhabited the west of the Cilicians, who spoke the language phenicia, and they worshiped Saturn, that is, Baal. Numerous remains of Phoenician religion

380

/NSCRtPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY HERNARDO RAMOS

or Semitic, in general, are equally observed on the western and southern coasts of Asia Minor.)>

((Finally the cabirs of Lemnos, Imbros and Samothrace, followed by the cjuacs we find Cadmus. the same who was the founder of Thebes of the hundred doors; these cabins, TAHFJXA OF ADORNOS. THE MOST KNOWN

ANCIENT IMRKRIO EMPERORS

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End. The r

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who worshiped in a temple in that city, have just shown us the influence of Phicnic religion penetrating from the north to the heart of Greece, where it reached from on the other side to the south of the islands of Rhodes and Crete. This is the second board of Phoenician or Ehananean emigrations, which, having left the coasts of Syria or Asia Minor,

covered the two islands that we just mentioned, they occupied that of Cylhera, c cTalli pas- They left for Peloponnese.

For a third direction and with results still of greater importance, when not, more dazzling than of the preceding ones, the tribes Phoenicians, Ehananeas, Arabs.

coming from Palestine and the
neighboring countries, move
went to Egypt,
dalli along the coast sc-
northern Africa, as well as some islands and several points on the southern coasts
of Europe.

They are, in effect, the nomads of this race that M.Movers sees in the famous Hi/cjoj, in
shepherds, whose kings form the XV, XVI and XVII dynasties of Mancfhon (*). »

(1) Víjl-lt M. Gnipient, RtUflon-I /Jniign iií, t. 11; 3 * [Ukfti!.

Pufit, 1849. vy, 821! to 834.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

381

We don't need to go further, compelling the story, to clearly define the points in contradiction, established by the cited authors. What we have collected and narrated Incidentally, with regard to the Phniccios, we consider it sufficient to highlight the points converging to our capital issue.

#

« Egypt, in turn, finally, sums up Hauser: it did not know the age of bronze.

The iron period abruptly followed that of flint. The first germs of culture They were introduced there by Menes, the first King of Egypt. The primitive cult was the F theism The priestly colleges appropriations modified and unified cults and rites ended several. The animal figures macs took one character emblematic in Poly- religion theista. This admits three

species of deities: God
solar, elemental God and God
of the dead, forming each
one, a divine cycle of nine
or three personalities. THE
triad was the symbol of one
all absolute. 0 Pyramids /time of immindaçdcs

According to the prevailing opinion among Egyptologists, all Egyptian inylhology
revolving around the Gods, Ra, Osiris and Amun, was nothing but a form of language,
serving to symbolize the attributes of the Supreme Being.

The Egyptians' particular conception of cosmogony and future life was profound.

Theocracy was closely linked to the political history of Egypt.

None of the numerous reigning dynasties could emancipate themselves from their priestly in
endowment. The caste regime, military, priestly and feudal, prevented the development
of the national spirit, often giving rise to civil wars. In the fight between the kings
of Thebes and the priests of Amon, the victory fell to the latter. The invasions of Syria
and Persia, at the same time as the civil wars, ended up exhausting the country and bringi
definitive disagreement with Egypt.)>

CHAPTER XIII

RIO -SEWRO – Divine roasting or .hi|»iIrr (Iniiizonas)

This region is less interesting than others in the State of Amazonas, in epigraphic subjects and traditions.

Xavier de Sampaio (>) from Rio Negro, formerly called Quiari, preserving in its upper part the name of Uêneya, as in the famous Uçayari or Uaupés. derived from the so-called Nation, which mainly populated it.

« The Uaupés flows through two hoccas, formed by the interposition of an island of triangular figure and which will have twenty leagues of circuit. The course of this river is blocked with countless dangerous waterfalls and waterfalls, because of meanders and vortices that form. Many rivers enter it: from the south, the Tiquié and Capuri, who are the principals; from the north, a communication channel with the river runs toward Guabiari, which descends from the neighborhood of Santa Fé de Bogotá.

The Decanos, Tarianas and Uaupés Indians, who communicate with the Indians of the same Guabiari, have been seen with ear pendants, made of very fine gold, which is conjectured to be extracted from the mines of New Granada.

And Uaupés is inhabited by many nations, of which the main ones are Coeuana, Macú, Macucoena, Uananá, Tariana, Dccaçá, Urinaná, Boanari, Mamengá, Pancnuá; although the most famous is Uaupés, because of the difficult belief that the Indians admit among the various degrees of nobility, for which it serves as a distinctive feature, such as a military a very smooth white stone, cylindrical in shape, with holes for a string to pass through, with which they wear it hanging around their neck. Those of the principals reach half an inch in length. Those of nobles are smaller, and those of commoners are much smaller. Bring The Uaupés lick their pierced ears and lower lips.

The Içána River is ahead, inhabited by many nations, the main one being Baniba. The Uurequéná nation also lives on this river, famous for the communication that

mind had their Indians with the whites, and because they used Hebrew names, such as: Joab, Jacob, Jacobi, Thomé, Tomequi, Davidú, Joanaú and Marianaú. This nation anthropophaga is famous for using string scripts, in the form of the quipus of ancient

(1) Diary of Viagem from 1774–1775, cit., pp. 88 and 113.

384

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Peruvians, with which you transmit your thoughts to distant people, who understand and they know how to decipher those knots and cords, which also serve them for arithmetic

« The Ixié River, which inhabits the Assauínaú nation, flows ahead. The most rivers, which The following are: Fumo, Aké, Itacapú, inhabited by several nations. . . »

«... Three days' journey above Marabitanas is the first small town-tile called S. Carlos, located on the northern bank of the Rio Negro, and little distant from the Caciquiari bar, which is superior to it. In this village, a fort, which garrison a military detachment. It has made other establishments in Paraná, and Cumicunumá, which they call the emeralds, because they discovered some there. What the Spanish have most of on our borders, in this part, are the villages of the upper Orinoco, and all subject to the general government of the new kingdom of Gran capital Santa Fe de Bogotá, residence of the Viceroy; populous and very rich kingdom in mines of all kinds, and subdivided into several subordinate governments, one of which is that of nut. »

Here are, therefore, historical traditions of the upper Rio Negro at the time referred to 1774 to 1775, in some points, of vital interest for our demonstrations.

*

The agglomeration of infinities of inscriptions, which we will deal with, existing in the regions of the Upper and Lower Rio Negro, perhaps in greater numbers than in other marginal regions of Amazonas, makes one believe in the numerous accumulation of emigrated prehistoric eras, in this large part of the continent.

It guides us a lot, which by the way is in the generality of the subject, says the scholar Conego Pcnalort, author of the valuable work – Brasil- Prelúslorico, in these terms:

« The Amazon provinces containing the extensive basins, which receive water from large number of tributaries, which water neighboring countries; geological conditions or

geographic and topographical aspects of the parts of these States that border us; finally, All these circumstances together, caused this Ampsona to be considered, from a prehistoric point of view, as the emporium of the emigration current coming from center of Asia is the country of the East, where Light came to us: ab Oriente Lux!.))

« An admirable thing! When historical Brazil supposed it had taken the first step on the path of progress- decreeing, on September 7, 1867, the opening of the Amazon and some of its tributaries, already the great colony of the Leelanids – Op/iir, Hevila, Jobab, Hasarmavcth, Jarc, had prehistorically furrowed the waters of our rivers, invaded our American territories, opened channels of communication and promoted relations with the Asian peoples and perhaps, who knows, with all the inhabitants of the transatlantic continent... »

Whoever contemplates the ancient Phoenician territories represented in the prosperous Republica of Venesuela (small Phcnicia) ('), with its Aryan provinces of Barinas and Apure, who observes the magnificent States of Guyana due to the nature of its soil and by the enormous river basins that irrigate them, separated from the Amazon only by the Orinoko waterfalls, one cannot fail to see in these geological factors a great

(I) Venezuela means little Venice or Phenicia. ... This name seems to be a corruption of t rucia; comes from Vence or Veneti. Dariori^um, which in Low Breton means licltlle, from a ridional \

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

copy of ineluctable elements capable of maintaining the pristine sociological relations between the races of the Worlds, during prehistoric times.))

«And in fact, Angostura, the beautiful City – Bolívar (*), located on the east bank dear uncle Orcnoco, 300 miles from its mouth, from the most remote antiquity between- had external relations with Trindade (2), Cumana, Margarida, Magdalena, Antioquia (3), Carthagenia (New Karthago of the Punics or Phenicios) and Antilles; inwardly it communicates with the other riparian states through Apure, Guaviari, Barinas and Mcrida; its network of relationships, whether social or even commercial, its means of communication go back to the Orinoco, advance through Arauca to the taba of the same name, through AlelA (Semitic Greek name) to Cassanari (Sanskrit name), ultimately transposing the Orenoquinas Waterfalls, cross the Javilicas mountain ranges and spread out from the Isthmus of Pinichim to the valley of SouJJala, in Peru, from the territorial divisions of Amazon valley to the SapaRA bar, which opens the way to the Capital of Gram-Parál. »

((Now; this celebrated isthmus of Fini-chim, of which all ancient geographers speak ancient and modern, they are the same celebrated mountains of Javila and, therefore, the country of Jobah {Jobila, as the wise astronomer and Greek geographer, Cláudio Ptolomeu), the 13th son of Ioklan, brother of Pfialcg, son of Ieleber. The isthmus of Pimi-chim that is, the mountains of Javita (Jabita), separate the waters of the River Quiarg or Hcno of the Orinoco.))

« And this small spit of land or gbacanga (slope of land) of 4 leagues that forms the wonderful Phaleg or the divortto aquarum – from Pimi-chim, confluent of the tributary from the Amazon and Alabapo, which flows to the Orinoco; It is she who prevents the waters of the great artery, which should give life to the Phenician Republics – bathed by the Sea of the Antilles, mix with those of the competitor or emulate of the Amazon, establishing, of this art, facile and rapid communication between the capital of the Brazilian loktania American nicia. We say quickly and easily, because no one today is unaware that the channel Cassiquiari establishes a longer and more difficult one between the two basins ^Orinoco and zones, which water the countries of the Jeclanids, that is, Ophir and Javita. »>

((The American name of the Pimi-chim isthmus is an Aryan Semitic title, transmitted without a doubt the name Poi or Pai, Poim or Pim-Chim, monte chinez, applied by Soung-Yun to the set of Pamir or araxá do Pamiré; the names of Poim, Pegm, Pem

k The Kbpanhocs, when they penetrated the Orinoco, found many Indian cities built on the caibo, c They found these villages very similar to those of Venice, which, as is known from the bottom of the Adriatic; – hence the name Venezuela, or little Venice. »

s The Castelbans did not easily conquer Jcstu small Phenicia: still at the beginning of the Illustrc A. de Humboldt, traveling through the Orinoco basin, found some tribes of Indians Venezuela then formed a general captaincy, whose jurisdiction extended over the provinces or Canaan.) Guiann), Maracaibo and Barinas, M Augustc Mculcmans grieves that »and can qualify nienl de Ttrre Promue, maxitne the part that surrounds the Sea of the Antilles''. *

8 The ancient Phicniclan colony of the Orinoco was really our American Canaan. "A look back of the Phoenicians demonstrates this truth to us'*. »

(1) and Angostura – city of Venezuela on the Orinoco, to the W. of Vicia Guyana. has its because it was there that, under the presidency of BoUear (from whom he inherited the name intention to encompass Nova-Granada and Nova Veneza – in a single State, with the name of when the whole paiz was almost occupied by the Spanish. I still have today the magnificent zcno. s

(2) This was the enchanting island discovered by Christophoro Columbus on his 4th voyage to the Gran Eden nel Par adi. dej etniUtee; of this island, which the Genoese baptized with the American name. Columbus discovered Orinoco, New Phenicia. and therefore the paiz d'Opl»ir from Jobab. the region of Javita, where the Divartio aquarum lies, the dividing lines of F

(3) " Antioquia, united States of New Granada, after being separated from Colombia, located payan, to the W. of Bogotá. is perhaps the American colony, representative of the Margiana Mcsopotamia. >

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

or Pim, were also given by Marco-Polo to a neighboring region, with a literal of the phrase of St. Luke (1, 78) Oeiens visits us ex allo te venant d'Orieni (iure and the enyâ), attributed by Josephus to the word Gi/ion, designates the second paradisiac that is, the Oxus, corresponding to our Orinokus. »

« Hislorigraphers and philologists Burnes, Sepp, Mr. Charles de Ste-Foi, Meyndorff, Maltebrun, everyone alludes to the Belour-Tag meridian chain, where the first Atbordj of the Persians, Liará-Bérézaill, the high mountain of the Aryas, from whose sight the undefeated JJtthra, the abumbrant Kousracy, like an indomitable corsel, plein de vigueur every morning, Coema-piranga, to send your light to the Universe Apuam-kuera tupé!.»

« Our Pinu-ctum is, therefore, our symbolic mountain, our Indian Berézo-Gairi and haut mont aux belles jormes, which the Zend'Avesta, the American mountain, tells from Jobab, to Javita – the divorce aguaram, to Phaleg (») that divides the two great valleys of Amazonas and Orinoco, and maintains the line of communication between our current Brazil and Venezuela, formerly American Phenicia.'

«This colony of Jobab or Javita group that forms the aquarum division – of Pimicbim, and separates the two basins that opened the Amazon and Orinoco valleys, came without doubts about Oceania, due to the vast Sunda archipelago, in West Asia, where the group is of Java. The island Javttas, like most Polynesians, are intrepid in nature. browsers; cross the Indian Ocean from North to South with great speed through their beautiful pirogues. »

«Polyltheism, fetishism, Brahmanism, Buddhism, these are the types of religion dominant regions in Java and the surrounding islands.»

« From there, the Javilas emigrated to the Continent of South America, via Venezuela or United States of Colombia, which formed the colonial provinces of the Phenicios or Carthaginese. »

« To demonstrate the passage of the Javitico group to the Brazilian Continent, ahi this as an undying standard is the famous Javary – the true river of Java, as indicates its own Indian ethmology. This is one of the capital points that, as As said, it was recognized as a border; from there the fraternal hnha divider (phategia) to find Japurá. Yapyr or Auphir, who in turn had who receives Juruá and Javary, to salute hand in hand and throw himself into the arms of the river-sea; because, as is known, in the Peruvian part up to the River of Java or Javary, »

great Jtumen is the name of Alaramunham, and from there waters down to the confluence of the Guariguacuru or Bucca-Ncra, and is called the Solimoes river or rather Soliman, or as our Indians say – Coriman, where Hiram's fleet was stationed and Salomon, equipped by Phoenician sailors, as we will prove in the section next... »

Much further and with proficient lucidity, the illustrious author continues the case aspect, but we, for fear of distancing ourselves from the subject, which we have been dealing with. But here we end, recommending, however, to the reader the aforementioned work, which is by utmost importance, from the prehistoric point of view of Brazil.

(I) This word is very curious and important – Phaleg. As the Bible says (chap. X, 25) – Phaleg is Jobab's brother. father of Jobab o Jatuía, was that one and the quod in diebuseju* dioij all C.enssis commenters – ditto esl quod dieulo ! The name Phaleg means – repair. because mythical was born at the moment of the dispersion of peoples. d'ahi its name – "divisio of the colony of his brother Jobab, for the Indies, naturally bequeathed his name to the divi and favita – Being recognized in the Pimichim aquarum fíioorfio.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

387

The ally appreciation, which gives us this precious work, does not inhibit us from expressing in disagreement with some points of his theories, for the reason properly demonstrated at rada in the course of our modest work.

So, we will continue in this chapter, about the regions of the upper and lower Rio Negro, two of the most interesting in the State of Amazonas, and which were in some way preceded by knowledge of their traditions.

#

Let's now move on to the epigraphic part:

We owe the inscriptions to the illustrious writer Antonio Amorim, which we will now reproduce and interpret, then, an unpublished work by our countryman, of fond memory, Maximiano José Roberto, who greeted him by our particular and distinguished friend.

It was carried out with many others, more or less in the years 1876 to 1894.

If it weren't for Maximiano's extreme kindness and recognized detachment of interest, Roberto, he would have made his estimable wealth, which originated by patient thoughts undertaken in the vastness of our mysterious valley.

These inscriptions, artistic as well as admirably executed, are formed with characters from the primitive Greek, in the same way as others found in the backlands from several states in Brazil, which we will deal with in detail, in chapters subsequent ones.

We maintain the same proportions of the aforementioned inscriptions, collected in Alto Rio Black, the first containing a single name, the second three and the following, many, according is demonstrated.

Dicc. Gr. cit., p. 1.277, ^eXr,v^, tji Oq), the moon and main palmante the full moon; alg. times diana, dense of the moon; species of round moon-shaped biscuits, which were served in the past dish, etc. Root grows.

Dicc. Gr. cit., p. 1.020, $\text{Oipivioi, a, or oç, ov, ce-}$ east, FROM THE SKY; DIRECTED TO HEAVEN; figuratively, ADMIRABLE, WONDERFUL, PRODIGIOUS – OúpaviovSaov Aristoph. ACTUALLY PRODIGES, &c.

Dicc. Gr. cit., p. 640: ZETS, gen. Aioç , date. Atí , acc. you. Zehu (6) Jupiter, God of the jabula or planet; also the AIR, THE TIME that Lies Vei 6 Zeüç, etc.

PiÜ. 7M

IIPA. Dicc. Gr. cit. p. 657. Poet. {acc. from a sub. antiquarian) SATISFACTION, pleasure, $\text{Hpu çspetv ou en^eivnví}$. Hom. make someone happy, help, help – Hp* xo^eiv . Orph. naked sing. II Lambem is used as adv. in gen jar. " Hpa çtXoÇevtTjç . Cattim, by

(Jupiter)

fl\?Í TC An * rip0A1TE (venus) Dicc, Gr.

^ "p. 262: A4P0MTH, q; (*)

VENUS. Goddess: pleasure of love,
charm, grace and seduction, he.

^ a ^ APB2 (mars) Dicc.Gr. cit., p. 217: APUE,
gen. Ap-soç, dai . Ape», acc. Aprj or "Aprjv,
"Apeç Poet. "Apeç (the) mars, god of war etc.

f

, vi.

,ti I

Dicc cit., p. 817 – KPOXOS, oj (o), SATURN, god of time, etc.

Idcrn Const., p. 876. (Lai. saturnus), name of the most remote planet
than the earth and the sun, etc.

It is only rudimentarily carved in this way (similar to the
auneis of Saturn) as perhaps an astronomical figure and deity.

■ { Bfri

Fig. 788

»IV KPONOS
(SATURN)

The figure comprises the seven planets or gods, carved in all regions

Where are these systems located?
of inscriptions, as methodic as
artistically executed.

Let's take care of the word

TIAIOS, while the others
are already clearly defined,
during the meticulous study
done in this sense, in the chapter
referring to the Pedra Lavrada da Pa-
rahyba. So we have Dicc.
Gr. cit., p. 650: IIAIOU, or (the) sun,
they lick the day, the heat of the day,
etc.

Idem Const. cit., p. 897 – SOL,
{Lai. sun, which some etymologists
derive from soils, unique.) Comes from Gr. tjXioç helios, whose
origin does not give Court de Gcbclin, limiting himself to saying
which is an oriental term. Helios, parccc-mc came from Egypt
– ial or iel, splendor, and the great ch the luminous star

AtJlPOA ITíJ

í VFVfsf)

APKZ

4*1 A VTf-J

KTJO N0Í

Fia. 789

EFMHX

(<* fr co F/t0J

bT7

HMOZ

ISOCJ

i£M

zEr 2

(*St/P/ TFR j

-vw

KAHNW

(/0AJ

ours, center of our planetary system, source of light, star of the day, etc.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICA AMERICA BY BERNARDO RAMOS

389

HPA (SATISFACTION, pleasure)

Fig. 790

:• r0fCX

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KI» ON r 0

(S AT U Ff /V0J

Fig. 791

I' (f
» . .11

i of man. »

«Many have sought, in vain, to
JJ p MH frail them. Consider ram-n'as as characters
Çfó £ £ ç U /? f 0J hieroglyphicos, communications of a race
Pi/t- 793 more cultured and extinct, or as inscriptions

of past worship. This seems to indicate its coherence and its wide expansion, because
these inscriptions are undistributed -

r

AHPoAíTE

(revt/fj

I ™ rr

7-13 rx

(j1 p/ten)

Fig. 794

over most of South America,
mainly in the Ama- River basins
areas, as in the entire North. »

«The material that I now publish through
first time, in the engravings on pages 1
the 29th, I copied on my travels between
the Upper Rio Negro and Japurá (1903-1905),
in our own places, with all care
given. »

«I will try to explain the origin
of these lapidary images, as
I came to understand during my
stay among the Indians, in that
period.)>

«In the first part of this work,
I give the most perfect review possible
about the inscriptions in the domain of South American Indians, and about the opinions of
exploratory verses. I didn't take into consideration
Here, the inscriptions of the Cordilleras dos
Andes, having Scyllas a completely different character
close and these are found in areas that were
within reach of tall crops. »

This is how the author ends: «It can be considered,
so to speak, this work is a supplement
from my previous work collecting de-
senhos de indios, entitled - " Beginnings of arle
in Maita Virgern* - It will be seen that these ins-
lapidary cryptography, are in intimate connection with those. »

Unfortunately, we do not know the volume of his work; the second, however, that we have
At sight, it contains, in fact, an excellent and curious variety of inscriptions, such as
password to a large number of opinions from those who have been concerned with the subject

•H

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

391

The illustrious author expresses his way of thinking, which is none other than Ricardo's André, Carrick Mallcry and other anti-Americanists: that these inscriptions have no value symbolic or ideograftüco represent "and are nothing more than simple scribbles, engraved c nestled on rocks, for the mere amusement of savages in their long hours of idleness *\

Thinking otherwise, and offering the reasons for which we are firm, we ask
Thanks to the illustrious author for a quick demonstrative study, on a paleographic basis
just his interesting engravings.

The meticulous work that deserves so much from us, due to the scientific value of the illu
then Dr. Thcodor Kock Grunberg, from the University of Freil>erg in Germany, has already
care with which he prepared it in the exact reproduction of the lapidary inscriptions, acc
afTirma, removes the supposition of an apocrgpho case, with which it has been sought, in
vain, to disguise the existence of these laconic, but valuable monuments of our
prchistoria, carved from north to south, in the vastness of this part of the American cont

We will start with fig. 7, on pg. 15, (l) whose inscription, like some others of
diverse regions, cited by several archologists, the author reproduces, with the aim of est
establish a parallel with those in Brazil. We also think it is opportune to give

all due interpretation; thus we have the following, in which artistically c repeats
had a name four times:

AIOS

Dicc. Gr. cil., p. 381: – AI0!}, a, ov. Poel. divine, give
often by epithet to gods and heroes: divine, that is,
excellent, admirable; alg. time. prodigious, immcnso * Bêiwv.
Ilom. The most divine, that is, the most august of the gods.

R. Zeuç, gen. Aioç.

Fig.\ 706

A* page 46, link. 19:

there

X1 TA

laughed. 797

Dicc. Gr. cil., p. 1,285:

the

£'.TCT, o»v (xa) p[m dc

1

Koi

wheat, is used as

YY

[SOS

wow, live. 2Í31TQ2E, or (o)

w

0.0J

wheat, grain of wheat: per.

1 sos

ext. bread, and often
food, living; others.
time. alimony.

fp

IVOT.

Ifo-j

IZOS

etc.

FU,

\$79

The page. 61, fig. a (guadelupe):

Idem, p. 1,020: –
Oupjsvoí, oj, (o), ceo,
heavens, the vault of
echoes; ext. the air,
the climate: alg. time. ceo
Fig. 799 floss bed, docel, etc.

OTPA NOS

A' page. 48, fig. 20:

Idem, p. 704: (For many times
already defined) – or Poel. loo;, >j,
ov; equal, similar; equal, united,
flattened; equal, indifferent; fair and
equitable. II loovnépos, Aristt. parle
equal. loaivf^, A en. bare ships
mere equal * lco>; aiXXrj, Ilom. equal
the storm, etc.

R. ftJX 6 >.

A* page 61, fig. b (Guadeloupe):

This fig. closes

&

OÍPANOS

HNV 50

1 read AI os

aa mhç

And PMtLS

Fig. &00

three names, already
sometimes interpreted,
carved from various
shapes lick cm
our regions, such as
antecedent.

(I) Kobcrt Schomburgk, lig. 7, trips on the Orinoco and Goyanas. Leípaig. 1841.

tmcRiptions and traditions o prehistoric america by bernardo ramos

392

Fia. soi ofl ípo

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* I -I

Fia. alone

1HMJS

na. S0S

J E0 013 rs, IE0T3

Wrf. «00 0X0ll,

you already have words
defined.

F/í, *07

Idem, p* (30 – Cuminá River (2)

sharply defined*

Fia. yes 3

<l>Na th Ch, b. Bftmn. Is* a* 0. 1*1. XVI-XVIII.
(2) The Coudirek: uha, Hfi, Utí-

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

303

Est. I*, Cg. a, Cameroon Stones, Içana River

<©

«EIOS

Hg. sis

Dicc. Gr. cit p. 1.012: – 0atoç, a, ov (comp . mtepoí, sup. wrerro:;), according to the laws of religion; permitted by religion or not prohibited by scylla; alg. oez. profane, which is not consecrated, which can be rented without crime, as opposed to time;– tnuif. time. holy, sacred; fair, according to justice; pure, innocent, virtuous, pious, religious etc. 0aiov m ti, c allowed. Toiq ©souç 5«tov ?i ôpav, s/rirtoph. satisfy in favor of gods any pious duty, etc.

Jdcm, ig. b } Ca- Stones
marões, Içana River:

£

THE

0 Di (ö) G

The 2I0S

Fig. 816

ldem, Cg. d, Cameroon Stones, River
Içana:

ldem, p. 472: -EXoí, cos

ldem, how
precedent.

paul; vegetable garden; slow log in:
Poel. plain, meadow,
field, plain, the sea, etc.

ldem, Cgs. /eg, Pedras de Cama- Est. 2\ Cgs. a, b, d, ej Curauataira-
rons, Içana River: pccuma, Aiary River:

- U>

and:

Fig. S23

l S

^ p ©\ (9

GUC 9vc

mr >:

Fig. 820

r : rr,

Fig. 821

yi r

Fig 822

Dicc. Gr.
cit., p. 1,381:
– Sir, genit.
auós (6. Tj), as
6ç, pork, ja-
valy, marra,
female ;a-
valy; path
cut into one
forest, etc.

ldem, p. 701;–IS, gcn. feó?, fiber, nerve, etc. Pocl.
strength, vigor; alg. time. impetuosity, violence. !ç or

HpaxXi*rn, Hom. the strength of Hercules, írto is Hercules, himself
the mighty Hercules , etc*

ÖG OQ 0 0 i> 471 fc> *34^

«««o «w© 0 «> ©*Kf

A0 00GDC?€)<e)4)^

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"®®®® ©Ç>© ®

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F/í «J

Idcm, p. 1,012: – Hello,
figs. a and b da Est. I a).

The triangle formed with the little ones
circles represents the Greek letter A (D), the
first, from the word Aioç, USED perhaps as
symbol or emblem, etc.

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F/tf. MG

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Idcm, how
precedent.

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F/tf. 827

Est. 4a, figs. b o. ct Yauareté Stones, Aiary River:

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V^Q6^9C

OPt0t

F/tf. M9

HEY

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F/tf. SJ0

F/tf. « Jł

©Q/ 10 C.

I them

F/tf. SM

Dicc. Gr. cit., p. 1.006: – 0pto;, o?, ov, which concerns limits,
landmark that serves as limits, fsu<;, 5p*.oç. Jupiter protect the front
thresholds and limits, etc.

R. Őp0s.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

395

Est. 5th, Bokocpana, Aiar River^:

*

® tp/ivy T

or panos \ -Ç} J SBahníí

(ceo. c£os)/Y\ft0A)

(PMMC 'Zfv

epm ii x (~X xzers

(mercury) ng. 833 (UU0tT £R)

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(S0I)

* pmr

A p KS

^AR £7)

*

Est. 6a, figs. íi, cct Hipana, Rio Aiarv:

Idem, pg. 1,012:

■- 0aiuç, adv. santa-
mind, with mercy,
with justice.

R. foiç.

Fig. 834

Dicc. Gr. cit., p.

1,012: ■- 0atow-u), f. (Iww,
G <-> no0 G V'' sa nti stay,
® * t- í~i) ou© K 1 purify, cx-

V0 4 «D0 f) C ' 1

chirp; notrar for ceremo-
funeral iiias, bury,
inliumar, bury, etc.

R. õotoç.

cooc i> o
* a- «r 41
1 4 ' C0
Coo

4' <*'

4

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#

Est. 7*. figs. /., c </, í, ih, Suassú – Caclioeira, Rio Aiary

©WT| / •a

0 kti

Fig. 836

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(DwTka

0KTIK

Fig. 837

í " Ihetis: Maritime origin of Greece, the most

celebrated of the Nereids, that is, of the daughters of Nereus and of Daris, married a mere mortal named Peleus and was mother of Achilles etc.

#

Fig. 838

Dicc.Gr. cit., p. 858:
– Atç, acc. Xiv, no. p(.xteq,
dal. Xtecwí (o). Poel. put
Xewv, Ieao, etc.

Fig. 839

Idem, p. 1,280: – Sec,
gen. o&ç or harpo; (o), animal,
worm, pollard, moth,
larva, rodent insect, etc.

Fig. 840

Dicc. Gr. cit., p. 704:
Iooí: or poet. t), ov

equal, united, fair, equitable
tivo; equality etc. A.
eurxü». (Word for many
times already defined).

I S0S

Fig. 841

Fig. \$43

Ditto, as
the prayer
tooth.

396 INSCRIPTIONS AND TRADITIONS OF PREHISIORICA AMERICA BY BERNARDO RAMOS

Esl. 8a, figs. b, e, Yurupary – Waterfall, Aiary River:

() precious work by the illustrious author brings, as an emblem, the engraving, which we
we will occupy, subordinate to íig. b, which, appearing to us with interesting effect, re-
We prefer to go to your photogravure, on page. 44, abb. 16.

It also seems to us that the block in which it is carved gives it a
very significant to the drawing, we reproduce them together, and then we give
our interpretation, doing some light trace repairs at the same time. Re-
The engraving presents the traditional Yurupary, or the figure of the devil, as it is call
ca waterfall on whose bank it is carved.

It is worth noting, in addition to the inversion of iettras and other cases;
In the outlining of the figures, some notable differences between the drawing
that we are now dealing with is photoengraving. Taking this as a basis, however, we move c
respective reproduction and interpretation in the following order:

Dicc. Gr. cit., p. 994:– 0fio>ç, (comparative 0Çuxepov, superla-

you

Here is S4f fast, agile, instantaneous, subtiJ; very .

Ftg SEI

time: acrid, acidic, gives an acidic flavor; in medicinal term, acute or fig. alive, fine, spiritual; clairvoyant, irascible, quick to anger, active, ardent, fiery; Poet. strong,* tcrrivcl, violent, etc.

It appears that Yurupary is not a superstitious or abstract creation of the wild modern; cllc there is figuratively, as expressed through a series of

Greek words, which perfectly correspond to the mysterious or singular feats

c prodigies, attributed to this extraordinary or imagined diabolical creation. With

cffcilo, cllc since ancient times, has been evolving, losing only its primitive name

OSYE – for the current one, well characterized in today's symbolic and extravagant figure, as remembering, finally, the radical fantasy transformations of the deities mythologicas.

Est. 9 3 , fig. b, Yurupary –Waterfall,
Dicc. Gr. Aiary River: Fig. 846.

ahnjh moon, etc.

Fig- 840

R. aeXaç.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

397

Est. 10", fig. b, Alligator
Yurupary, Aiary. Fig. 847.

Waterfall, by the way

Esl. 11", figs. a, f, d, e, J, i, Alligator
•Waterfall, Aiary River: fig. 848.

Fig. 847

Jdem, p. 696:

– Itiepoei[^]. euja, ev,

Poet, what do you do?
birth of desires:
kind, charming
tator, etc.

A.

rn@rv

f o <D a

Fig. 85J

VA

C o

Ti 00 51

Fig. 853

H0 0S

Fia. 850

Fig. 853

sooi

Fig. 854

The word Soo<;, contained in Dicc. Gr. cit., p. 1,300, which was interpreted on the page

precedent, as in many others,
as in other regions of Brazil.

I) and different ways is carved in this.

Est. 12", fig. a, Alligator
Aiary River: Fig. 855.

■ Waterfall,

Dicc.Gr.cit., p. 1,607:
– or inlerj. page 1

Fig. 857

irra!

Itlcm, p. 1607: –
'Po or inierj. delete!
outside! irra!

(This figure re-
we produce according to
photoengraving in the country
gina 46, different from

Est. 12°, figs. b, d, f, h, g, i, Alligator –
Waterfall, Aiary River: fig 856 to 860

Dicc. Gr. cit., p. 1,461:
– YAQ (.hundred went.) sing in
verse, praise, celebrate Ao
passive be sung, cele-
shout; a/g. time to be called,
appointed, etc.

Fia,

1

copy of Est. 12", fig. d).

Idem, on page. 1,278:
– SeXis, fôoç (»)). primitive –
mind, space between two
orders of oarsmen, p.
e.vt. order of banks in
theater; between the lines in the
crypt; by e.vt. page
which is written about; Poet. book, work, etc.

r ^Mf

EEAIE

na. m

■üí '

OEIA

Idem, p. 1300:

– EopSianoç, oG, (o),
Gloss. barbarism,
language addiction,
etc.

Fig. 862

f

Ftg. ÊG4

Ø(Pain'

V0 ij> 0S

Fig. 8GS

TItr^Xíl

Fig. 866

a, b, c, d, e, //. Iauarctc – Waterfall, Caiary River, etc.;

Idcm, p. 1,012: – Ootorq, crç, (rj);
religious rite or ceremony, and
ctalnienle obsequies, funerals; very.
time. what is permitted by law
divine, divine justice, or simple-
mind right, justice, legitim-
ity, permitted thing; Allah. time.

(injury of conscience, the
which is done by form, etc.

Itlem, p. 1,300: — SoXotxoç. ov. {compare. o-epoç, supr. fallible,

jallando in language; incorrect grammatical rules; jig. evil
made, ridiculous, gross, absurd.

R. EoXoi, etc.

Dicc. Gr. cit., p. 1.301: – l0<K>S, y>, óv, {comp. 0ÍTep0q, supr. G>T«7<k)
wise, that is, skillful, instructed, experienced, prudent, alg. time. cunning,
cunning, etc.

Idem, p. 1,428: – Tí-uo/.gk or more
or less, TtTÚaxo^at (without jut.) Poel.: for
teuxG). with acc. do and ext. prepare,
cause, occasion, machinate, meditate;
little™ rxavfe» with gen. or very rare,
aim, aim, look for attender and so on. time.
ext. attender, hence fig. attenderpelo
thinking, guessing, conjecturing, etc.

c0

INSCRIPTIONS F. TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Est. I4", figs. a, b, c, e. Iauareté Cachoeira, Ri,, Aiary. Wowpes:

C l [dem, p. 1.025: • 0 + 5 .

/**" ado. (co/7i. 0 'j/iTepov, or o^íaítepov,

[} sup. o^fxaTov? or better

o*taÍT<r:a), very late; far away

S 00 T ^ time later; in the end: (burns,

^ / * . in the course aunt afternoon, by (burns,

o fHfn = OVE etc.

Pi A. 868

0c^ |@<=^
o yz io ?;

Dicc. Gr.
cit., p. 1,012:
– 0ato^. etc.

Word
;á interpret-
tada at Est.
first letter

[s ^ (yj

^ Çj idem, p. 669: Beoç, oG. (o) God, the Supreme Being: (6 tj). God,
goddess, Euv, Ôew, cov. 0coiç, upon the behavior of a god, with the
1 I Ç) ^ f^| The idea of God or gods, etc.

KIO tj >; io

Est. 15a, figs. *1 K ct iauareté–Cachoeira, Rio Caiary, Uaupés:

r, ia

Pis. 872

©—©

cp

.tmii ç

The £IA

]At 03

03f A

0?2IA

I dem,

p. 1,012: –
Oata.

Word
already intc r-
black in
an- pages
interiors.

Dicc. Gr.
–© cit., p. 1.00–4:

– Opütjt, crç;

o P 0 Ias Diana, about-
name Orthia
...in Lacede-

CTOVlQ') same, p. 1.265: – Po5(o;, a, ov. Rhodios, from the island of Rhodes,
_etc.

P0^IOS

°<°>

The S0S

FiS. 877

16a, figs. a, d, e, Uacariaka — Waterfall, Rio Caiary-Uaupés:

ê ldem, p. 1 .0 13: –

Ofxoç. Tj, ov, very big; \ \ A

very considerable, \^1/\

\ r-*yfò very numerous, largest f 1 v H.A10E
what; whatever, in pl.
all who, etc. ^

rl Jdem, p. 650:

– HXeo[^]. ov, (o),

|.|^ sun, one of the main

cipaes deities

is– 873 Greeks.

400 REGISTRATIONS F. TRADITIONS OF AMERICA PREH ISTORICA BY LIERNARDO RAMOS

_Q.

OT in

OTIS

Fig. SSQ

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2?

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y

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r\

Idem, p. 1,016:

Listen to ePoet.por

"0ot*, -: p. 1,014: 0oxiz.

íj-íiç. z -i, gen. 0uTtvoç

r/TTivoç. etc; pronoun

rectally, indejin. what,

which, that which,

that which, etc.

R. bç t(ç.

Idem, p. 1,012: -

0ctojpY0í, íç, 6*. what does

holy, pious actions

or legitimate.

RR spY0v.

IçJ

the

the

frog

Fig. 881

Or|A

The EIA

THERE

o °

nr,

m

Fvj*. hSSí

Dicc. Gr.
cit., p. 1,012:
– 0a«a–

Word already
interpreted
on previous pages
interiors.

Idem, p. 1,012: – 0oto<;
Word already interpreted in pa-
previous gyms.

vSx.üíJ

you
TV

AA

nn

'JZ

oo
HT
I 1

AA

Idem, p. 1,300: – a<; (tj). wisdom, that is, science,
instruction, in-depth knowledge of things, intelli-
gency, prudence R. So^oç.

Fig. 885

Est. 17a, figs. a, i, h, Arara – Cachoeira, Ru> Caiary, Uaupes:

0Y» \

IT T*

Fig. 857

Idem, p. 1,026: Pa-

work already interpreted in
previous pages.

Fig. 888

Idem, p. 1,012: - Pa-
interpretation interpreted above.

Dicc.- Gr. cit., p. 1.021: - Oüpoç, or (o), good wind, favorable wind

nable; or temple. happiness, success, prosperity, l>om success. It should not
conjunct with the following words, nor with oypov. which often
are the same*r. A.

Oiípoç, or, (the) Poet. guard, guardian, whence something. time. protector, de-
defender, help, support, support. R. opo-iat.

Oupos, ov (o) Ion 3p<k. border, limits, etc.

Oupo;, eoç - ouç, - Ion. by Spoç, mountain.

Oópoç ou (o), canal or gully for dragging ships from the canal to the sea and
reciprocally. R. and P f * w » etc.

INSCRfPÇÕBS t 'tKAÚlÇÕES LIA AMERICA PREHISTORÍCA BY BERNARDO RAMOS

40 L

Esl. 18 a, pages. a, b, Cururú – Cachoeira, Rio Caiarv, Uaupes

Ditto, p
IJta Already in-
interpreted.

rum

blonde

7 -f 0 o * / \J 0 1 | ! \J o * "'<^* »>*****»

flnn ■ I \ í \ (y 1 I í«

U s °;i\ 'm

^c. \l J \l W tonír. of

ii\\. 1/ ffoí light, everything that

- \ cr k mm h ^ h »> fire,

/ /#?. ' Fitf. 53/ \D torch, star, dc light

a house, lightning, a/g, time. eye: figurada me nle a lu /. day, life; the brightness, the glory, joy, etc.

Est. 20a, fig. b, Cururu – -Cachoeira, Rio Caiary, Líaupés

Idem, plUJb: – 1 Hi), vision, calving, etc. Word already interpreted previous pages.

E00E

Word by
many times already

interpreted.

Fiffi. 901

Esl* 22*, flgs. a, h, c, d, tr Tapioca Cachoeira, Rio Caiary, Uaupés:

Dicc. Gr. cit. , p. 387: – AoXtxooxcoç, oç, ov Poef., que
casts its shadow far away.

RR ooXixos, jxiá.

p

n r.

r "'£

my:
The 0

0"

Q°

□ the

f–IE

oo

–'

□ The

–

AND

an

UT

L\T.

—

to the

„ _ _ ry* 2ooç: – Word already interpreted.

Fig, 904

Fig– 909

Fig. S0S

Est. 23®, fig. Tapioca

Waterfall, Caiary River, Uaupés:

I–Dicc. Gr. cit., p.

389: – – AoXixtexi0s. o^. ov,

1 A'* Qi SKÇ> & , . . .

* 0AÍXOAP 0MO 2 / oe(. , which projects into the distance

your shadow.

RR ÔoXcx^;. ffxia.

II – Idem, p. 389: –

AoXtxoSp&noç, 0s, ov, que per–
SoXtxoç); which provides a

N/N/

0^' (jj)

403

Est. 24 feet, figs. b, d. Tipiaca – Waterfall, Rio Caiary, Uaupés

let it bake
damn, what
seems; opi-
noon, belief
aq ii i 11 o em

what is expected
dogma, main
loria, him.

•H:6uAXt<TTTj<;,

ow», (o), manufacture
sing of
sy-oracles

linos.

Fig. &&

cipio, doctrine; almost always good reputation, esteem, honor, renown,
A.

Est. 25°, figs. a, c, d, Uaracapury, Tucano, itapinima, Culidibo, he.

I give in
p. 1,020:
-0ypavov.3-

< ío'-X 0< *« 0c »*
Gloss., which
dwelling

tv\H

00

AA

hotness

o6p. ^crcoixeu,

Est. 26a, figs. c, e, j, Pupuitucúc, Ai – Cachoeira, Rio Cuduiary

0_locni, p

\) {J* 1,500: – Soo^,

7 \ ©Hello. ov jPoeí.,

\ 0 o . where did it come from,

Alt. Si(jv,

£ \ safe and sound,

Piit.su whole, which
subsists, or that survives,
a/q. time. healthy?

Idcm, p. 1.UZU : –
Owick;, a, or ov, heavenly,
sweet; directed towards the sky;
or fig. charming, wonderful
magnificent, prodigious, etc.

voxattotxoí, oí, ov, + 4

Gloss. who lives in the sky.

xaxo:x£<j

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY DE RIN TO R00 RAMOS

Est, 27% igs. a , bt c> Cururú, Pary- Waterfall, Rio Tiquie

Idem, p. 981: -0XojtíMrt*?» ov p
intcirarnen te con sum kl < i { ieI (j
fire lü Sub. 0Xoxautov, holo-

sacrifice, sacrifice in qmt is n
viciima iô such a burned mind;
victim that se burns Ioda in-
teira.

R t R, &Xqç, judge*

i ijt. m

Okc. Gr. cit. * p.
982 : - 0X^ç, i>, ov Poel
Icious, baleful turkey,
mortal. R. eXXujác. 0
even if etc.

Iclem, p. 1,510: – Ya*», x-^ <-&• quite rare form, rain,
wave. R. wui: 1.516, T0 j, «u (aor. Jía, perj* passiv. aor.
shovels** rain, make it rain, sprinkle rain, etc.

Fig. 91S

Est. 28% figs. a, b, d, Cayú –Cachoeira, Rio Curicuriary:

r

11 T m

Idem, p. 1,025: – Cty**» AU. p. tnus. 2 p s.
de&w i-at Jui. from o? || CHec is also the date of ewç (ij)

sight, action of seeing or the meaning of sight: spectacle,
vision, appearance, aspect, etc.

r/g. 919 Fig. 920

Idcm, p. 467: – EXevKTtxoç, ij. 4v, suitable for convincing,
to refute; Iiabilious in controversy; acrimonious
or censure, contradict, criticize, reprimand, disapprove,
defame, etc.

In almost totality, we left interpreted, according to our way of seeing, the
inscriptions obtained by the illustrious ethnologist Dr. Theodor Kock-Grünberg, in the reg
Alto-Rio Negro etc. Some we left aside, due to the little importance they revealed.
and others because they suffer from expression or flaws typical of their age.

It is natural that they expressed some thought or phrasing, but we assume that they were
modified by the displacement of the blocks, as in the order to be observed, perhaps, in th
of the typographic and lithographic pagination of the work. However, there they were final
our unpretentious studies, and the illustrious author forgives us if we elaborate in error
which is so typical of human nature and for which we will do penance, if necessary.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

405

&

The ethnographer Conde Ermano Stradelli, in turn, offers in his detailed work called — Iscrizioni Indigene —, presented to Società Geographica Italiana of Rome, and published in 1900, a series of abundant copies, epigraphic, collected in the Uaupés region, in addition to various letters from the same river, in which their locations are determined. These specimens, similar to one another, differ from others, from those already interpreted, do not, however, offer great interest, so that let's reproduce them all. The key, which the author assumes he has discovered, to interpret these inscriptions, in view of what we now offer in contrast, in the paleographic sense, it doesn't seem perfect to us and in this sense, we are accompanied by illustrious Professor Kock Grünberg. You may, however, contest us, and this gesture will only shed light on a subject of vital prehistoric interest, which, by its nature, it needs to leave the already too long period of controversy in which it has remained.

Among some engravings presented by the author and those by Professor Koch, there are notable various disparities in traits, when apparently they demonstrate that it is the same copy.

The indefatigable Count Ermano Stradelli is worthy, in the ethnographic part, of just praise, as his work reveals considerable elements in this particular and no less meticulous, in any case, with his effort in the epigraphic part, which does not diverge from recognized entrepreneurial genius.

We are therefore pleased to take care of various inscriptions of his aforementioned work, undeniable that the Rio Negro region, due to its vast epigraphic copy, has not yet all known, reveals high importance and becomes, therefore, worthy of an accurate study glyptographiic.

And, if in turn they put the same idea into practice, the limitrophe countries, alone solution would be shorter for the valuable and great prehistoric problem of the two Americas.

Here are the engravings and our interpretations:

Pag. 15, fig. 4 - Inscriptions on stones from Macaca Sapecuma (Uaupes).

ij! il I

*iei*t

■ < 1 3¹ -1 _I '•I

I-I • p U"UJ - UJ

vi El E ltl I

Fig. 922

Interpretation already made.

Est. I, p. 18 - L/aupe's River, close to S. Gabriel and Pinupinú, etc.

The o

\

in

S

Oaia. there. (V rite or religious cccrmony, csp. exéc-
chias, funerals, many. trz. what is permitted by laws
divine, divine justice or simp. right, justice, law
lity.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

407

#

Est. II, p. 19 – Inscriptions from Iauaraité, bank of the Apaporis valley.

0«í; (oç, ov, tenacious, firm, solid with the manager. who retains, who contains, etc. A.

Hi w

shx; EHS

Fig. 936 ri/l. 937

2t)s, gen. cre6<; or «jtjtoç, worm, polish, insect larvae who chew clothes, etc.

r–

T* «

00

pCbII !3Lr^ w
I |T^w

Sy 0

And £

F/í. 9JS

V.II

Fig. 939

ni

Fig. 940

lotç. – ISIS, Egyptian goddess.

. IC

iso r.

F/í. W.S.

F/í. 9*9

Pig. 950

REGISTRATIONS n TRAOTIONS OF AMERICA PREtílSÍORlCA PÜR BERNARDO RAMOS

FÍ/t. 9\$t Fig. Q52 Fig. 053

Est. III, p. 20 – Registration of the Lauareté Waterfall in Āpaporis*

00

/T\ V

II

qo

T r í

Fig. 9S4

Fig. 955

Fig. 95t>

Fig. 957

Est* IV, p. 21 Left margin – Taiassu and Tapera; say. Monkey, Sapucaia,

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

409

—'A\$

fly eooe

Fig. 969

The <3>

I-i üün

FLIGHT *3

Fig 9 971

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is

r

HR

(í6SÍ

II 1

The 1

Fig, 9t4

Est. V, P.

– In front of Macaca Sapucaia, on Tatapuinha island.

"Oç:;. ewí, serpent, snake; the constellation serpent; ata. vez. species bracelet; other times. a species of plant; alg. time, efforts, illness of hair.

Fig 93f

Ge*)

Fig. 9S5

Fig. 9S6

2&?&s. T/.ov, wise, that is, skillful,
educated, experienced, pru-
tooth; alg. time. cunning, fine, etc.

Kst. VII, p. 24 Cachoeirinha de Piramiry, Periquito, etc.

liopx. there. food, and
ext. pasture, forage,
alg. time. Dear, Jig. sake,
damage, ruin.

R. BíÇwexo).

uú u

VA

1*

Pi rf. 994

Bta. action, strength, strength, violence-
lence; act of attack, injury,
outrage, etc.

gc 3 *' 1

0A0S

F/a StSí

Zl DA ☐☐

/■»*. 396

AoXoç. or, fraud, artifice, bypass
crisis, primiti., deception, incitement
flattery, charm, etc. R. primitive
of S«Xea?, etc.

411

Fig, l tX>l Fig. F 003 Fig. l.00i

Fig, 1,003

fi;

D°

Saw

Fig. 1 <006

FU- i,Q0\$

Est. VIII, p. 25 – Valle da Cachoeira de Matapy, etc.

link, 1,009

C on

B0 POD

Eopoç, ass, uni

Where to re\$-

Fig. i.oio Fig. í.hii guard

bones of the dead, a cinerary urn: e.g. sarcophagus

R. qwpoí.

00E

YIY JX^ X p parzir, he; more mon. libation; in pl. libation on the

ATI \rS]X OHE tomb of the dead and in general oíTercndas that are

Fig. i.oi 2 bring sacrifices to the tombs for souls. R. *íw,

_ f lítTuXo^, or. rumor, fame, commotion that takes place*

PTY niTA^Kr, either the kingdoms or wading in the water; Poet. action of
/\ rS II IT r \ I rcmar: e For ex *- oars ' benches of rowers, embark-
paddle-powered dogfish; nuut. time. tripudio, gesticulation,
exchange of blows quickly given; whence e.g., attack, combat; a/g. time. noise of
rough waters and for example. flood, fig. people, crowd, etc. What can be concluded:

XOHX IHTTATS or iiiTuXoç.- (ROWING VESSEL, driving towards
prayers ON THE TOMB OF THE DEAD OR SACRIFICES TO SOULS). TRANSPORTATION TO

LIBATIONS.

412

tmaitPçLS AND TRA&iTIONS OF AMERICA PREHtSTQktÇA PÜR BERNARDO RAMOS

'4*^

you

/A

Rig. 1,012

Vii. k;. Gloss. small stone, pebble, flint,
jjf?/- e->t£, jubilation, rejoicing, contentment, etc.

R. ll //A?. ítèz,

Fte i.íJJí

MV.^, eoàaa, ev, Gloss. happy, fortunate. R. V*i
by e4'*.

Fig, 1,017

Fig. 1.01\$

j «1'iaXTj. t}í, cup, hollow vase, bowl, species
of a cup without a foot or a handle; drinking vessel
or any cup-shaped vase; patera,
antique vase, patera, architectural ornament;
I ornament in the shape of a patera that is brought
[on the chest; alg. time. among ancient poets;
buckler, shield, roundel, defender, protector, asylum, guard, etc.

6y=í©

Est. IX, p, 26– Ilha do Jacaré, lauaraetc, Sapecuna, etc.

Fig. 1,023

Fia. me,024

Fig. R\$ 1.02

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Est. X, p. 27 Quiary, Cachoeira de Macucú, Tvpiaca, etc.

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Fíjt- 1,032

f/tf. t-033

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F/tf. J.0J5

F/TF 7.0JG

G

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\C3D;

XC0 T.

I -^ot

IE0 £

Est. XI. p. 28 Aracapuri Waterfall, Murity, etc.

I r\

v.

pj

that; hey;

U«

_D-

nrf

V^/ v

I 1

rr\ a

Uncle,/ Ttco, /V/. cut, carve into pieces;
give to eat, crumble. Tear or tear
biting, eating, chewing, etc.

1

■

there

t

ij *,

laughs *

op CDi oj

« p ^ios

^0| cp i

o P (|tl0S

Op9to;, oç, and ov, which
lifts straight; scar-
pado, amount; raised;
that stand upright or
Fig. j .048 firm; arranged in column

or in line, speaking of troops; loud, high, sharp, loud, pronounced in voice loudly, speaking in a speech, etc.

OPΘIAS, action, Jern. Opθ<o<; j| Subs. DIANA, surname ORTHía, in Lacedemoneos.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

415

OTHER REGIONS OF THE RIO NEGRO

The drawings and photographs of the wide variety of inscriptions, which are found in other regions of the Rio Negro, which we are now going to occupy, are due to the effort of the Lieutenants of the Brazilian Navy, Laurindo Victor Bessa e Barbosa and Mr. Camillo Vedani. They recall in a singular way the characters engraved on the rocks of Gila, Arizona and Colorado.

All these important and curious specimens reveal the same great uniformity plica, used in other regions of the vast expanse of our continent. Studying them, To interpret them, we recognize some easily understood flaws. Although, Sometimes, the grouping linking different inscriptions to each other causes no small difficulty in coordinating them, we tried to attend to everything and rectify everyt

We limit ourselves to these works, which, fortunately, are archived at the Museu National and reproduced in the VI volume of the publication to which we have already refer

These inscriptions are located in the Rio Negro valley, and, in the vicinity of Moura to the coast of Manaus; are always engraved on marginal rocks and are visible some in the middle and others in the high reaches of the river.

There is a huge and curious difference between graphic and etymological interpretations th we present the superficial interpretations given by Ladisláo Netto and others.

Deductions from recorded words and phrases induce local observations and make believe that it may be possible to obtain clues or findings of an identical nature to those provided Pacoval, on Marajó Island and other archaeological locations, as we have seen.

Here are some of the inscriptions, engraved in stone, contained in Est. XII to XV:

Dicc. Gr. cit., p. 1.277– SeXr.wj, (V)), the moon is mainly the full moon, sometimes, moonlight, Diana, goddess of the moon. oeXcts root. En– It is often also written –líAENE.

Fig. 1,056

° Ç f\/^° 1

OBPiM or,

Fig. 1.05?

Dicc. Gr. cit., p. 966 – Oôpijioí. oç, il, ov. – Poel. strong, powerful, cunning, courageous, violent, impetuous, terrible, etc.

EP XX E

Fig. 1,058

Dicc. Gr. cit., p. 593 –* Epuç, wtoç (6\ love, once. friendship, desire, longing, passion: Cupid or Love, mythological divinity.

Epaw root.

JNSCR1PTIONS AND TRACTION OF PREHISIORICA AMERICA BY BERNARDO RAMOS

Dlcc. Gr. cil, p. 368 AtSamaXtas: instruction, teaching

ment, douinn»; instruction given by the poet to the actors
about the way they represent their work, role or
^ j! \> y ^ ^ jj / 7^} repertoire, etc.

A ÍAA 'E XAAEAEi

F/ji, 1,059

tHSCRlPÇGEà li fR ADDITIONS FROM AMERICA PKmi&fortCA BY Í1F.RNARDO RAMOS

417

UrZ

ih ry 6/ *°' &9

AH rH0ft-A

Fig. 1,066

Dicc* Gr, dl,, p, 842 - A*y*Mft6. ft wsik guamiçio d'uma
fringe, border or border, etc., R. Atyv&v, fringe,
border, border, etc.

■L 0 S to 9

At the same

M

in interpretation

w

preceded you.

«

aa

0110 ®|f Pi

płm) wm

Ki0Q0

Laugh». 1,067

~r~ Loíwi-
jV HI" 3J oa -

The same
ui interpretation
precedent.

7 ^/V^Tv-00'
AH 1 'N 0jTl íl

The same previous interpretation.

U^/j

or PA NIOX

Fig. 1,070

Dicc. Gr. cit., p. 1,020 – Ούπaviov, a, or the; ov. ccleslc, from echo; directed to the ceo; fig. marvelous, marvelous, prodigious, clc.

6/e')

0A 0S

Fig. 1,071

Dicc. Gr. cit., p. 967 0òoç, oj (y)> – Course, direction, travel guide, path, journey, sometimes travel provisions, or fig. via, middle, ma- fine, improved, process, doctrine, system, etc.

%

EP L0 TI X0E /\oí'0S

Fig. 1,072

Dicc Gr. cit., p. 593 – Epor-rixo^, tj. ov, erotic, love-rosy, with loving complexion, alg. time. lovely, what an inspiration love?, greedy for, in love with, etc.

Aovo; p. 861, described below. Like this
we have the phrase: Kpwrtv.oç Xoyq-;, love treaty, work or

speech about love, etc.

s?

m

fNSCKlPTIONS r. AMERICAN TRADITIONS PftEf / 1STORÍÇA BY BERNARDO RAMOS

t- 9 rviT)^@caa pop

f PivrrxQE Aoroc

^the 4 oros

Ui PUJADOS A Qf*of

AND PQTIX0» TO OT0»

Pi/i t.073

Same as the previous one.

a <\$>p~ oo ft)

AoriojvTEPoa

^pV°sr^S/

A0 rl 0X1T AT0E

Fig. 1,074

Dicc. Gr. eif., p. 860 – A0TI0S. «, ov – (comp. «mm, super, wraxoç), wise in the word arlc; eloquent; who presides to eloquence; jalando from Jhnerva: learned, erudite, prudent; who writes prose, etc. II

Subst. (6) speaker; dialectician, historian, prose writer, etc.

Fig. 1,075

A o<)V>>mTi*W

aorio rtT È Por.

Fig. 1,076

The same as the previous one.

Í0^ofch- Hi-toV

1 t Q < ?l°U/^.f>¥o)

A0FI 0A TAT 0E

The same as the previous one.

Fig- 1,077

TO n0ATEP0£

Fig. 1.07\$

Fig. 1,078

(D (

0 same

(rV

that the prayer
tooth.

yv

\ or I 00.TEP0E

Fig. 1,080

The same
that the prayers
Interpret teeth
tations.

INSCRIPTIONS AND TRADITIONS OF PREJIIISTOMCA AMERICA BY FIERNARDO RAMOS

»1U

i/ QjJ.-y\ °C

aori £ M OL

Fie 1081

Dicc. Cir. cií., p. 860 – Aüywjttçi;, oú fí), calculus, couta, en-
transfer of accounts; reasoning, argument; reflection; syllogism;
reason, common sense, etc.

00 ^ >

A0 r IOE

Faith. 1,082

Dicc. Gr. cit., p. 860 – Aoytoí, a, ov, etc. sober in the art of
word, etc., as fear preceded.

n\

*Sh

n

EAPAX,

Fig. 1,083

Dicc. Gr. cit. f p. 425 ICôpa. at, i íji headquarters, logar, a/p. time. log in
of honor; action of sitting or sitting; session, meeting,
residence, domicile, dwelling; foundation, base, etc.

^ Ç> A -S

low a. y

Faith. 1,084

The same (jue a precedent.

**°? 0 <

in the face

AOT* 0 phi

Faith. i.tm

Dicc. Gr. cií., p. 861 -Aoyrj- or (6):]°, word, language; what is said; 2nd, speech, private speech in prose, hence cxl. prose; a/p. time. dissertation, treatise, book, work, proverb; 3rd, lecture, conference; 4th, rumor, rumor, named, news; 5th, estvalo, style exercise, whence in pL, we study, bellas lettras; 6, reason, what distinguishes the being thinking, intelligence; 7th, reasoning, opinion, warning; 8th, reason, cause, motive; 9 o, account, calculation, computation; 10th, attention, esteem, a relationship, proportion; 12°, ecc/es., the Word, the Son of God, etc.

On

A o ruE

Fig. magnet

\0j

THE

The W.I.

ON/l IAIA

Fig. 1,087

Dicc. Gr. cit., p. 985 - OntXu. ccç (f>) meeting, assembly, many times, company, society; intimate trade with someone; relationship

a friend with another, a schoolboy with his master; convention,
teaching, lesson, etc.

{NSCRtPíö&a /■; TMDiv0tü» FROM AMERICA PKBtttòIÜKICA DOR HERNAMXi RAMOS

m

Çj < 0 * <»

6 'n\yc) \ A ° s °

w

Sink. i.ms

C/iK a/ y?

W/, H TtX,

S tZ A >1 KH

Dícc, Gr. cit., p. 8í>4 –
AOXØS (4), ambush, trap,
body commanded to a
ambush, detachment, by
extp army corps, seedlings

ri&r it/flíl *-

vezCift company of infantry soldiers would have, or squadron, flotilba, trot, he» IVMjvrr.

many VC55CS set.

>0kd)

<ox 0V)

Sink. 1,080

A0X0E

How to
precedent.

J) 0 Xo ^

J> 0 t- i C

End. I.0ÍW

T00 X0?!

How to
precedent.

/\ a -> j

/■•/>. i.0Si

0X0JJ

How to
precedent.

Dicc. Gr. cit., p. 1,009-
0?oç, or (o), landmark, limit, front-
teira, cippo raised to
serve as a landmark or hand
nument, post with a
registration or a notice;^,
proof, indication that a property is hypothesized, or limit that it should not
transpose, etc.

OP01'

OP0K

precedent.

hi*o>:

How to
precedent.

This is how this dc series is interpreted
inscriptions, paleographicamentc, deduction
we combine words and phrases with meanings
clear and harmonic, with period
circumscribed by chronology, studied
for the facts we came to need,
which has been used a lot,
of considering every inscription apocrvpha, of giving it indigenous authorship, without va
still, as a natural phenomenon, it would be possible that these, like
other registrations, had the same luck. But this unseemly resource is already ruinous
c will no longer prevail, in the face of so much evidence to the contrary and for morality
of science itself, which has been distorted by cunning consciences that, simulating
an inexplicable naivety, has resorted to the aforementioned method.

This nomenclature of words, etymologies and characters serves as a guide for us,
studied and interpreted, for iconographic cogitation or undertaking.

>P0E

How to pre-
transferor.

According to the system full of sublerlugio,

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

Let us follow the example of the permanent Egyptian Congress, which we will finally reach a real and complete result of the decipherment of our valiosissima prehistoric epigraphia.

In addition to other States of the Union, Amazonas itself, according to the Congress Law of 1905, § V, ps. 230 to 233, "contain the most curious inscriptions, where a people certainly prior to the savage tribes of the historical era, painted them, drew them or engraved on rocks and stones". This truth, in fact, is confirmed by the great variety of number of copies, which we now offer in this work.

It is rational that, given the immense amount of inscriptions spread throughout our Continent, relevant, faithful uniformity and exact execution or lucidity of lines cannot be demanded, because it would require that all of our writing actions have an easy, correct and clear writing. Writing on paper like today is naturally easier and less laborious, than engraving on a rustic and rigid block of stone, according to the system then.

The scripts and even the signatures of the most notable men or scientists of Moderns, almost generally, excel in difficult understanding: they are not read, they are copied. This is precisely what happens with certain inscriptions, further aggravated by the destruction exercised by time and the age of its executions and which must be taken into account in epigraphic studies.

In addition to these circumstances, as we have already said, the copies do not always correspond to the natural, for many reasons, as is now the case with the inscriptions we have just discussed. We leave many aside, either because they resent these irregularities in

finished by the symmetry to be observed in the pagination of the print, for which we are even because they were comprehensively drawn or engraved.

And that proportionalities were not observed, as we had the occasion to evidence, of some originacs, and, even more, the main characters suffered serious omissions.

However, this Imenete can be considered the result of a great effort, obtaining of these specimens, which are often very difficult to photograph or draw.

Releasing us from what was said with reference to fig. 1,060, we now give the respective design. It is easy to ascertain the disparity between what we now offer and that one, as for traits. From the point of view of antiquity, there is no doubt that The execution is not recent but reaches prehistoric eras; therefore, it will not be a super-Posts image of Santa Rita de Cacia, patron saint of Moura, formerly Itárcn-daua (quarry) and nor of Puyn (stirred) firstly, Iurupanpuracetaua (land of the devil's dance).

The artistic figures in question, formed from linear and figurative characters of the primitive Greek, and another that is carved on the block to the right, with the same dimensions of 1m .40, more or less, in height, enclose the words 1KAIINI1 AND ÍIAIOS (moon-Sun), Greek deities, ingeniously executed.

In addition to these figures, we found many others, which are mentioned below. oars. They are accompanied by their interpretations, which are very interesting, giving us news of the important role that this picturesque place played in prehistoric times

CtT 'A üypp <<éa>tup

SITIA HAIXO SA ji BB Xk JZ

Fi/l. 1100 – Inscription of Puyri

AIOS, gen. from &ÚÇ,
JUPITER.

St-íía, food, living»
provisions, or simply. equal
rias, food, etc. R. ci-coç.

HXc%oí, so big;
how big etc. . .

A*6?<i>ç, ado. quickly-

mind, im petuosameníe,

etc. R. MtÊpoç.

Jupiter. Food, vi-
see, SO BIG
AS PROMPTLY.

Vig. 1.101 – Pc<iucnn stone island bordering Puyri. Flake with many inccs

I the FACE

Ao-fáBeç, chosen, gathered, congregated, distinguished: from
elite» etc. A.

Aoyeú?, prose writer, alg. time. orator, talker. A.

Ütj0*

©

B

©

HEY

I <1

©MOM0©

B(o^, life, living, subsistence, goods, fortune, the
humanity, society; civilization? manner

of living, state, condition, conduct, etc.

*»

THE

424

It is CRYPTIONS AND IRAPTIONS OF PREHISTORICAL AMERICA BY BE

BERNARDO RAMOS

jr0^ OH | word, language, what is said, discourse, d is.

A. The í' íi SI serí*ç3ò, treatise, narration, etc.

go to. no >j

con»

try it, you*
citizenship, fortune,
wealth, etc.

XA JKj

\ s "Iíí, fiber,
I 2 j nerve, Poet.
strength, vigor; aip. time. impetuosi-
ity, violence, etc.

! -0* w tJ* I ^ I0Í Poet. divine, nuut is given. time. by epithelo to
. ~ I ticu:t ' ! c to the Atroes; divine, that is, excellent, admirable,
Al I prodigious, he.

SUMMARY :

a orAAEu a tu níí r

1!HIS iaiok Aortoj oaho>;

SPEAKER CHOSEN

LIFE IN SINGULAR DISSERTATION: HAPPINESS, WEALTH, STRENGTH AND DIVINE VIGOR

#

2nd FACE

T

.4.

sn

KI*

ta*

I Gíoss. Earth.

, ^ i

<! t

i Â A

Swf*, it]i_
thoughts, lives,
provisions, or
simple. delicacies,

delicacy, food. R. gitaç.

I

IV

1

acc. from Zíús. gcn.
0 | ^I^, JUPITER.

AIA | && by Jupiter, Oú

\iã Ata, not by Jupiter.

DT%

'X-HAX!

'HXtxoç how much
big, so big
or so small that,
such that, in the same
age that, etc.

v A o po >:

Celery,-, adv. quickly, eagerly,
' tutuously, violently. R, Xifp^

AI A UITía HaÍX0^I AAttPAE

JUPITER'S LAND

Food, delicacies, delicacy, as large as quickly

^r«T^

U\í j >j í T0 ii

<UI 2iWÍ ' tris®, wheat grain, for example. bread, r plus stg. there-
ment, live; aig. time. alimony, etc.

INSCRIPTIONS AND TRADITIONS OF AMERICA PREH / STOR/CA BY BERNARDO RAMOS 425

"IS. gct 1 . tv6ç,
fiber, nerve e.g.
Poet. strength, vigor,
al(j. vez. impetuosi-
ity.

'ff^*

I f <» V IS

Fi/t. 1.102 – Huyri concave inscription

or poet. Ivoí:
equal, together, equal
united, flat, fair,
ccjuitative, etc.

i EB

The v.

These are Puyri's inscriptions, which we were able to draw lightly and with some effort. Of others, only very faint traces remain.

It is due to this circumstance that the photograph did not reproduce them clearly, and which, however, we have just achieved is a very valuable element. Let's unite it with Alo
This is what we started to deal with, to further expand our purpose.

INSCRIPTIONS OF THE COAST OF MOURA

On a colossal stone block, on the left side of the coast of Moura, you will find
The following figures are sculpted, the set of which, arranged in a straight line, we have
to dismantle, due to the convenience of the interpretations with which we accompany them,
However, maintaining the order in which they are found in the exhibition.

in I

C r íD n

the jo

Fig. 1,104

Fix. 1,103

Fig. 1-105

Fig. 1 107

_ * 'Qo«ίç, according to the laws of religion, permitted and not prohibited for her, etc.

_ 'Tóoç, safe and sound, whole, that subsists or survives, etc.

_ * AouíTefoç, Poet. closer, closer, etc.

_ 'Opeoç, mountain, hill, hill, height; ext. qualitative elevation want, etc.

_ "Option, end, limit, border; cippo raised to serve as monument; limit that must not be crossed, etc.

INSCRIPTIONS F. TRADITIONS OF PREHISTORIC AMERICA BY DERNARDO RAMOS

■Í27

-- Op.í, limits, border, etc. 0,« ? . r il,, religious ccremonia, espteiabn. obsequies, lunerations are what is permitted by divine laws; divine justice, or simply, right, ;ustice, legality, thing pcrm.ltida, atg. time. dcdischarge of conscience, what to do, according to the laws of religion; permitted „ or not by her pro-

hibido "KH, 2 p. s. imper,

í)|V\)

pci.i rorm;i (etc.

o /,v

The £IAS

THE

s them

f 9 i

d'«í|ii, go. || As an inlerj. let's go!
courage! etc.

From this registration you can
the thought will be deduced
following:

LIMITS, RIGHT, LEGAL-
LITY, IN ACCORDANCE WITH THE LAWS OF
RELIGION, LET'S COURAGE!

II

C0»

! 1

K-)I.

rage!

let's go! co-

Fifl I \$11

IO
M'IE IK

Gtos.r.

HAPPY AFOR-
TUNNED

Fíür tm

WtjçíSoç, small cave, pebble;
small stone that enters the composition
section of a mosaic; gemstone,
etc.

FiÊ 1117

0 |j# . the
r. V n

THE

W.K.

– 0jto;, 0otot;,
Í3<k, are words
already known.

In addition to these inscriptions, many still exist in this place, but they only appear in large vasantes.

REGISTRATIONS r. TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

C00

S00E

ris f.li»

Q Ç> ffs @ -

jp E0C

OPE0tl. C00TU

words, already defined.

«» » the

*0 *, *

0AÜ!;

INSCRIPTIONS OF THE COAST OF MOURA

Fig, I.I2.1 – InitúrípçJto in the left r/o uncle porto de dexmh&tqun ite Alaiirn

INÀCRtPTIONS li iRADfÇÕHS DA AMERICA PRZHtStOftICA FOR liERNAR 1 X) RAM

m

c* wmsr I ei » T.
fW/fi H

SI0U

G

Laced. ff ^ I tvàí f fiber, nerve, ^or

' aác IW " " | c «tf PoL strength, vigor; aig. time.

\ \ impetuosity, violence, etc*

I; or \pz*./>T[iír 7 Hom. the strength of Hercules.

p ♦ Bd>ç, Deus, «i
Supreme being, etc.

R. &*ás *-íiat ?

Mo

V\ /v\

E l 0

"Ost-âç, conforms to the laws of religion, ek\ . per-
mitigated by religion or not prohibited by it,
etc.

* . 12, Poel strength.

\JL/Í*w| K n

b | 1 u vigor, etc,, as

HT JM 4 -

■ ** ® precedes n tem.

Zé IA ^

Oíí«í, rite, what is
permitted by divine law,
etc., divine justice, right,
justice, legality, etc.

interpretation:

Oh oTi! Hello? go orior go ohiat,

DliUS! GOD, STRENGTH, VIGOR, ACCORDING TO THE LAWS OF RELIGION AND STRENGTH, VIGOR OF LAW
AND JUSTICE

<VMA "v°

yfTV | Oataç, rite, what is permitted by the laws
^][■ t* divine, law, divine justice, etc.

iłMJI

: Al A

acc. dc Zeis I
gen. JUPITER.

NVj Afot # by JUPITER, A
etc. j| ^<JC

BI OE J3 Ó OE

13:o3o4o-;, Poel that
saves life.

INTERPRETATION:

oEX'VC AIA.AIABIOSüÓoe.

Divine justice is jupitkr, jupiter that saves life

"0ato^, according to the laws of religion, etc.

Aíoç, divine Poel, alg. time, prodigious.
Híoç, life, live, subsist; fortune, state,
condition, he.

INTERPRETATION:

0ÜÍOS AIOS Bros

ACCORDING TO THE LAWS OF RELIGION IT IS PRODIGIOUS TO LIVE

0Çom

0ppo,-. shovel.

«1. r you 1

there

Javra sometimes

© a*<u>n

repeated.

violet:

Fig. 1,124

Fig. 1,125

n

'S.;.

I

I

Fig. 1,127

EtXXoí, satyra, satyric poem; sarcasm, spring,
mockery, etc.

T? itvoTflK0i, are, that contributes to health, salubrious, liy-
gynic, healthy, vigorous. Tauyetvi, hygienic precept.

0 331 0*3

OR IA S

o^>£7'|

o Hoops

^/L 003
alone

F/jf 1.13Í – InsctiiiçRw dti Jittuml </e Alvura

interpretation:

Gotõç, Oota; 2 :to* *
are words like
nhcciclas.

•0A102, Poct. that's it
df a happy omen for
the journey; that protects
to the traveler. R. o8o*.

'0A02, route; ca-
minho; trip; gait;
alg. time. provisions of
trip: fig. view, middle,
way, method, pro-
give in, doctrine, system
and so on. time. ext. rite.

02102, 02IA2, 0AI02 0A02 21TG2 2002:

ACCORDING TO THE LAWS OF RELIGION, DIVINE JUSTICE PROTECTS THE TRAVELER ON THE MARCH
ALIVE, SAFE AND SAFE

DI i

there

<<WS

Fig 1.132

INTERPRETATION:

BI02 02102 02IA2 2002. 0202 1202 AI A BI02:

LIVING ACCORDING TO THE LAWS OF RELIGION AND THE RITE ALLOWED BY ELLA IS SAFE AND SAFE.
HOW BIG AND FAIR IS JUPITER FOR HUMANITY }

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

i/loss., which
ccrnc to supplies.

– Hey Auntie. food, living,
provisions or simply equal
rias, edible. R. SÍto;.

INTERPRETATION

21THPE2I02 2ITIA

CONCERNING THE SUPPLY OF FOOD, LIVING AND DELICITS

Aóyna, crtoç, aoy;iútTor,

notice, resolution, decree,
decision; dogma, point
of doctrine; dogma or
alg. time. religious rite;
axiom, thought, sense
tence, etc.

– 0joç. as–
large, considering
. of Zsú^ JUPITER.

Fi*. 1,134 He. 1,135

as considerable c large as, etc. – Atóç. gen

INTERPRETATION

TO PM ACTS: 0102 AIÓ2

DOGMA: AS BIG AS JUPITER

INTERPRETATION

2102 ! 2102, 2002 0202
0202, 02102 02IA2 2002:

God 1 god, you are so far away

BIG AND SIZEABLE

0#0or_

rm

1 ° 22 q\o

o ?: V >: ono r. t– E 3 JT,

í 136

ACCORDING TO THE LAWS OF RELIGION,

SAFE AND SAFE

o m-ik o 'frir:

0'>k. sight, action of seeing,
or the sense of sight; what if
see, spectacle, vision, apparition,
appearance, grimaces, figure,
sage, spectra, etc.

I'ig 1,137

Fix

i IMS

■X\^

AUNT

St-cta. food, living, provisions or
simply, delicacies, edible. A.
EtT&s-

INSCRIPTIONS FROM THE PITTORESCA URUPANAQUE ISLAND, ABOVE
MOURA FEW HOURS OF TRAVEL

Ouía, rite or ceremony
religious and special/menle, exe-
chias, funerals; more mon. what
c permitted by divine laws,
divine justice or simply.,
right, justice, legitimacy,
permitted thing; a/g. time. un-
burden of conscience, which
it is done by form, etc.

INTERPRETATION:

Fig. 1,139

*2002 AI02i WHO SUBSISTS fc JUPITER

Fig. I IP?

INTERPRETATION:

1202 AI02: FAIR AND EQUITABLE JUPITER

We have already seen, therefore, that to carry out a methodical work, drawing or photograph these inscriptions, a lot of care and patience is essential on the part of those who undertake of this arduous work.

The wise Dane Niebuhr, to whom we owe the first exact knowledge of inscriptions from Persepolis, was the victim, after a month of tiring work, of the weakness of eyes, which forced him to leave his brilliant work incomplete.

f

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f

i# [lí

CHAPTER XIV

The inspections of Morro da (lavra)

It is indisputable that lapidary inscriptions, from ancient times, despite their laconism, has been deserving careful attention from archaeologists, and that have given rise to their interpretations, shed many light on Universal History. Those that now constitute this excerpt seem to be some of the most valuable from Brazil, just let's go ahead and express our opinion, in the paleographic sense. physical and historical.

As a preliminary point, let us listen to Vigouroux, (') on a very similar subject:

"No one in Europe had yet thought of unraveling the secret of hieroglyphos, when an attempt was made to divine the mysterious meaning of the cuneiform scripts of ancient A

However, the work of deciphering Assyrio should not have been known, except for many years after that of the Egyptian. In 1847 it was so advanced that wise men thought that Çyro and Nabuchodonosor could well be the same character. (1 2)

The writings of Nineveh and Chaldea lacked a Champollion, to make us penetrate in one fell swoop in understanding its bizarre signs, whose appearance still disorientates more the linguist than the hieroglyphos of Egyptian temples and obelisks; these at least speak to the eye with their images so exact and so clear, while the horizontal lines and vertices of Persia and Syria, only offer complex perception, without a point something that fixes, excites attention, sustains it or gives it a sense of stability. (3)

(1) I.ft Biblc ct les Decouvertes Modernes, v. I, ps. 133-138, 6th edition. Paris. 1896.

(2) Theologische Studien und Kritiken, année 1855, p. 367.

(3) On the history of the deciphering of cuneiform scripts and the facts linked to Scylla, Z i XP<>JÍ 1 e, J ra " aU ^ * Ui ° nt PrÍPuré U tectur * " l ' tnUr P rftatton *<' in/críp 2 edit., Pnns. 1864; V t vien de Saint Martin, Nimvc, dans le Tour du Monde, année 1863, !.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY PERN ARDO RAMOS _

However, it was through processes analogous to those of Champollion, that is, through the trilinguals of the Achémenides found in Persepolis and in Behistoun, which was reached finally read the Assyrian scripture, but after long fruitless attempts and was pre- requires the unconscious collaboration of many generations of wise men, to finally resolve the problem. (*)

Since the 16th century, Europe's attention had been drawn to the majestic ruins that were observed in Persia, in places where it was rightly assumed that there were flourished in other times Persepolis.

Pietro della Valle (1586–1652) published in 1621, five signs of the inscriptions that had discovered in these places, admitting the hypothesis, later justified, that it would be I need to read them from left to right. (–) However, its publication remained unfinished. understood, until Jean Chardin (1645–1713), in 1674, gave an account of his famous trip in Persia, a complete inscription. (34) It was then remembered that Persepolis had been built by the Achémenids with the hope of discovering in the inscriptions on its rocks precious historical traditions excited a lively curiosity. Some wise men doubted so that this complex of bizarre signs was a true writing.

In 1700 Thomas Hyde (1636–1703), author of *History of the Religion of the Ancient Persians and of their Magi*, added a dissertation to his work, with the aim of proving that the The cuneiform inscriptions of Persepolis were not writing, but rather a simple architect's fantasy, to show how differently they could be combined these nail-shaped features. (')

In 1762, the French antiquarian Caylus (1692–1765) described a vase of Xerxes, upon which is the name of this king, in Ires a kind of cuneiform script, saying: "Among all the types of scripts offered by ancient monuments, there is no

doubts about the singularity of those who relate to the ruins of Persepolis. The lines in the shape of an angle or a nail and the lines successively perpendicular, oblique and horizontals, sometimes intersecting, sometimes meeting at an angle, do not present a determined, so that, at first impression, there is no similarity with the characters used among other peoples. Several scholars conclude that the complex bizarre with uniform lines would be less a writing than a kind of ornament in use among the ancient Persians." THE)

(1) «The trilingual inscriptions of Persepolis, at first sight, the <le néliistoun, later, formes. These trilingual inscriptions are also called Achcmnidcs, because Scyllas emanate it is known by insertion or writing of the first type of cuneiform perrás t of the second, the bahytonezcs. According to I*. AI Dclattrc in his wise work on Le Peuple and / 1'emptre 1883, p. 41 42 language of the 2nd column no. 6 or medigte. but the language spoken by th were summarized in 7 M nant, T.er Achf.minidrs et tes insrriptions de ta Verse (history and 1872. ...»

(2) Viaggi dt Ptetro delia Valle il pellegrino deseritfi da lui medesimo in Lét/crc famtUa png 286.

(3) Chardin, VoyAge en Perse et nourishes lieux de 1'Oricnt, edit d'Amstcrdam, 4 in 4 U, 1 T>, 167.

(4) "Sunt qui putant ncccsse esse ut hiscc pyramidabüus figuris exprimantur Litcrac cx qu Mc autem >udicc non sunt I.íterae, nec pro T.iteris intendebantur sed fucrunt aoliua ornat merus lusus primi nrchitecti, which ludendo tentavit quat figurations A se invicem divers es^ríplulorum situ ct diversâ corumdem posilionc et compositionc oriri passent, etc*'. His Oxford, 1700, p. 527; cf., p. 516. F.sln passage is no longer read in the 2nd edition that corrected by himself, in Oxford, in f rt. 1760.

See p. 546–547. The author, as he had said, did not insist on his error refuted by Chardin

(S 1 2 Dí Cflí löu, Rerutit dr antiquit{s eeypiet\ats f itc., in Pari», t. V, 1762, p. 82

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

436C

Others, however, were convinced (and they were right) that these nails angles were true signs of writing. No one has yet tried, at least, to decide

fraction: Kaemfer (1651–1716) (*) and Cornclius von Bruvn (*) were content to reproduce new registrations.

It was Carsten Nicbuhr (1733–1815) who was the first to undertake this arduous task. In 1765, he copied, with great care, the cuneiiforme inscriptions in his Yogas, in Persepolis himself (3), then handing them over to the study of the wise men.

He recognized, in turn, that although those inscriptions were executed in the form of angles or nails, they were however reproduced in three different scripts. He also noticed that the writing of I is specific. composed of only 42 characters, It should be alphabetical.

These assumptions were well founded. In the same way that a governor of Baghdad today publishes its ordinances in three languages: Turkish, Arabic and Persian, the Kings of Persia published their edicts or recorded their inscriptions in different languages of his subjects: ancient Persian, ancient Mede, Babvlonius or Assyrian.

In 1802 the Danish Frederic Muntcr (1761–1830) issued the hvpothesc of being al 3 type of writing, alphabetical, a 2* 1 sy 11a bica, that is, expressing the syllables, not the distinct sounds of vowels and consonants, the 3rd is ideographic, that is, expressing ideas directly and only indirectly sounds, in the same way that writing china. Muntcr had been right about the first two species, being less happy in relation to 3 a; This last spec is partly ideographic, it's true, but it's also in its largest part sy 11a spout. »

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Nor has it happened otherwise with reference to cpigraphic investigations. in the two Americas and in its central part, in which it is advantageously admirable for progress.

Frizzing examples of tenacious perseverance reveal these, as do those that we have just seen, methodically expressed by Vigouroux: fruitless work, controversies, conjectures and mistakes, rectified with patience and arduous efforts, until arrive at a solid and positive conclusion.

This is human effort, as it has been fruitfully undertaken since ancient times. eras to our days, in favor of the archeological cause, subordinated to the inscriptions, t iconographia and stageography, revealing the original artifices of writings and facts historical records of ancient people, considerably ingenious. They speak loudly its monuments and alphabets, which gave those competent a lot to think about, despite of the vague affinity of language, of the communion or coexistence of people who are not v they distanced themselves in their homelands or regions of origin. One would assume from t a certain comprehensible ease, Facing each other, their characters

(1) E. Krcmpcr ,1 nurn Hat a political txollcarum phyjico-medlc.trum Jajclcute quinque, fa 1712. p. 331–334.

(2) Corncllc Le Bruyn, Voyages par In Moscovic cn Pcrsc ct aux Indcs Oricntafc9, 5 in 4 o See ibid., p. 336. Born in llayn in 1652, the date of his death being unknown.

(3) *'F.' It is to Niebuhr that we owe the first exact knowledge of the inscriptions of Pedra do Corral. Because of their elevation, it was only possible to read them when the sun illuminated them. Niebuhr, however, who at the time Denmark suffered a terrible eye disease, which forced him to leave his work incomplete. .

436d

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

graphics. However, the opposite is observed, as possessed of true avarice, demonstrated in the difficulties in implementing procedures for the happy solution of problems raised, they take on varied and confusing forms and dispositions.

The same thing happened with the Phoenician characters, who had already disappeared for many centuries, but with considerable advantages of extreme affinity with those of the Hebrews, which continue to be interpreted.

Despite everything, the ever fierce current of disbelief is notorious, to a certain extent unconscious or cavilous, in the face of prehistoric facts that occur, revealed by inscriptions of this nature and philological works.

We have already said a lot throughout this work regarding the Phoenician alphabet, the repetition of which here would be tedious. It is from this point, however, that we now treat, in part, based on the Gavea Inscriptions, carved with these characters in times that we will need.

In our continued epigraphic reflections we found, on pages 66 of the I volume of the Revista do Instituto Historico e Geographico do Brasil, the following letter read by Hon. Mr. J. da Cunha Barboza, during the working hours of the 8th extraordinary session of March 23, 1839, in these terms:

"In one of the mountains on the coast of Rio de Janeiro, south of Barra, there is an inscription in Phoenician characters, already much destroyed by time and which reveal great antiquity. This inscription was seen and observed by a knowledgeable of Eastern languages, and upon seeing it he concluded that Brazil had been visited by nations knowledgeable in navigation, who came here before the Portuguese. He assured me that she had reported this discovery to the government of D. João VI, and that he had copied the inscription in the same way as it is found

done."

"Mr. Cunha Barboza therefore requested that the Historic Institute, pay attention to importance of this news, ask our official colleagues of secretariats that strive to discover in them the report of this discovery, made during the reign of D. João VI, and offered by the master priest Fr. Custodio, professor of Greek, and versed in Eastern languages. This letter was sent to Mr. Guedes to make the necessary inquiries to discover the memory of which Scylla speaks".

Further on, on page 98 to 103, we find the Report on the aforementioned inscriptions, accompanied by their drawing, work presented by a Commission in the-
sken by the Institute, for the purpose of studying them. This valuable document, which we to be transcribed, is conceived in these terms:

«. . . Sirs. The commission in charge of the Instituto Historico e Geographico to analyze and copy the inscription, which is engraved on the hill Gavea, transported himself to the place, and did not spare himself the effort and effort, only one excursion is required, to obtain a result worthy of its mission; and comes today before the Instituto Historico e Geographico to give an account of what he saw observed, as well as bringing a faithful copy of the intended inscription, therefore nument, which belongs to the class of those that Mr. Court de Gibelin places in

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 436 E

its "Primitive World", and which has reached recent generations involved in the mystery of the times with hieroglyphics, cuneiform characters and cyclopean constructions.

The discovery of an inscription is a fact that can cause a revolution in history; that can reconquer lost ideas and annihilate others in full force. domain: a name, a phrase on a stone can fill immense gaps, restoring conjecture and opening a luminous road from the past to the future.

People who have a nascent civilization are naturally credulous, and their imagination leads them to see enchanted treasures everywhere; and men friends of the mysterious sometimes also believe they find traces of other men in what is a chance of nature.

The commission must express its opinion here before the Historical and Gcographico your gratitude to Mrs. Rev. former vicar of Lagoa, Manoel Gomes Souto, Manoel Joaquim Pereira and João Luiz da Silva, for the bizarre and cordial hospitality he received from them; as well as Rcv. Mr. José Rodrigues Monteiro, capei Ião de SM L, who was kind enough to accompany and serve as witness in the investigation of the copy that was made of the intended inscription, partic moving on from the inconveniences suffered in this archaeological exploration.

Sirs. That on the top of Gavea, on the right side of those going along Serrote Boa-vista, in a cubic-shaped stone there are characters, or grooves that all resemble each other is undoubted; but the commission does not affirm that they are engraved by the hand of man, or by the file of time.

Just as nature carved the shape of a lion at rest; in the cave of the Sirens, in "Tivoli", a dragon in a threatening air; in the same Gavea the shape of a tragic mask; just as she elevates natural bridges, build fortifications and bastions, which at the first glimpse of view makes the traveler believe that monuments were made by man and so she could engrave in the living rock those characters that can more or less by their shapes come close to some of the letters of the alphabets of ancient nations and guidelines.

The commission does not wish to represent before «» Instituto Historico the role of the antique dealers of Walter Scott and Goldoni, so as not to find the illusion of the conjectures on the ingenuity of a beggar, or on the trickery of a Brighella; all the more so because with her own eyes she found in several isolated stones rolled around the same Gavea, deep grooves between two veins of granite, which more or less represented Hebrew characters, and some even Roman ones, in a very evident and capricious way.

Pythagoras, sirs, looked upon the sun like a God, and Anaxagoras like a burning stone. The commission in this first analysis returned, like the two philosophers, seeing an inscription and seeing some engraved grooves by nature.

Remarkable arguments are presented on both sides so that both conjectures have their foundation and their main propositions will be presented.

In. That different travelers have discovered inscriptions in different rocks of Brazil, and that of the "Anabastabia" mountain range.

436 f

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

encryption of a battle, just like the one on the banks of "Iapurá" and others, seen in the famous collection of palm trees in "Spik et Martiles", give a proof of the existence of this type of monuments on our soil: adding plus the tradition of "Letters of the Devil" on a rock in Cabo Frio, which later of more exact data, one of us will carry it when logging in to copy it, and

uncover more of this edge of the veil that covers the primitive history of this land blessed.

2\ That just like Pedralves Cabral, and Affonso Sanches, pushed by the winds, they discovered the continent of America, also some of these peoples ancient times, which the ambition of commerce forced to cross the seas, could put reasons to land on our beaches, and write a name or that on a stone event, so that at all times future generations would restore the glory of such a great discovery.

3\ That Gavea's registration is placed in an advantageous way to these conjectures: facing the sea, on a face of cubic rock, little scabrous, with colossal characters of seven to eight spans, towards LSE, can be seen with the naked eye of everyone who passes by: and it is remarkable that the inhabitants of those places all know the stone letters. THE Inscription placed in this way is exposed to the fury of storms and winds of the midday and consequently, she must be very naughty, especially since the granite of the stone, on which it is engraved, is of a less strong consistency, as it contains lots of talc and mica, and at its base there are three rounded concavities that form the appearance of the mask.

One of the archaeological data to strengthen any conjecture in the investigation of tacs monuments, with the possibility of being able or not to record in that immense height, such a colossal inscription, and the geological character of the same place

The terrain that surrounds the roots of the Gavea hill is all primitive, except for a small cove at the base of the hill at Fazenda da Gavea, which is alluvial land, just above sea level, and that nothing influences the main points that are denoted from the "Two brothers" to Tijuca and from this to Gavea, which are enormous masses of granite, covered with a crust of vegetable land, quite thin, and having here and there patches of iron carbonate, or itchy gravel: the sea is very close, no major revolution, except We set up some boulders detached from the hills, as can be seen in that area.

The man, who was taken to those places and wanted to leave a memory of his passage, he would easily be seduced by the majesty and grandeur of Morro da Gavea, and by the arrangement of that stone with an almost flat face, and border to the sea: in terms of access to the summit of Gavea, it is indisputable, because days before our exploration, some officers from the English navy went up there, and they put up some flags, albeit at great expense.

The location where the inscription is located may be that in ancient times it was more grounded, and which over the centuries has been excavated by continuous humidity, rain, and winds from the south.

However, gentlemen, in addition to these considerations and other smaller ones, which lead our spirit to belief, others rise up to meet them, and force us to oscillate between the affirmative and the negative.

I a. That the intended characters, which the Gavca rock presents, do not resemble those of the people of the old continent, who understood the first navigations, and much less to modern ones.

2 a. That these characters, compared with the alphabets and inscriptions, which Mr. Court de Gibelin gives in his work on – Primitive World –, they do not present any similarity to a Phenicia Cannanéa, Carthagineza, or Greek inscription: and which look more like grooves engraved by time, between two veins of granite, because with cguacs appearances are found not only on the opposite side of the ins-encryption of the same Gavca, as in other detached stones, and mainly in a large one, which is on the left, at the base of the hill, when you go up to Mr.'s house João Luiz da Silva.

3 a. That the part of the rock, where the intended inscription begins, in addition to perpendicular and almost impossible to access, it is less preserved or more off: being the one that is least exposed to the range of seasons; some traces perpendicular, others more or less oblique, more or less curved, connected by interrupted stems, which very much resemble veins, make the of the inscription, and a great depth irregularity can be observed in the engraving, as well as on the wide vein of the base, which could be conjectured as a line, to better discover the letters, which is interrupted visibly- mind c gives non-equivocal forms of a deeper vein. This argument c fortified by the depth of the characters on the left that are more exposed than those on the right, as they enter the curve heading towards the north.

The Phenicios wrote from right to left, working from the start, should give the same depth to the letters so that they would be equally visible.

But the commission, gentlemen, coming before the Instituto Historico c Gco-graphico to give an account of its mission, is far from solemnly protesting against the idea of being or not, an inscription, those grooves or lines, which are found on the summit of Gavea, because it has not yet used the last resources it it remains for you to verify similar monuments; she comes, as a family, state his impressions and conjectures, and protest that a second exploration will be done with better instruments and on a more favorable day to see if obtains a more evident and more positive result; regretting all the not being able to study the memory that the illustrious Fr. Custodio had written in others times, on this same inscription.

The commission remembers the navigations of these people of the antiquity, and if the idea of the illustrious Father Master triumphs, it will strengthen a broader and more detailed memory, and in the forms demanded by science of Archeology, which will not only review all the traditions, which we have from the navigations of the ancients, as well as looking for languages and traditions of different peoples, the luminous wake traced by civilization

sation of the Phenicios, among the people of the islands where they had their trading post c where they left material monuments of their existence and passage, both in Asia and Africa, as in America, which, according to Stevam Sewall, and Court of Gibelin, they landed there, and left inscriptions in the northern part.

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430 H INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

The commission does not despair of the glory that awaits the Instituto Historico c Geographico, in the discovery of equal monuments; nor the hope of seeing a Brazilian ChampolIcon appears in his bosom, that Newton from antiquity Egypt or Heaven comes from the Nile, for the torch of his inquiring genius to illuminate this very obscure part of the primeval history of our Brazil; c because she can one day contemplate that monument like Anaxagoras the sun, and the next like Pvthagoras, to see on that rock an inscription engraved by chance and time, or a pattern, by the chisel of man, left to future generations.

Rio de Janeiro, May 23, 1839 – Manoel de Araújo Porto Alegre. – J. da C. Barboza. As a witness, Josc Rodrigues Monteiro.)'.

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The Iiypothesis of not being the last word of the venerable Institute on the above, and the for the purpose of carrying out a second temptation, they induce us, with due respect, to express our humble way of seeing, in one of the highest matters that are linked to our Prehistory. It comes from a lot of interest to everyone, never at this moment, in that it is considered worthy to commemorate a great national date, 1922, with a Congress of American Continental History.

However, secure in the extreme benevolence of those competent, we will not be discouraged a commitment of such a superior order, the result of which we would keep in silence for always, if it weren't for the indiscretion of a friend, in divulging our thoughts, forcing This way we can no longer silence them.

That said, we will now deal with the inscriptions in their characteristic particularities. ethical and historical, abstracting explanatory points, which have already been deduced in

chapters, with reference to the form or way of sculpting, abbreviations, suppression of vowels, inversion of letters, etc., of these ancient lapidary engravings, and also of many that we have found and observed in several countries, such as the Amazon region, which is most important and carries this work.

We now offer all villages; photographed, others drawn and interpreted, in the simple intention of producing something in favor of National History if so they deserve.

Here is the main inscription of Gavea and the way in which we interpret it:

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

436 I

Fiã. 1,252

Reconstructing exactly a lapidary inscription, whose origin dates back centuries, is an extremely difficult task and demands the deepest thought. On the one hand, to have—

We will have to overcome the annihilation or alteration of characters by corrosive elements

on the other, the complexity of those, in the reason for their use, at the given moment, in

of its annexations, inversions and deletions of vowels, frequent cases in subtitles.

inscriptions, medals, seals, coins, votive stones. And finally, what to do with the adaptations of characters from other alphabets of the same time.

It should be noted that a single letter in the Phoenician alphabet is represented by two and

up to three forms, the same happening with ancient Greek.

The first word we interpret, according to the most perceptive details of its characters, by:

and even TSOR, the name given to TYRO, by the Phicnicians and Hebrews, which meant Rochedo or Praça forte, due to its appearance ('), or else –

M. Vogue, one of the wisest scholars most versed in the study of phicnician copywriting, t Regarding their cult, he defines Bcial-lsour, Baal-sidon and Baal-tars. . . that is, Baal

Tyro, in Sidon and in Tarsus. (■')

The word TYRO, in the last hypothesis, we can still give in the order of our interpretation, although it forces the characteristic provisions of registration, in fact very worm-eaten in this part.

TYRO, is also later found with this orthography in characters Greeks and others, in various quotes and on coins and medals from that city, surviving

at the time of Heliogabalo, from whose Empire one of those examples can be seen in the mic

bronze, minted in Tyro, colony, currently in the Bibliotheca National de Paris, in which Astarlé is represented, with breastplate and with the weapons that were consecrated to him

(1) Tzor, png. 720, Tsur, png. 075 – Bihlie tlie Dictionary By William Sniilh, LLD New Yor

– Tsi'R – BiMic-American Dictionary. Troei Socicty, p. 7-14. Copyright, 1?>90.

– Tsom. ldcm Popular. Pinheiro Chagas, cited, v. 13, p. 169.

(2) Vigouroux, t. IV. p. 444.

(3) Vigouroux, t. 111, p. 92 and on Astartc, note 6 idem.

This same orthography, more or less, was followed by alteration or omission of letters in the various dialects of different peoples, until our days. However, they should not pass without this slight remark, these circumstances, which are in fact latent and necessary to the study of interpretation of the word in question.

It is finally certain, that there were two cities of Tyro, different, which the Greeks and Latins distinguished, the ancient or Palcotyro and the new or Neotyro.

As for the second, it is noted: o ^ (o), which can be (>) admití ir, linked to ^ (e), the last missing letter, having only the main stem slightly slender, which we completed, connecting it to the small vertical line, ending with a slight angle to form ^ (n), as it should be in principle.

This orthography is in accordance with the way interpreted by Guill Gcsenius, in his important work published in 1837, where the inscriptions that later of 1817 they left the ground of Carthago, in Numidia.

The result that seems to have been obtained from all the studies carried out to date, says Cantú, is that the languages: Carthagincza, Phenicia and Numida, were identical to He

It is not out of place to follow our interpretation of the characters Hebrews, although we do not intend to move from the paleographic to the philological phase. This is why we simply maintain that purpose, restricting ourselves to the inscription of t Gavca, as we are allowed to deduce from its graphic characters, without altering them in its essential provision. If there are flaws, this is a matter that goes beyond the our curious perception of this inscription made centuries ago.

Wanting, however, to make Greek or Latin preponderate tymologically in The word phenicia, according to some authors, does not seem reasonable.

This question arose, it is true, among them, sun) the point of view of the word actually Phenicia (Phoenix in Greek, Phccnicc among the Latins), on which subject we opene take parcnthcsis, listening to Dr.'s important opinion. Ricardo Pietschmann. (1 2)

« The Phicnicians made known to the Greeks the date palm and the tree that produces it: th the reason why the Greeks gave the palm tree the name Phoenix, which is like saying Phenicia tree. In antiquity, and from what has been said, it was thought that Phenicia war mean "country of palm trees".

Among modern historians, Movers adds many reasons in favor of this explanation. cation; says that if anything can represent Phenicia well, it is the date palm tree, because no other maritime region in the Mediterranean had as many palm trees as to Phenicia, and also because the palm tree appeared as a symbol of the country, on coins Tyro and Carthago. Many other Phoenician cities also used palm trees in their your coins.

Atheneo says that dates constituted a much appreciated branch of trade phcnicio, however, it is only by an error that these fruits can be considered as a product

of Phenicia, because they never reached complete maturity in that country (a correct fact supported by the statements of several authors).

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(1) Dibl'r flie dictionary. Dy William cit., p. 535 c 536.
\\c\l'bster'6 New International Dictionary etc. London, 1912.

(2) IliRt. Universal from G-Onckcn. p. 243. 244 c 237.

INSCRIPTIONS F. TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

436K

Little can be deduced from the existence of the palm tree on the coins, because their origin is Greek, and because there are other coins from Syria that have the palm tree.

What matters to us is whether this etymology is correct; Now, that is impossible. In As a rule, the Greeks, who were not happy with their etymological explanations, did not want to see the difficulty that opposes its explanation, as it is linguistically impossible which having formed from the word Phoinix (the dactylifera palm) a country name phoenicia, they could have once again made this country name the word Phoinix, a name of the inhabitants.

It was imhoelter who drew attention to this impossibility, although the new explanation proposed by this author, although hypothetical, raises the same objection; recognizing that the original and fundamental meaning of Phoinix and Phoinike meet against the word phoinos, as a designation of a special color, he believes that the word Phoinix was a translation of ancient Egyptian, considering what the Egyptians called Earthly part of Asia bordering Egypt.

The same happens with Sayce's opinion, which supposes that the word in question is Greek translation of the word Kelt, with which the Egyptians designated Phenicia, a word which he adds, means "country of palm trees.

Finally, modern literature dealing with the history of Phenicia is very vast and varied.

The investigations of the famous French philologist José Scaligero are of capital importance

and the learned Samuel Bochart.

Among the moderns comes first place, as far as phenicia, FC Movcrs; unfortunately death took away this sagacious and profound sage, before of reading, he was able to complete his main work "Os Phenicios. . These works began by the interpretation of Phoenician writing, when it was still in its rudiments.

Since then, Phoenician writing and language have been studied with great dedication. AND has extraordinarily increased the number of monuments that serve today as basis for studies.

Kenrick and Rawlinson wrote special books about Phenicia; AlfredoGutschimid also published, under the title Pheenicia, a short but substantial summary in the Encyclopedia (trila nnica. »

Closing our parenthesis, we must also mention here the descriptions of the Phoenician history, published in his books on the history of the ancient East, by Maximiliano Dunker, Gastão Maspero, Eduardo Mcycr and Ernesto Babelon.

Not only Vigouroux and Oncken, but several numismatists give repeated examples of inversions and deletions of Phoenician letters, etc., in the legends of coins, seals and n As mentioned, orthographic diversities in the construction of words remained, which It would be worth mentioning if we intended to synthetically address the subject in questi

The following also occurred to us regarding the graphic part of our registration.

It is clear at first glance that its characters are damaged in their more delicate parts, with the advantage, however, of allowing patient recomposition approximate.

Now, time taking care of consuming some letters in the delicate points, deepened and altered the primitive order, more or less regular (although, the inscriptions on rocks follow their nature or arrangement and not their uniformity of the characters, often impossible even to be observed).

436 L INSCRIPTIONS AND TRADITIONS OF AMERICA PRF.HISTORICA BY BERNARDO RAMOS

Some inscriptions, in identical cases, we read found and managed to restore lecer, without however changing the number of characters, their values, as parts most important or cssnciacs.

This insertion, in fact, one of the most important we have seen, followed a certain uniformity, in relation to the length of the letters, restricting the width, with which, got the recorder more space for his caption. This gave you the ability to attach letters and several words, which is often deduced from inscriptions of the same style, some of which are enigmatic.

There are many and very interesting ones that we have collected, subordinated in most

part to primitive Greek.

MV l 1 "f BA DEZ IR characters P a ^ a vra obeyed only the

I í I 1 g J same process of rectifying its lines per-

R v 7 DAB ADE7UR didas; moving on to the next - Q ^

'baby:

which has almost disappeared and is connected to the inferior extremity.
rior of H (r), thus being restored, the word b AR \

is translated into Hebrew ~ RAB - the firstborn (that is, the heir to the throne), in
meaning in which it is used.

The following word | t ^ ^ í ^ oílerece two curiosities express-

sivas in the order c collo h ® B Xi f r IJjcmbaal cation of the letters: a I aca caveat
groove that can be seen between L AA BNT EJ [the first two, distancing them, and

a 2 a is the elongated form of t (t), preventing the confusion that would naturally produce
its horizontal line, with the two letters that flank it, if they were subordinated in
size or uniformity.

The last letter on the left is very missing and deformed, but it would be indisputable-
a Phoenician V (L), which, with the extension of one of the lines of the inferior angle
rior, it gained the appearance of a Latin V, although there is also in the Greek alphabet
primitive this same letter, in reverse - \ / - .

It should also be noted that P, as it stands, is exactly that of the ancient Greek alphabet
we believe it would be the t phenicio, whose upper vertical line had been consumed by time
although a loan to that alphabet can still be admitted, as we have
observed in similar cases.

The most characters do not deserve, as we suppose, noteworthy observations, the
not exactly its age, given the conditions of the time in which they were recorded
and the less rigid nature of the block, as it contains a lot of talc and mica, as can be seen in
Report, to which we referred above.

Speaking of other characters executed in a similar way to those of the Hebrews,
etc., annexes to those in question, which could be assumed to be inscriptions, we admit the
plurality - Gavea Inscriptions - However, we remember, by the way, almost
no difference between the primitive Hebrew and Phoenician alphabets.

However, not only those in modern characters, such as Latin and others, can there
figure, which is no wonder that later, through a simple spirit of imitation,
as we mentioned in the previous chapter, in addition to the detestable depredations or all
unconscious reasons or purposes.

To complement what awaited the venerable Institute, regarding the discovery

of these monuments or inscriptions, we offer those that we leave here in soft red number, conveniently photographed, described and interpreted, in identical

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

436M

characters, which without reason were said to have no similarity whatsoever, with those of or modern alphabets.

We are not, therefore, dealing with an isolated case of Phoenician registration in our country.

What we now have before our eyes is a faithful reproduction of the natural, which is granted full value, due to the fact that it is authenticated by the Instituto Histórico e Geográfico Brasileiro, without observation therefore to omission, which often goes from original to copy and from this to lithography. A dash of more or less, in such cases, and known, considerably alters the capital importance of registration.

We base our interpretation on combined alphabets from important authors. (1)
It is our turn to also notice, between these, great disagreements at times, as between the historiographers, regarding the chronological and descriptive part.

We think this is natural, considering that formations, changes and total simplifications of alphabets of the ancient peoples; hence, this feeling of considerable complexity. No matter how great the paleographic or iconographic efforts were in such cases, the undertaking would be arduous, if not extremely difficult. Some helped for this purpose, the legends of medals and other lapidary inscriptions and monuments of every species, but that in subsequent eras. When the confusion was already rooted, it would be difficult to identify some, while others remained, so to speak, in sensitive gap. Among these alphabets the Phoenician, as well as others, seemed to finally disappear.

Let's return to our topic: The mask referred to in the report itself,
Distinguishing yourself from the large group of Gavca inscriptions is more difficult than the colossal letters, which, however, did not deserve classification or comparison to alphabet of any nature!

It is only in this hypothesis that we are pleased to follow the opinion of the ancient and distinguished professor, Uev. Frei Custódio, giving these characters or traits, qualified of corrosive work of natural phenomena", a shelter in the Phoenician alphabet.

Anyone who, even carelessly, without much research intent, comes across these traits, more or less obeying a certain uniformity, as can be seen in engraving questioned, you will certainly have the natural and immediate suggestion that it is in front of an old inscription, such is its visual and real appearance.

Nature is, no one denies, inherently a great and extraordinary artist, however, it distinguished, by itself, its works, which can be deduced from the examples in so many others that captivate and elevate the spirit to the infinite and the mysterious. But as far as we are concerned, it does not manifest itself in the present case. However, we were submitted to opportunity (< to see on that rock an inscription engraved by chance and time, or a pattern by the chisel of man, left to future generations."

In order to well define and accentuate our interpretation, it is convenient to use the chronological order of the Kings of Tyro, (2) according to some historians. Pinheiro Chagas (3) manifests it as follows:

"... What little we know about the phenicians is based on insecure bases, coming from

(1) Ch. Scignobos – Histoire des Anciens Peuples de l'Orient. f. 331. Paris, 1899.

– Leroux – Vade nicium des collectionneurs. Montréal. 1885. in 8°

– Take care Practice de Corapnsitcur etc. by Theatiste I^fèvré. Paris, 1883.

■– Ilist. Universal. William Oncken, f. 398 and others cited in the paleographic part of Ch

(2) The Phenicians called Tyro lambem, Tsor c is the name the Hebrews gave it: it meant Rock Strong, hold your position.

(3) Dicionario Popular, vol. IX, p. 338. Lisboa, 1881.

>130 X REGISTRATIONS r. TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

almost all of them from the songs of the Hebrew poets. The first ruler of Tyro, who figures in the biblical books, it is Hiram I who reigned in the years 1050 before Christ and to whom His son Abibal succeeded, who died in 1020, more or less.

His son, Hiram II, concluded a trade treaty with Solomon in the year 1000.

From 934 to 906 reigned Ethbaal, who founded some cities in Phenicia and was the father of the celebrate Jezebel, queen of Samaria.

Badezir (904-898), son of Ethbaal, was succeeded by Metgcnris, pac of Pygmaliao and of Barca, of Dido and of Anna.

It was Elisa or Dido who Tyro's popular party forced some families to flee distinct. It was to found or at least give increase and importance to Carthago, on the coast of North Africa (888). In the reign of Elvleeus (734) the Phoenicians of Tyro had to sustain a war against Shalmaneser, king of Assyria, and after a prolonged struggle obtained peace advantageous to Tyro, but the other cities of Phenicia were subjected to the Assyrians. From 608 to 596, Ithbaal II reigned at the time when, it seems, recalibrated the trip around Africa. This prince allied himself with the Jews against Nabuchodonosor, who besieged Tyro, and took possession of that city after a siege that lasted thirteen years. The city was reduced to ashes by the victor and the inhabitants took refuge on a nearby island, where they founded New Tyro, whose commercial importance was not lower than the first.

Ithobaal II succeeded Baab, after which Phenicia was ruled for two or three years, by suffetes, to whom vassal kings of Babylon succeeded. When Cyro ascended the throne, Hiram III reigned in Tyro and in 538 all of Phenicia passed to the Persian rule and became subject to tributary kings. . /'

Cesar Canlú (*), has this to say about the question: . . The historian

Joseph preserved for us the series of kings of Tyro, from Abibal, a contemporary of Saul (1080). His son Hiram first fought with the Hebrews, then entered into an alliance with David and Solomon. . . "

"This temple can give an idea of the skill of the Phoenicians in the art of building, regardless of what is said about Melkarth on the island of Tyro, which, It is said that there was no other like it in the world.

Hiram also raised one to Astarte, another to national Jupiter, and surrounded the city of walls, joining it to dry land by means of a wonderful jetty. . . "

44 After Hiram, come Balchazai (976), Abdastrastes (948), Astartes (969), Asherim and Teles (936); then Eth baal I (926?) father of Jeszebel. Badczor (Bclus), successor to Last, he gave birth to Pygmaliao, Barca, Anna and Elisa or Dido (879-726). Dido had married the high priest Sicheus, whom Pygmaliao killed to take possession of his riches; She managed to escape him and went on to found the city of Carthago (869).

In the time of Ethbaal II, Nebuchadnezzar besieged Tyro and after a defense of three years (572), destroyed it, thus launching a serious danger through the fury of conquests. disturbance in the peaceful operations of commerce. A new Tyro came to replace the article (Palae-Tyros); later, when Cyro extended his conquests far and wide, the Phoenicians submitted to him, preferring the payment of tribute to the risks of war. Repair However, their constitutions and their national kings continued, as well as commerce continental of the Persian empire.

(1) Universal History, v. 1. p. 237, 2nd edition, I.isbóa, 1875.

Here the spectacle of an industrious people offers us a much greater interest. powerful than the vicissitudes of a dynasty.

We wanted him to break out of a cramped and sterile territory to indulge in adventures over the vacancies, take advantage of the wood that Libano sees and use the numerous coastal coves; placed in the confines of the Ires parts of the world, eile received products from Asia and Africa in one hand, to trade them with the other to Europe.

In the interior, the arts of peace were applied (*) and we have already seen the kings of its architects, its sculptors, its farmers and its bronze casters (-). You Phoenicians preserved many troglodytic customs in the construction of their cities, and Phenicia is still strewn with caves today; but there are no monuments anymore purely Phoenicians, lest we wish to consider, as Taes, some of those from the island of C mainly in the vicinity of Larnaca, and some statues transported to London, from the coasts of Barbary. We have some modified by mixing foreign types, such as the Egyptian-Phoenician low relief of Carpentras and other Greek-Phoenician ones.

Finally, here is what Guilherme Oncken says (23). . . The king lists of Tyro for-

they provided reliable chronological data for the history of Israel; this is the reason wh Joseph preserved, in two of his works, several extracts from the annales of Tyro de Menande as found in other authors.

This news begins with King Hirom (whom the Bible calls Hiram), son and successor of Abibaal, who reigned in Tyro from 969 to 936 BC. . . The opinion of Ma ve rs, that the city of Tyro was administered before Abibaal by Sufites, or judges, is refuted by the fact that another king is known, who reigned in Tyro before Abibaal.

The son of Hirom, Balbazer (Balbazeras) (what follows is taken from the writing of Joseph against Apione, recently published by Niese), died after reigning seven years; He was succeeded by his son Abdastart (Abdastartas), who reigned nine years and died in th 29, victim of a revolution hatched in the palace and led by the four sons of her Amman. The eldest, called Metuastart (Methusastartas), son of Lcastart, ascended the throne and occupied it for twelve years. His brother Astharymas, who succeeded him, died r years later, victim of another brother called Phelles, who, in turn, was murdered, after eight months, by Itobaal (Itobalos) priest of Astarte.

The Masoretic text of the Bible in I, Kings, XVI, calls it Ethbaal and the text of

Seventy, Jelhbaat." {This is the orthography observed in the insert that now we treat) (4).

"'In the Sacred Scripture III Reis, XVI he is called king of the Sidonias (when he talks of Ahab):

"31. He was not content to walk in the sins of Jeroboam son of Nabat, even more so he took as his wife Jezebel, daughter of Ephbaath, king of the Sidonians. And and served Baal, and worshiped him."

(1) "They saw the people who lived there and without any fear dic. XVIII. 7.

According to the custom of the Sidonians, it is safe and peaceful.

(2) King. III* 7. 13.

(3) History Universal F. nqp 430.433.

(4) Ø gripped parcnthcsis is ours.

436 P INSCRIPTIONS AND TRADITIONS OF AMERICA PRFJUSTORICA BY BERNARDO RAMOS

With Itobaal, order was reestablished. This sovereign entered into relations friendly with the northern Israelite kingdom, marrying their daughter Jezebel to the warrior Ahab, son of Omri. „

In the annals of Tyro, the drought that devastated northern Syria was also mentioned. in the time of Ahab, and which, it seems, lasted a year, ceasing after the prayers ordered by Itobaal.

The calamity that befell the countries of Syria with the king's conquest expedition from Assyria, he also arrived in Phenicia during the reign of Ithobaal. In 876 Asurnassir descended with his army through the upper basin of the Orontes to the coast of Dyun-Akkar el-Kelb, where a low relief carved in stone appears due to this sovereign.

The Phoenician cities hurried to avoid the danger, with gifts, and consequently guided his intention: Itobaal, foreseeing that this expedition would not be the last, found the city of Batrys, destined to defend the passage of the Ras-esh-Shakka.

The news that Auza, in Libya, was founded by the aforementioned king of Tyro, proves that cities, colonies of the Tyrians, on the northern coast of Africa, were subject to Itobaal. It is assumed that this city of Auza is identical to the one that the Romans called Auzea Auzia Greeks, and which was located close to the current city of Aumale. And', with everything, most likely that it was located in the interior and that it is identical to the one cited by Strabon and Ptolemy.

Itobaal was succeeded by his son Baalazar (Balazaras), who reigned six years and left the throne to his son Mattenas (perhaps Matton), who reigned 29 years, succeeding him by him. Upon his death, Pygmalion, who occupied the throne for 47 years.

With the reign of Pygmalion, the list of the kings of Tyro, preserved in the work of Menander, because the seventh year of Pygmalion's reign was considered the year of founding of Carthago.

Jewish chronologists considered this event as a fixed date, which would be that of Timayo, that is, the years 814 and 813 BC (?), because counting from this time and adding the regnal years, they obtained the twelfth year of the reign of Hiron», year of the construction of Solomon's Temple (?). In reality this king Pygmalion, just like his brother, Dido, the mythical founder of Carthago, the name and the circumstance of being king of Tyro.

Starting from the year 814-813 BC, seventh of Pygmalion's reign, they obtained for the kings of Tyro from Iirom to Pygmalion, the following regnal times:

Hiron. .

Baalbazer.

Abdastart..

Metuastart.....

Astharhymos.

Phcllcs (8 months) .

Itobaal (JetJibaal).

Baalazar {Badezyr)

Mattcncs...

Pygmalion...

from 969 until

936

A (

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935

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919

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918

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910

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887

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856

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855

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850

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849

D

821

i»

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820

774

»

It seems that in the time of Baalazar (atiáj Badezyr) he met in Arados and in the cities neighbors the danger that the power of the Assyrians posed to the Phoenicians, since in ba of Karkar, in 854, fought against Shalmanazar II, precisely with Ahab, Mat-

436 q

tonbaal (Mitinbaal), king he Plows, and perhaps, lambem, fondas of Usnu and Sion, two cities that the Assyrian inscriptions mention in union with Simyra, Arados and Arka, and must have been those whose territory was by nature less protected against Northern Syria.

Shalmanazar II boasted, in an inscription, of having received in his campaigns against King Hazael of Damascus, tribute from Tyro (where Metlencs then reigned), from Sidon (842 and 839 BC) and also from Byblas: it is, however, very likely that Shalmanazar does not tell the truth that he called a tribute to what in reality was nothing more than a present voluntary".

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This is what the cited historians narrate in relation to Phenicia and Tyro, in the sense of a chronological account of his reigns, allowing us to deduce considerations regarding the subject matter. Their disagreements are notable, but they make it clear- mind what we are looking for. Among them we can note an echo that particularly interests us in the spelling of the names of the prince or firstborn Badezir and his father Jethbaal, contained in the Gavca registration. Pinheiro Chagas manifests himself by giving that name as Badezir, as recorded; Cesar Cantú, with a difference only from I, to O, that is, BadezOr, which, however, does not significantly alter the lyrics, while Guilherme Oncken diverges almost completely from these.

As for Ethbaal, the first two chords are divergent and the third, which he writes in different ways. But in this case the text of the Seventy, Jetiidaal, prevails. as it is carved, mentioned by this author, as long as cllc does not observe this orthography (J).

These are not the only names that in the nomenclature of the Kings of Tyro and many other countries show visible disagreement. Among the authors cited, it is possible, with a little quickly, deduce this reality concerning even the chronological and descriptive part that we just transcribed.

Moving on to the latter, we saw, from the above, that the cities and colonies of the Tyria on the northern coast of Africa, were subjected to Jethbaal and according to Pinheiro Chagas (*), Tyro founded colonies on the coasts of the Mediterranean and even those of the

Navigators and experts on all seas, according to the Bible, were the Phoenicians, and possessed extraordinary particularities, which distinguished them from other ancient peoples.

We are not unaware that his deeds, like those of those, were strictly perpetuated in lapidary inscriptions and monuments, sometimes found scattered and buried

rated around the world. Despite his achievements being reported in this way, for centuries Their successors were silent about them. They were perhaps afraid that the disclosure dim their glories.

The 2nd argument of the Report cited here is rightly applicable here: "'That just as Pedro Alvares Cabral and Affonso Sanches, pushed by the wind, discovered the continent nent of America, also some of those ancient peoples, who the ambition of commerce forced the seas to plow, they could, for the same reasons, land on our beaches and write

(1) 0 ; col in the phcnicio alphabet are supplied by Y.

(2) Popular Dictionary cited, 0 169. XIII v.

436 R

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

on a stone a name or that event, so that at all times generations future events would restore to them the glory of such a great discovery."

In addition to this circumstance, the common tradition stating that the Phicnicians used silver anchors instead of having them made of iron (l 2 3 4 5), indicates great riches that they acquired. However, the notable testimony to the extent of its trade and magnificence that resulted from it, gives us Ezcchiel (Tex. Bib., chap. xv to xxviil) ().

Cesar Cantú, in turn, thus ends the chapter of his story about the phe-nicios 0).

".We built their ships almost round, with very little keel, to

able to sail close to the beach. They made them sail against the wind, through wide sails, and many large oars. Then they built them long and narrow for the war; Solomon's fleet, like those of Semiramis and Sesostres, must have been his shipyards. At sea, they took advantage of the astronomical observations that others people used omens and prognoses, and oriented themselves by looking at Ursa minor, which has meant that they discovered this constellation.

In this way, goods from the East were spread throughout the interior seas, in whose coasts founded countless establishments that preserved the traces of your language.

They gave inhabitants to the island of Pelas, it barely left the sea. Cyprus, Rhodes, the

Sicily and Sardinia saw them multiply on their beaches.

They took coral from Malta and pitch from Italy; sought, above all, from rich countries of mines that, willingly or by force, were exploited by natural people; sometimes they took slaves there to work there.

Spain was very dear to them because there they found silver at its finest, That's why she went to the Phoenicians, what Peru was to the Spanish. Extrahiram Delia not only silver but also gold, tin, iron and lead (0; he also supplied them with In addition, wheat, wine, oil, wax, a highly prized wool and delicate fruits, the abundance The company suggested the idea of making sweets with them. A Spanish sheep was sold for a talent (ü); in exchange for their products, they supplied the natives with linen, which the Spanish made their usual clothing and these little things were always pleasing to the of the barbarians.

Cadiz was his starting point for further explorations; it is said that the they extended to Madeira and the Canary Islands.

It is certain that they passed the strait; They went to get the tin and perhaps also the amarello, whose price was equal to that of gold, to Great Britain and the Scilly or Cassin they even reached Prussia and the Baltic Sea, and finally everywhere they could go coasting. It is said that Nccháo II, king of Egypt, in the year 610, before Jesus Chrislo persuaded them to go around Africa; having therefore departed from the sea red, and always following the land, as much as the currents and winds allowed

(1) Cesar Cantú, p. 2*8. v. I. 1875.

(2) Vol. II Holy Bible, p. 557 to 563, by P°. Ant. P. de Figueiredo – Lisbon, 1854. (See t kidney of the 2nd volume).

(3) Czar Cantú. p. 248 and 250.

(4) Ezcchiel, XXVII – 12 – StrabHo c Diodorus.

(5) StrabSo.

would have come after three years of travel to disembark at the mouth of the Nile via Strait of Cadiz (*).

To prove that they crossed the Ocean, they have been said to have discovered themselves Phoenician scripts near the Cordilleras; that Assyrian Belus and Persian Mi/hras had his cult in America, where the Jilhas do sol recalled the vestments, at the same time as the palaces of Mexico and Peru present the Egyptian lypos and hieroglyphos (').

Be that as it may, when Xerxes arrived in Greece with his fleet, the Phoenicians they did not dare to pass beyond Somas, to the west, even though this island is not more than 115 kilometers from the first Cyclades, Myconia and Terros; add to this that the great The number of their ships would have allowed them to form, so to speak, a cordon (3).

But perhaps there was also a pretense that they were using, for some new interest, the divert from continuing to supply the Persians; because interest was the main driver of its resolutions; He was careful to hide his expeditions from them, to prevent that others tried to rival them, and spread extraordinary Jabulas with this Jim, which historians later received without discernment (').

And* they lick that the terrifying names of Babel-Mandeb, port of the tribulation of Mete or death, given to another port in the Serabic gulf, where he p One should definitely look for Gardejan, or Cape of Funeraes. Strabao really rejects that when they found themselves spied on by foreign ships, they escaped from them, leaving in the middle of the reefs and sandbars, where they attacked them like privateers for their enjoy traveling.

What makes this assertion more credible is that they were not as loyal as they were skillful in its commercial relations; so that the phenicio contract, already punic, passed as proverb among the Greeks and among the Romans.

Furthermore, all commercial people seek to have ports where their ships can travel. are welcomed, dominate the places where they approach to buy and sell, prevent competition, and avoid collisions that could disturb the peace. This should be the policy of the Phoenicians; however, historians most occupied with narrating the changes of reigns than in pointing out the nature of the institutions they did not make known to us the laws regulated their trade.

In other nations, trade was a real monopoly; the inns located in the The main roads of Persia belonged to the king's domain (J). The only shipowner for Ophir's expeditions it was Solomon; the Phoenicians, on the contrary, governing themselves republic, were similar to modern Europeans, because they traded on behalf of particular. . The Phoenicians also helped a lot in

Cl) Multe Brun absolutely denies that the Phoenicians made the gyro of Africa, which with Hecrodotus counts it only as having heard him say.

However Miot, author of a French translation of Herodotus (Paris. 1822), admits it as true

argument is precisely the fact that seems incredible to Herodotus, that is, c. that the sun moves from right to left, as it is by Lybin. It is evident, he says, that when the Phoenicians had passed the Tropic of Capricorn at Boa Esprança, looking at the sun they saw its movement apparently from right to left, but in front, east on the right and west on the left. When they sailed in the Mediterranean, they always had the sun on their left; but as soon as they crossed the strait of Bab-el-Mandeb moving from east to west, they constantly saw the sun on their right, an entirely natural phenomenon wonderful for people who did not know how to conceive or explain why.

(2) Today, we can affirm: "There are many Phoenician inscriptions. Greek etc., found in the East."

(3) Herodotus. VIII. 132.

(4) This is a great truth, we say, and the reason for so many and continuous historical discoveries.

(6) 2Ta3ii.0<; -Herodotus. V, 22.

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO R AMOS

civilization with its colonies. Just like our maritime powers, c, mainly-
mcntc England, make today, by similar means, our civilization penetrate the
heart of America, in India, China and Oceania, where, without a doubt, it would survive, but
misfortune would die in Europe; in the same way did these conquerors
peaceful places of the ancient world, preparing another existence for after its fall,
like a pac who, when he dies, leaves a large family. We know that the people of the edge
from the sea multiply very quickly. That's why the phnices, lacking a ter-
quite extensive territory, they were forced to look for a way out for their population
always growing and poor, transporting it to other places.

Also, sometimes, internal dissensions, so easy in a people to whom the custom of
living on the waves makes any civil trespass harmless to everyone, they expel
a faction from the country, which went to other places to found a colony. This is how it was
Carthago, who was later to succeed Tyro and Sidonia and rival the queen
predestined of the world.

If modern people, who ventured on distant expeditions, found it necessary
leaving people at different points to store the goods they were transporting there,
harvest the productions from the interior of the country and encourage exchanges between them,
much more important thing when travel was slow and communications
were rare.

Therefore, if they didn't want to have to fight new enemies every time they returned to a beach, nor did they spend much time looking for objects of permuta- tion and even with the inherent loss to which navigation offers, phinicians were forced to found colonies; the exploitation of mines, the main and almost only aim of these people, e It made them more necessary.

They explored, in this way, all the islands of the archipelago, and particularly Cyprus, Crete, the Sporades, the Cyclades, those of Hellespont, and even Thasos, in front of Thrac where they extracted the gold. In Asia Minor, they were credited with founding Proncltas a Bithynia, establishments that were forced to abandon, as well as others, as the Greeks grew in numbers and strength. The Etruscans expelled them equally from Italy, but they prospered in Sicily, where they introduced the cult of Astart which there was called Venus Erycina and where they flourished and grew singularly Panoama and Lilybea.

It is to be believed that they considered Sicily and Sardinia as the center of expeditions further away, as the Cape of Good Hope is for us today. The northern coast of Africa was full of its colonies, the main ones being west of little Syrtel, Utica, Carthago and Adrumeta. They had a neighborhood in Memphis designated for their caravans; It is likely that trading posts will be established for the Levant, in the Persi on the islands of Tylas and Arad (Bahrain islands).

When they allied themselves with Solomon, they shared with him the trade of the Red Sea, which was first disputed against them by the Indumeans.

Mainly they multiplied their establishments in Hcspanha; the principals existed in Andalusia, and from the mouth of the Guadiana and the Guadalquiver, to the kingdoms of Murcia and Granada, the most flourishing were Tartessio, Gadés (Cadiz), Cartaja, Malacca, Hispalis (Scvilha), and the columns of Hercules.

Hercules was for the Tyrians the type with which they symbolized the history of their colonies.

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They said that you should be a hero, wanting to make war on Iberia, to the son of the opul Chrysaoros, gathered a fleet in Crete, an island that served as a link between the Phoenic he crossed Afncá, where he introduced agriculture and founded the city of Hccatompilos: who, arriving at the strait, passed to Cadiz, subdued Hcspanha, stole Gervao's oxen, then returned through Gallia and Julia through the islands of the Mediterranean.

Such was exactly the path of its colonies. But the Phoenicians did not know,

as Carthago later learned, he keeps them in submission, having neither the faculty nor the means of containing them with armies, so they quickly emancipated themselves.

Efficiently, they gave themselves little to the exercise of arms, and trusted their defense against mercenaries from Asia, such as the Venetians, the Dalmatians and the Cxcla. That is why they often suffered the yoke of the conquerors; But at least they got away these disastrous ambitions, which sometimes drive even commercial peoples to war more interested in avoiding it. No other achievements are known of them besides Chvpre, where they built Citium (Kitim), and where they always knew how to preserve themselves.

Their colonies were, therefore, very different from those of modern Europeans, more often work of chance than the result of a premeditated design and presenting the greatest part of the time the sad spectacle of tyranny and iniquity.

t K phenicios distributed theirs to the most favorable points for commerce, and they didn't take there the desire to conquer, as has happened with America; although they built cities, encouraged industry, and linked new peoples to themselves by the bond of reciprocal needs; his spirit of cunning and fraud also contributed to awaken in these savages the knowledge of themselves and the value of their own riches.

Science, civilization and the increase in wealth owe a lot, like everyone recognizes modern colonies; but those of the ancients were even more favorable to them.

The continuous relations between the metropolis and the colonies widen the circle of knowl- ments, develop political ideas and improve social organization; so we will see the Greek colonies in Asia Minor and Italy were inspired by power and science bring civilization and the arts to the bosom of the mother country",

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Here is finally a quick and small historical part of the bold Phenicios c nao. It would be a contradiction to admit, more firmly, that our continent, where they lived and left a valuable variety of symbols and inscriptions lapidary, even in colossal format, like the ones we are now dealing with, perpetuating this recognized truth, but which has been tried so hard to contradict.

Sufficiently we can assume the arguments deduced in Chapter II, of this our work, with reference to the present subject, but it will not be too much of it to highlight here the following periods:

It is known that the cult of Belus, Bela or Baal, was identified with Sói; well, in Ame- rich this same cult existed: just as in Babylonia, Belus was worshiped, in Peru worshiped not only the Sun but also the Inca, as his descendant. In America We see cyclopic monuments and pyramids as in the ancient world. There, the study was carried of the stars.

Priestly customs were identical to those of the Egyptians and circumcision was used as among the Hebrews.

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436 V INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS _

Everything shows, therefore, that the ancient peoples of both worlds frequented each other were."

"Let us not forget to note the proximity of the Cape Verde islands to the coast of Brazil, the existence of opposing equatorial currents, which facilitate the crossing between the two large continents to return: this fact is now perfectly recognized and can be checked on the ocean current chart

Thus, our quotations prove that in antiquity until the fall of Carthage, 146 years before Christ, the ocean had almost always been frequented; that America was known to seafaring people; and, finally, that the ease of communications always existed between the two great continents, due to trade winds and equal currents.

torians, of which the Phoenician sailors had full experience.

America, in its most unknown part, there are still several locations that have conserved Hebrew names, whose etymologies in a large number we leave sufficiently proven.

In all this we find judicious reasons, to better confirm our way to see about this missing people, whose deeds we have just briefly discussed, with the most remarkable admiration. Consequently, he was capable of committing greater than the one we now attribute to him.

Refuting some points from Cantú's long but necessary historical transcription which we have just brought to fruition, contrary to those expressed in the 1st chapters of this work, we give in summary the translation of the centuries-old inscription of Gavea. It would have been executed, according to the cited authors, approximately in the years 800 before our era, in these we read:

SUMMARY OF THE MORRO DA GAVEA REGISTRATION

i>f5j4lnon-' 1 3N'D'3'1S''T*u

4 AAB tt 7 " £ j BAffR/ZDAB A/A/S/A/fuf ff U 2 T

TYRO PHENICIA.BA.TENTH FIRSTBORN»*; JETHHAAL.

Sink.

Given the hypothesis that we have not interpreted it fictitiously, we are left with the cons
that we spend our time well, determining with our modest investigations the
I encourage the competent, who will forgive us this suggestion.

We had not yet finished this chapter, when we were surprised,
not only through a telegraphic dispatch transmitted to Rio de Janeiro, giving news of the

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS 430 \V

which we only kept in reserve, on the Gavea Inscription, as, even more,
for the positive way in which this click was.

We deplore the incident. How it encouraged us, however, clic! It provided us,
through newspaper transcriptions, the opinion of the illustrious Dr. Basil of Magellan on
subject, removed by the no less illustrious Secretary of the Historical and Geographical I
Brazilian physicist, Dr. Max Heiuss. This made us believe that there is already interest i
of our exclusive work, with which, it must be said, there is nothing consumable for
while the Instituto Geographico e Histórica do Amazonas.

In fact, the venerable Brazilian Institute, in 1839, hesitated in affirming whether the
engravings by Gavea would be a corrosive work of natural phenomena or signed by

man's hand.

Now, however, the illustrious Dr. peremptorily admits the first hypothesis. Basil of Magalhães, who, in turn, cites monographs by the eminent ethnologist Theodoro Sampaio» whose work we are not unfamiliar with. However, we were surprised by the statement that "he collected the most important, if not all, lapidary inscriptions in Brazil"; and for we have our reasons for that. Hence the opinion already cited by us from the Latin Congress American, from 1905, on Inscriptions from Brazil, in these terms: "Delias the most curious are those of the Amazon Valley, where a people certainly prior to the savage tribes, from He was a hydrotea, he painted, drew or engraved them on rocks and stones".

We therefore respect the opinion of illustre Dr. Basilio de Magalhães, contradicts our which, although not yet known in its details, merits a preliminary prompt repulsion. However, what becomes admirable! is: this "little natural phenomenon", in his saying, still have the prodigious property of lending itself to interpretation, which without much effort we gave it, from a paleographic and historical point of view.

It is that this "little natural phenomenon" will be no less, perhaps, than an insular script, whose characters vary from 7 to 8 hands in height, according to the Relatorium of 1839. Given, however, the conditions of its antiquity, it is intuitive not to pick some of these characters, all their delicate conjunctions, particularity, in fact, which greatly contributes to establishing our assertion. Ultimately, the truth will emerge.

But, given the presentation we have prepared, the arguments and facts cited, in addition to that Vigouroux dictated to us, we found all this very natural. Let's stay in error. It is worth remembering that Delic, in a similar matter, did not leave Thomaz exempt Hvd. Let us repeat this great sage: in a long dissertation he sought to explain that the cunciform inscriptions of Bersopolis, far from being a script, were nothing more than simple fantasy of the architect, to show how in a different way one could combine these bizarre features in the shape of an angle or a nail and their successive lines perpendicular, oblique and horizontal, sometimes intersecting, sometimes meeting in an angle. Hvd in this case was not very happy and capitulated before a synthetic refutation of Chardin.

Our case, therefore, of Gavea aroused a natural age of discourtesy, whose opposition unity would determine those competent, those most interested, and not us, who in spirit Just out of curiosity, we'll deal with that. With that in mind, it seemed reasonable to us subject of an archeological nature as it is, and which has occupied the attention of many, since 1839 and since the reign of D. João VI, until now, it would be necessary to leave the

This is our only intention; being certain, finally, that questions of this order are argue in front of the original, and, in the impossibility of this, of the authentic copy,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

We just finished doing it. Acting in any other way we will not go beyond simple conjectures, in which until recently we had been remaining (1).

A few days later, after publicizing these lines, we were observed written by a friend with the offer of the number of "A Noite do Rio", in which it was inserted the aforementioned article.

We saw, then, that it was preceded by the engraving of the inscriptions, but this with detestable execution was, even more so, printed in reverse, which certainly It would not fail to disorient readers who are less knowledgeable on the subject. We do not think this fact was intentional.

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Held by us, on December 22 and 27, 1921, two Conferences, before the Society of Geography of Rio de Janeiro and the Directorate of the 20th Congress of Americanists, contained in the news from the Carioca Press of that time, transcribed in the supplementary part of this work, the respectable Instituto Historico e Geographico Brasileiro did not deign to refute these in question. However, the most prominent part was I celebrate the exhibition of the important Inscription of Morro da Gavca, in luminous precise and scientific explanations, in all their details.

However, it was our honor to present in private to the illustrious president from that Institution the Hon. Mr. Count de Affonso Celso, the volumes of our present work, making a magnificent impression on him; being unfortunately short of pleasant moment that he offered himself for this purpose.

The relevance of this issue, however, will have its own moment to emerge.

Here we finish the first volume of Inscriptions and Traditions of America Prehistorica, Especially from Brazil, followed by Supplemento, on philosophical matters* geos and others, of great assistance to our endeavor.

(1) It is a great convenience to publicize this explanation, which we confirm in the news of January 2nd, AD 1918, by virtue of a type of "A Noite" do Rio. month and year.

SLIGHT TRACES OF GREEK HISTORY

WE evidently observe the power of the Greek epigraphic element on the American Continent, as demonstrating to us the superiority of Greek emigration to pleenicia.

Ceramic artifacts and other specimens, also found in examinations and now described and collected by several archaeologists, corroborate, for in turn, this assertion.

It is not covered by our tlicsc, the entire vast prehistoric subject of the Continent American, a task, in effect, superior to our strengths. However, we have had ability to cite certain facts at a glance, in the sense of their clirono-logicians and this need has forced us to listen to innovative and competent authors, taking into account the complexity of our capital matter.

This observance was suggested by the fact that we have already dealt extensively with the properly phenic. Now, we see in the course of our cogitations, the appearance of Greek on par with that or even superior, in the predicted point of view.

Under such conditions it will not be too much, nor out of place, to dedicate some lines about just a part of the history of this people, which shows so much collaboration ted in the valuable, prehistoric life of our Continent, as demonstrated today by its epigraphic monuments, of which History makes no mention. These elements We need to look for, define, researching what is vague and may suggest to us its translations and revelations. Let's see briefly what Ph. Hauser («):

.However, among the numerous peoples who have dominated the ancient continent, before the

In our era, there are no more than two, small in terms of the number of their inhabitants, for his intellectual and moral qualities, which has the distinguished honor of having left a deep trait in the history of humanity: it is the Greeks and the Jews; where, some illuminated the world through the light of science, through the elevation of reason and hu and by art and philosophy, and others inaugurated among the nations monothcism and trans- they committed a sacred book to the Bible, a source of revelations, establishing a link intimacy between God and man. One would not even know how to imagine the modern Kuropka c neither our art, nor our science, nor our philosophy, without tracing them back to the sou without reconnecting them to the high culture of Greece, which already shined five centuri

(1) « Tm Gttct ct Us Semitcs. dam Nlútoirt dc HlumanUi. Preface p. Hl c pages. 29 c ecquir

440

INSCRIPTIONS AND TRADITIONS OF PREIIIISTORICAL AMERICA BY tiERNARDO RAMOS

in the arts, in poetry, in tragedy, in the same way in sculpture and painting, in the scie exactas and naturaes, as in philosophy. Couldn't you also conceive of Christianity? reach its highest point of current development, without going back to its origin, to their traditions, to their first apostles, who taught religious principles and morals, contained in the Bible, that is, without Judaism, of which it is an extension, a phase of evolution".

« Now, given that the religious idea and science constitute two forces, of which, one resides in feeling and the other in reason, and that both tend to elevate the human so mana are called to govern humanity, it is necessary that, instead of fighting each other, they unite in action and march in agreement, to increasingly enhance the feeling of human dignity and to make the chains of social solidarity more solid and in harmony with individual freedom. . .)>

« According to all probability, the Egyptians and especially the Phenicians, settled in Greece, in the 16th century before JC, under the reign of Thoutemosis I, king of the 18th Egyptian dynasty, which submitted the Greek coasts to its rule, apparently, through the Phoenician navy, at the time of the invasion of Syria by the troops of Thoutemosis I and the Phoenicians recognized Egyptian rule. Here is a fact that confirms it: Excavations carried out in Thebes, Egypt, in 1859, discovered a famous hymn, written in the time of this king, in which God Ammon banishes him, saying to him: "I come and will crush the peoples who inhabit the islands of the Aegean Sea and the regions that extend to along these banks." »

« This document proves the Egyptian domination in Greece. It was nothing but after the withdrawal of the Egyptians, the Phoenicians predominated in some islands of the Aegean Sea and Ionian Sea, where his power lasted about two centuries. »

«However, the Phoenicians never penetrated the interior of the Greek countries, limiting themselves only in the occupation of the coast and leaving the inhabitants of the interior all independence, maintaining, in addition, good commercial relations with them. »

« After the Phoenicians became masters of the Greeks in the art of writing and of navigation, thus contributing to its development, the Greeks, through the strength of these circumstances, came into conflict with the usurpers of their territory. »

« At this time Greece suffered a Dorian emigration; another branch of the Aryana family, coming from central Asia, settled in the northern part of the peninsula where he founded many cities, with Sparta as its capital. After having sustained battles with people of the same race, for a few years, the Dorians repelled the Boeotians to the south and the Thessalians to the east, while the Ionians, (one of the oldest Greek tribes) coming from the coasts of Asia Minor, they were preserved in Attica, whose capital was Athens. Thus the mountaineers coming from the north repelled the inhabitants to the plain and coast. At first, these two races fought against each other, eventually uniting. THE Greek people would therefore have their origins from a mixture of the Pelagians, Dorians and Aeolians, who ended up forming their national unit, under the name Hellenos. »

«Because Greece is a mountainous country par excellence, formed by peninsulas, islands and valleys, separated from each other, both by sea and mountains, their inhabitants were By nature, they are fond of being warriors and seafarers. Furthermore, the Greeks distinguished themselves, since ancient times, other neighboring peoples, through intelligence, through originality and culture: Homer's poems, which date back to the 9th century before JC, give a very eloquent testimony; they make us know that the Greek race

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had occupied the islands south of the Aegean Sea, and equally prove that the Greek language had already achieved a level of culture superior to that of neighboring countries, which they are happy to call themselves harbors. »

« Traders, seafarers, travelers, adventurers, like the Phoenicians, the Greeks have still been a warrior people, endowed, at the same time, with a superior intelligence which gives an unparalleled love for the arts and sciences. »

« Despite these high qualities, the Greeks never formed a body of nation; They remained divided into small peoples, as in Homer's time; Each of them inhabited a small canton isolated from its neighbor, by an arm of sea or wall of rocks; Each canton formed a separate state, which was called City; there were a hundred of them, among whom only Athens could be distinguished. Sparta, Thebes. However, they all spoke the same language, worshiped the same gods, and participated in the same Olympic games. However, from the point of view of the history of its national evolution, Greece should not be considered as a country circumscribed within narrow limits, ensured by nature; Greek cities sent colonies early to neighboring countries and distant regions, where they founded, as in their own country, so many Greeks, at the same time disseminating, in general, the seeds of their culture. »

<(The Greek language was spoken on all the coasts of Asia Minor, from the Black Sea as far as the Caucasus and in the Crimea, as on the islands of the archipelago; in Crete and throughout European Turkey; founded Naucratis in Egypt, Cyrene in Africa, Syracuse and Scylacium in Sicily, Taranto and Napolis in Italy. Greece was everywhere where there were men who spoke the Greek language, where their art had created masterpieces of national. Only the focus of radiation was on the southern side of the Balkan Peninsula. And furthermore, Greek colonies differed from those of other countries in that they did not escape chance, with slow development; All the colonists left in turn, under a new Chief, and the new city was founded in a few days. »

<(Its colonial activity was so great that throughout Ionia they propagated their language, its mentality, its arts and its political slogan.))

« What characterizes, above all, the culture of the Greeks, is that, during all phases of their evolution and in all forms of their intellectual activity, they gave proof of the practical spirit and love of nature, of which they sought to divinize the forces, to put them in harmony with the realities of life. We do not view it as sacrilege to judge your gods subject to human passions.

Hermes was considered a Thief; Aphrodite was famous for her trickery; all the gods were vain and jealous and could not accept seeing a man completely happy. According to the Greeks, man's prosperity was full of dangers for them, therefore they were which excited the wrath of the gods.

Xenophon said: "the early Greeks made their gods in their own image; later, with progress in science and arts, his descendants were revolted against these defects, but they did not dare to expose the habits and routine of their ancestors.

The religious family was so attached to all the acts of their lives that they did in honor of the gods, solemn games, of which the principal ones were those of Olympian in honor of Jupiter. There were also them at Corynthus, in the temple of Poseidon, and at Delphos, in honor of Apollo. Religious dances were celebrated annually in the fields in honor of the god of the harvests, Dionysos. Even though these popular dances, where life was represented of gods and heroes, had given rise, over time, to tragedy and comedy, these

I

442

INSCRIPTIONS & TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

they always kept something from their origin; turned into theater pieces, continued to be represented before the altar of the gods." »

« Greek architecture was also distinguished by its religious character, because the most beautiful buildings were built in honor of the gods. However, as Greece there was no body of fixed doctrine, no dogma, no priestly class, the scientific spirit developed freely, in direct relationship with reason, mainly in Athens, which became in the time of Pericles, not only the city of artists, of painters and architects, but also that of great orators, scientists and thinkers.

Thus groups of wise men were formed, busy teaching physics, astronomy and natural history, establishing schools, attended by a large number of students.

What above all distinguishes the culture of the Greek people is its harmonious complex of superior gifts of thought, his prodigious faculties of the various expressions of human feelings. It can be said that the history of its evolution represents in miniature of all humanity. To convince yourself of this, it is enough to lie down for a quick overview of the intellectual evolution of this people, small in number, but the greatest for the beauty of thought and creative faculty.)>

((Although the story remains silent about the early phases of its development and that he has become accustomed to consider the first exploits of his youth, the war of Troy, as belonging to the mythical age, to the point of casting doubt on the existence of and to see trivial works, the Iliad and the Odyssey, as a poetic fiction by an anonymous author. Schliemann's memorable 1870 discoveries of the ruins of ancient Troy, known as were described by Homer, they constitute indisputable proof in favor of a historical fact; because as a result of the excavations carried out by Schliemann and later by others French and English archeologists found, not only the ruins of the ancient cities of the region where the Trojan War took place, as well as works of primitive art, clay vases decorated with figures, and golden cups. In addition to Troy, other cities were discovered Mycenae, residence of King Agamemnon and Tyrinth, ancient cities of Argolis, homeland of

Hercules, where remains of Cyclo-Pic walls were found, which clearly proves that Greece, & In his early days, that is, in the heroic age, he had cultivated the art or at least had The artistic works of Egypt and Syria, introduced by the Phenicians, are known. From this In this way, one is forced to wonder that the Greek dynasty had reached, already in the 9th of JC, to such a high degree of perfection as we find in the Iliad and Odyssée, in the You are surprised, both by the grammatical construction and by the perfect poetic form. The story of these heroic battles before Troy is a complete description of life and Greek customs, before the Dorian migration. »

« Another poet of the same period, no less notable than Homer, is Hesiod, author of religious poetry and morals, of a didactic nature, works such as Works and Days, and Theogony. Ellic writes equally about agriculture and the duty of domestic life. »

((These works, which date from the 9th century before JC, that is, from the time of the mian, are indisputable proofs that the inhabitants of Greece at that time had already crossed the first stages of an elementary culture and were in a position to achieve to a superior culture. However, after the Dorian migration, two centuries passed more or less, before the different Dorian, Ionian and Ctolian tribes, which occupied Greek soil, came together to found their national unity, which was corollario, the establishment of Olympic games, which then celebrated all four

INSCRIPTIONS ti TRADITIONS OF PREHISTORICAL AMERICA BY PERNARDO RAMOS

443

years, the Olympiad, with the aim of awakening the feeling of Hellenic collectivity. AND of the Olympic games that the chronology of Greece begins. The first party dates from year 776 before AD JC »

« Greece also needed many centuries to establish its strength colonial on the islands of the Aegean Sea, on the coast of the Mediterranean and the Black she had to sustain bitter fights against Phenicia, who had preceded her, long time, in their colonial establishments. Driven by the need for commerce and the spirit of expansion, the Greeks were forced to create their navy merchant and war, which contributed to giving a great impetus to the intellectual movement lectual and progress in the arts. As its general culture gained in vigor and

extension ellcs also changed their forms of government. The cities inhabited by Ionians such as Athcnas adopted democratic government, while the inhabited by the Dorios, like Sparta, where oligarchy predominated, they preferred the mon-narchico. Greece's progress and the increase in its colonial strength excited the envy of Persia that invaded it by land and sea, in 490 c cm 480 before JC))

« The heroic defense of Athens, however, aided by Sparta and others Greek cities, decided victory in favor of Greece, forcing the Persians to withdraw definitive and ensuring Athcnas hegemony over the other cities in Greece. Thanks to the prestige acquired by this victory, the democratic government of Athens was e on a more solid basis, and the liberal regime immediately established itself, more and mor contribute to the rapid development of arts and sciences. which sc prolonged during the V c IV centuries, despite the Pcloponcso war, which lasted 27 years. Grace to incl- intelligence, wisdom and prestige of Periclchas, who directed the politics of Athenas, dur For 40 years, thanks to its liberal government, it was the most powerful and most flourish of Greece, at the same time, the city of poets, orators, architects, painters tors, philosophers and historians Athnicians by birth or Hcllcnos coming from outside, even from the colonies, to warm themselves in the clear sun of Athens. At th Greece had a phalanx of elite men, who distinguished themselves in all respects. branches of human knowledge. We will only mention those who contributed to the highest country culture. Among historiographers, Herodotus stands out above all, who described the medical wars; his writings form one of the most precious monuments and the best conceived, from antiquity; then Thucydide, birth athenicnsc, author from the History of the Pcloponcesan War; original and truthful writer, describing the dee while the character of the men, who played a part in the war, He sought everywhere to establish precious facts and link them together; denies category- richly the influence of chance and fatality on the nation's destinies; does not recognize There is no longer any way of divine action in natural phenomena, nor in natural events. politicians. For cllc, Nemesis is dead. »

«Another historian, no less illustrious, is Xenophon, who described the war from Pcloponcso; He was at the same time a philosopher, having been one of the favorite di dc Socrates; which did not prevent him from appearing among the generals: he counted in Ar how he directed the withdrawal of the Dcz-Mil Greek mercenaries, in the service of Çyrus.

And clc author of Cyropedia, of ten memorable Lectures of Socrates and of a Translation about economics,))

« At the same time, Athenas had produced the most famous men in Greece: Eselylo, Sophoclcs, Euripede, Aristophano and Pindar. Eschylo is considered as the

religious and philosophical feelings. Sophocles has also made great progress in Greek tragedy. In its works, Clc reduces the role of choristers and seeks, rather, highlight the principle of action in the human will. His pieces known under the names d' /tnligonc, Flecfro, (Fâipus king, Ajax, PhUoclela, the Trachynicnnas and CEdipus in Col are considered masterpieces. Elle was fortunate to be appreciated by her fellow citizens, who covered him with glory. Euripcdc, on the contrary, had a extremely difficult and unhappy since childhood; ended up devoured by shepherd dogs. On Of the 90 plays that CLLC presented on stage, only 5 were crowned with success.»

((Sophocles said of him: "He was wrong, he described men as they are, while I, I described them, just as they should be." The tragedies of Sophocles and Esclvylo represent man continues to fight against destiny and oracles as spokesmen for the gods, whereas, Euripide frees the lierocs from fighting against their passions, without making interfere with divine decrees. "The drama, according to him, no longer presents a struggle the sky is earth, if not in the human heart itself. Far from elevating human virtue c his heroic acts, he is satisfied with showing the public human weaknesses, and all The religious past of the Greeks died in its dramas." His opponent, Aristophano, wrongly qualified him as a corrupter of cities and an enemy of the gods. Aristophan was of aristocratic origin. He took pleasure in highlighting the vices of his contemporaries, but his moral qualities were far from reaching the height of his talent. Rooted in routine and polytheist ideas, he had the bad taste of attacking Socrates in Lcs Àuée, with a lot of malevolence and bad faith; he was a slave to his poetic talent, weapon of combat against philosophy and science, against the most distinguished sages of his time and the most eloquent speakers, as well as against the most intrepid generations, for the sole purpose of amusing the public."

«Pindar was considered the chief of the Greek lyric poets. His odes became celebrated for the intrepidity of thought and metaphor, for the energy of expression, abundance and richness of the images, for the clarity and vivacity of expression. Same way that in letters, the Greeks had an advantage in the arts, especially in sculpture, who reached among them a degree of perfection, never reached, before or after, by some other nation.'

« It is clear that they did not reach this high degree, but through the force of time and work. The arts, like literature and science, need not only the inspiration, but also from effort, perseverance, an improvement in taste and of the senses, as well as a great spirit of imitation of nature in all its manifestations. However, accustomed to divinizing the forces of nature, architects c Greek sculptors directed their efforts towards the construction of temples in honor uncle gods, in the same way as the Egyptians.'

« The Parthenon, built by Ictinus and ornamented by Phidios, all in marble from Tentelico, is considered a masterpiece of Hellenic art. Another masterpiece of architecture, the Propvleos, portico of the Acropolis of Athens, was built by Minesicle Like the capital, all of Attica had splendid monuments, inspired by the love of the homeland c by a pious recognition towards the gods. In the holy city of Eleusis, cm In front of Salamis, a temple built by Ictinus was erected, spacious enough for be able to contain all initiates in the mysteries of Ceres. On the summit of Cape Sunium, temples were consecrated to the tutelary gods of Attica, who indicated from afar to

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navigators coming from Asia, the proximity of the land where the Persians found their tomb and the Greeks their freedom. »

« Under the rule of Pericles, during the 5th century before the Christian era, Greece rose in all branches of art, above all the nations of antiquity and the sculptors. Greeks still appear today as the great masters of the art and serve as a model for modern artist. Many factors contributed to this: I, his love of exercise gymnastics, their habit of living outdoors, thanks to the mild climate and their clothing light, which allowed us to see in the harmonious development of the body, a set of circumstances that made it easier for them to study plastic art in man himself; after, its aesthetic spirit with its cult of beauty is finally, the religious conception that He formed the gods in the image of man, considering them to be superior humanity. Greek writers were always inspired by this ideal: elevating human beauty to perfection. Greece has always had a cult of beauty. Socrates said: "it is not done great praise for virtue, because it constitutes moral beauty."

«Among the great Greek sculptors, Phidias and Polycletus were in the first line. The first sculpted the Alfxena of the Parthenon with Zeus of Olvampia. The Athcnienses they testified to an utterly great piety for their gods. They don't measure sacrifices of monetary value, to give them a majestic appearance, like the Palias of the Parthenon, in which the bare part was in ivory and the covered part in gold.

Its weight was 40 talents, equivalent to 2,400,000 francs; which proves that In Greece, at the time of Pericles, religious feeling was internally linked to aesthetic. However, Phidias had the great merit of having recalibrated the ideal of beauty in a harmonious expression of life and the supreme influence of the philosophy of his time. As for the gods, he refined his patience to give them expression of the serenity of the po intelligence in the government of the world, so that, far from forming the gods of Olympus. In the image of man, he gave them the expression of the divine ideal, the highest thought. ((Polycleto is known, first of all, for the founding of the School of Agriculture in Argos, followed by the colossal statue of Hera, wife of Zeus, which rivals in beauty with that of Palias, Athenea, of Phidias. Greece also had other famous sculptors, such as: Proxictlo, Scopas and Lysippo. Scopas' chief of work was the statue of Niobé. »

« The school of Athenas has every success in having raised to the highest degree of perfection is the art of chiseling metals and ivory, of modeling stones, both in engraving as in relief. . . »

« It is natural that a people who have known how to express their feelings so vividly of religion and country, of the different forms of art, dramas, poetry, sculpture, painting was attracted to also cultivate music, to communicate the enthusiasm to the auditorium of shows and national festivals.)>

« Indeed, the Greeks introduced many improvements into music. »

« In turn, they invented three main modes: the majestic Dorian, the Ionian graceful and the Aeolian pathetic. It was to the sound of the flute that hymns were sung to gods, sang the choirs of tragedies or accompanied the dances; the choirs sang the odes and the lyrical scenes of the tragedies. »

« Pythagoras discovered the theory of sound propagation, then the analogies music and the way to determine the gravity of the sounds, then the speed and vibration of strings. »

44 fi

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS ^

« But, considering that an octave was sterile next to the human voice, which enjoys with little difficulty, a wide octave and a half. Aristoxno, disciple of Wristotelcs, sought to modify the malhematic divisions of the string, to restrict the fifths of a imperceptibly, so that the music could use a certain number of octaves, without significantly altering the connection of precision between the different melodious. Music was nothing more than a way of accentuating poetry. It was nothing but later this accentuation appears more expressive and more tender. And, in all case, worthy of note, that the Greek legislators, both Solon and Lycurgus, considered music as an essential part of education; They saw her as one of the supporters of the

public spirit and national strength. . . »

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Of course, the fascinating Greek history extends far, but it is enough, for the demonstrative effect, which we summarize here and which must be linked to other topics we have mentioned.

In all the past phases that Greece faces, we will always have; the testimony intellectual and aesthetic development; the sublimity of science, arts and facts, the most surprising. It's a shame, however, that a people so celebrated, who produced men wise men in great numbers, who immortalized themselves, could not maintain themselves at it and did not continue, without regrettable interruption, to walk progressively in the sphere of its radiant lights. There were many, according to the succession of facts, the causes that helped to precipitate the decline of Greece, the loss of its independence and powerful progress, therefore, of its splendor.

We want to deal with his history, which had to go through different phases, from in the same way as those of other regions of Europe, its first inhabitants, its neolithic era, its cyclopean constructions, its first instruments of war and culture, etc. P. Hauser tells us about all this, and other authors confirm it.

No less important is the probability of the Egyptians and especially the Phoenicians in the 16th century before JC, they were established on the coast of Greece; in addition, news appears of other successive emigrations that affected him and the fights then originated, in which the amazing qualities of skillful warriors and seafarers. Homer's poems, which date back to the 9th century BC, give an eloquent testimony to this and to their high culture, in the sciences and arts.

Let us highlight this fact, which is actually very significant: "Greek cities sent early settlers to neighboring countries and distant regions, where they founded, as in their countries, Greek states, at the same time disseminating in general, the seeds of their culture".

Here, in a vague sense, is a case that deserves a certain importance, and that we will compare with this other: "his colonial activity was so great that everywhere they propagated their language, their mentality, their arts and their political system".

It will therefore come as no surprise that yet another surprising case is explained here, because: "history has remained silent about the first phases of development of Greece and has become accustomed to considering the first exploits of his youth, the war of Troy, as belonging to the heroic age, to the point of casting doubt on the existence of Homer and to judge his literary works the Iliad and the Odyssey, as a poetic fiction by anonymous authors; This is an erroneous assertion, which fortunately, it has fallen to the ground, thanks to Schliemann, discovering the ruins of Troy".

* INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS 447

This fact and many others that are being revealed, encourage us in a questioning, in our turn, about the origin of the monumental Greek epigraphia, seeded by the American Continent and now interpreted by us. She contains within herself, As we have demonstrated, the only element for such clear considerations, in all the points where you try to face it. Who can I attribute these to, if not the Greeks? epigraphic souvenirs, in which their divinities stand out so much, and which mark their moral, intellectual and artistic privileged, and that they fail us of things only peculiar specific to the period then? Here is another contribution, for you to meditate on. the competent, doing due justice, establishing the historical truth, "giving the Caesar what is Caesar's \

Once pictography is studied, in turn, many lights will shed on our prehistory riddled with extravagant conjectures, like that of Greece itself, so reviled.

The characters, sometimes linear, sometimes figurative, carved and painted on rocks, in vastness of our soil, from north to south, in the most hidden places, constitute today for us the supremely valuable element, indisputable basis and true monument, which contains, in our view, a precious national prehistoric archive.

The sublimity of orihographia and phrases, the rapture of thought, the conception of art, which are found in these revealing inscriptions, show a culture, which well coincides with the quick history we have just transcribed.

From a methodical and patient study that requires this order of ancient characters, It will be possible to complement externalized ideas, which are often incomplete, because historians and archaeologists gave preference to what seemed most pleasant and easy. These known revelations and many others that we have already achieved with some effort, will constitute admirable gems of thought and art, appropriate to this entrepreneurial people, to whom we owe the primordial phase of our civilization, React so mysteriously.

Alongside the inscriptions, notably there are admirable ceramic artifacts, that were not affected by the slight preceding historical traces; revealing artifacts of much art, which we have already dealt with extensively in respective chapters.

All of this, finally, corroborates the exactness of our way of seeing it, and, if so The competent think differently, who give us the pleasure of their refutations, but let them be equipped with arguments and evidence, capable of overcoming ours.

STONE ATTRIBUTED TO SOLOMON'S TEMPLE, WITH CHARACTERS

PAINTED

F. Vigouroux, in his already cited work - "A l'Yihlia c as Des Descobrimentos Modernas *, \ has guided us on various issues, which we are now concerned with. By the way,

treating, in vol. III, ace ps. 299-309, which concerns the epigraph above, offers a very interesting entry. We proceed to deal with it, preceding it with slight traces tlescripivos uncles mundos uncle grande Templo.

« The walls raised by Solomon, says the author, to support the platform, were built with huge stones, which excited admiration from the author of the books of Kings:

The king, says Clle, ordered that large price stones be extracted for the foundation of the House (of God) and carved stones (I. III, Reg., V, 31 17). Josepho writes to his

448

INSCRIPTIONS R TRADITIONS OA PREHISTORICA AMERICA BY BERNARDO RAMOS

turn on the great wall: "It constituted in itself, a most gigantic work, of the

which man could have heard of". And he also admires the "huge blocks", employed in its construction, "similar to those of Baalbek". This admiration had real foundation. »

« The centuries and men, many times more fearsome than time itself, which could

they ruined the Temple erected by Solomon, they were unable to completely destroy the strong supports upon which he made the platform of Moriah rest. You

foundations of the retaining walls, still remain in part (')# having faced the fury of soldiers of Nebuchodonosor; and Ilerodes reconstituting the Temple, left them intact. »

« This is what the exeavations of an English captain have proven in recent years, member of Great Britain's scientific expedition to Palestine, M. Warren.))

« His discovery is one of the most interesting made in Jerusalem. Let's leave M. Warren himself expounds it, contenting ourselves with translating: "At the end of 1868

We again turned our attention to the southeast corner of the Temple, and dug a well at 6, From the bottom of this, a gallery was drawn on the side of the Temple wall, which reached of 2 n\ of the angle. The stones of the wall are similar to those here, where they will c the Jews, even though it is at a depth of more than 24 m below the surface.

On one of the stones, we discovered, painted in vermillion, the three Phoenician letters, e

the following figure 1.145. »
dr of the second assistance of the
people who think they are repro-
the stone (Ch. Warren, Un-
London, 1876, ps. 145 and 420).
next to the wall,
that contain the characters

lenses for O. Y, Q, as

« Play it on a PC
eastern wall. The characters
produced are painted on
derground Jerusalem, in 8th,
One can see ibid. p. 140, with
where are the stones

phenicios outlined here. , , All these figures con-

1 t big.líS – Stone attributed to the temple °

oj Jerusalem, on 8th, London 1871; the wall panel assembly, p. 35; the characters
painted, p. 143. MG Perrot, believes this stone is Herodian, Hisloire de Cart. t. IV,
p. 212–213. »

« This was a great discovery because these letters should give a date to these
stones. »

« You will perhaps ask: what certainty can one have, that these letters are from the time
where was the wall built? I will say: Upon the delicate rock from which it rises
this great wall, there is a layer of 2 to 3 m, of reddish vegetable earth, full of
ceramic fragments. A value was made on this land, so that the
large stones of the Temple wall, and consequently, the first two or three were left
always hidden from view. »

« Now, it should be noted that it was only below this line that we found the marks

or signs painted in red. Above, they were scratched or erased nearby.
3,000 years old. The signs we found were therefore those that had been covered
at the time of construction of the wall."

(1) < There is no longer any remains, just one stone from the Temple proper of Herodcs, ar
Solomon; and thus the prophecy of Jesus Christ: A r on relinqueteur hic fapis Juper lapide
2), was literally fulfilled. *

INSCRIPTIONS & TRADITIONS OF PREHISTONIC AMERICA BY BERNARDO RAMOS

449

« It was therefore advisable to form a safe opinion about this
subject and verify exactly its authenticity. »

«1 We met in Jerusalem, at the German Consul, Dr. Petermann, one of the largest Orient-
talists from Europe. Having submitted the question to him, he declared, without hesitation
they were phenicios, although he could not positively give the precise meaning of the word
« Later, we discovered other signs. Dr. Petermann thought he could read
a stone is the word in the Phoenician language – "a seal or signal", but without much cert
« On another stone were engraved signs completely similar to those on
found, later, on the walls of Sidon, Danzas, d'Afka and Baalbeck.
Similar signs were also found on the stones of the Phenieio d'Eryx wall, the
which are reproduced in the Corpus Inscriptiorum Semilicarum, p. 175-176 – Cf. Perrot,
history. of 1'Art. t. III, ps. 95, 96 and 335. »

« Here (about these signs) is the opinion of M. Dcutsch; I o, the engraved signs
or painted were already on the stones, when they were placed in their current
log in; 2nd, ellcs do not form any inscription; 3rd, they are Phoenicians. According to yo
opinion, some were Iettras, others numerals or particular signs of the quarries and
cavalrymen. Some of them were recognizable at first glance, as characters
very common phenicios. As for the others, unknown until now in epigraphy
phenicia, he had the rare satisfaction of being able to identify them with those of the bu
Phoenicians from Syria, whose origin is completely beyond dispute, as well as the
primitive bases of the gates of Sidon. I was completely of your opinion. »

« It seems clear to me that these stones, when they were carved, received marks

painted to indicate the position they should occupy and which were the signs that I discovered; the color was vermilion red etc. »

It is opportune for us to consider, in turn, the characters of the figure. 1,145, feeling the lack of other engravings, to which reference is made. Our aim is to offer another brief opinion about them, which unfortunately is at odds with the ideas suggested by great masters.

It is necessary to remember the evident affinity of certain characters, among the primitive alphabets, highlighting what is observed among the Phoenicians, Greeks, Hebrews, etc. when in the training period.

In this case, however, we believe we found an inscription, in the proper character. mind of a warning, and the interpretations we now demonstrate lead us to this, with due reservations, using the aforementioned signs, as they are found inscribed and which, we are permitted to classify as elements of primitive Greek or archaic, as we have proven with several examples and now we confirm.

Say. Gr. Franc. from Alexandre cit., p. 661: –

Q \ J 7 \ <LB F OT> negative particle. no. Or in front of a consonant,

' íu * before a vowel, c oux before an aspirai:

* T ■ ©_f or çia Ata, not by Jupiter, alg. time. simply

Aunt Ata etc.

Dicc. Gr. cit., p. 1.016: – non, r te, ne

I saw it, I didn't even understand it. Oix e<mv etxetv, Plut. no

Thuc. p. on p. the non-rupture of the stitches, the

points not being broken. Alg. time. the negation inlues at the same time on two

propositions. Ouxei-xov nèv TauTJt, ou* **■ • Dem. I haven't said anything without proposi

–V QYPtf

Qy {or

+Q<707j

X0P0 &

XÔP0E

pass. Oux tSov, cu –xu0on–qv, Hom. I am not
if you can say. Htwv y*? u p&voð BtaXuctç,

INSCRIPTIONS AND TRADITIONS OF AMERICA PREH/STORICA BY BERNARDO RAMOS

also in writing, p. on p. It's not true that I said it, but I didn't
I have proposed, etc.

Idem Dicc. cit., p. 1,584: – XOPÓ23, oò (o), chorus, theatrical dance, dance performed
by many characters ordinarily accompanied by singing, especially in
jestas, chorus, part of the representation of the theatrical play among the ancients', also
where people dance, where dance choirs form; alg. time. ext. large meeting of
people, group or complex of any objects, such as rows of teeth, columns, etc.

Thus, in this first case:

or XOPOE – DON'T CROW;

(THIS: NO CHOIR, DANCE, MEETING, ETC.)

In the second case, assuming, as in many verified examples, there is no
restriction on the separation of syllables, in the writing system of that time, which is that
had the artist moved to the second line, or had it been used as an abbreviation
of two words, the phrase is formed:

oy oqofò – orx opos

Of course, another interpretation can be obtained, as we will show: The particle
negative – Oux, had already been implicitly defined, leaving us with the following word, whose
meaning is according to Dicc. Gr. cit., p. 1009:* – Opoç, or (o), landmark; limit; border:
cippo raised to serve as a landmark or monument; part with an inscription or
poster, notice, to indicate that a property is sold, fig. limit that if not
must transpose; term, end, object that is indicated or proposed, etc.

Thus, we have:

orx 01*023 – NO LIMIT;

(not limit, term, milestone, end, border, etc.)

Adopting both negative forms at the same time, we still have, even the possibility of being a mark of the stone, in its placement, but not as M.Deutsch think in the first case of his conclusions, so that, we see:

orx 0 P 02 or xopos – NOT the end or CHORUS;

(It's not from the end, nor from the chorus.)

Inversion of lines and flaws often originate from imperfect copies or other occasional reasons; We have already explained this elsewhere. This fact occurs in present inscription, regarding the letters *7 (P), (5 (£)), noting also that both in the upper part contain a small angle, like the last, an oblique line that it touches the base of the lower curve, when it should end, connecting only to the upper c. These obstacles make any safe interpretation intended take effect, although sometimes, as now succcdc, they are caused by the promptness or thoughtlessness of the moment. M. Warren, for example, could not achieve similarity real of the letters it deals with, with the Phoenician ones, as they offer a noticeable d

It can be observed, therefore, that what this meaning means is not at all vague or abstract inscription or mark. We, contrary to what notable scientists say on this subject mentioned, which, however, with all the elements we lack, were unable, in the phenicio an adequate interpretation, that is, from right to left, we present the three interpretations based on ancient Greek and another identical one on the following which seems the most appropriate to us. It was not a warning, in the sense of preventing, there will be no meetings, popular dances, choirs (except in a certain sense).

There, it was not a limit, end, landmark of land or building, nor a stonemason's mark, as placement of the block, as demonstrated and finally:

OTKOPOS there are NO choirs (K, instead of X), whose word defines the Dicc. Gr. cit., p. 805, being of little use or antiquarian = Kopoĵ. or (o) BibL, measure of wheat among the etc. R. Hebr., and it concerns the case aspect, which we deduce as follows:

The Bible in Liv. III, Chap. V., Kings, 6 to 12, quotes about the questioned word: – "II, Solomon gave to Hiram, for the support of his household, twenty thousand cors of wheat and streams of pure olive oil; these were the provisions, which Solomon gave to Hiram all the years. (Year of the world 2,992; before JC 1,012). Salomon auteni pñzbebai Hiram, choirs tritici viginli milita, in cibum domui ejus, et viginli choros purissimi olei. Iribuebat Salomon Hiram for several years".

It is therefore intuitive that, at a given moment, this stipulated contribution has been either for or the lack thereof, ignore the very important warning or complaint: THERE ARE NO CHORUS, is, olive oil AND WHEAT, in addition to other meanings, to which this word is subordinate.

Here is our interpretation, which suggests three curious and important issues so much, that we come to see:

1st, the affinity of characters of primitive Hebrew, Greek and Phoenician, in their beginning of organization, to the point of confusion as in the present case;

2nd, the use of identical characters: the ones we are dealing with now have a clear similarity with those found engraved on rocks, on the American Continent, in some countries from Africa, the Balkans, etc.;

3rd, the system of using painted letters, as in the present inscription, with admirable indelible ink, of secular, undeniable resistance, analogous to what we find, even today, in several backlands of Brazilian States, everything competing happily to the aid of our ideas.

((We find at this angle, says the author, azas or azelhas of holes in baked earth, figs. 1.146 and 1.147, on which the winged Sun or disk is printed, probably the emblem of the Sun God. Around there are characters indicating that these ceramics were manufactured for use by the Court (1). ^

As the SE angle of Solomon's palace was there, it is natural, that the ceramic fragments of this place had accumulated (2). After confirming the Salomoniana of the stones of these walls, below is the description of the that are not buried, etc. . . »

Finally referring to the characters represented there, we will give the interpretations following: fig. 1,147 = ® looc and saved; ® ?xo ? r tenacious, firm, solid; with the gen. retains, contains, etc.

PHILOLOGICAL ELEMENTS

Fig. 1.14C

Fig. 1 147

In order to expand our capital, we attached one of the great philological elements, work of merit, carried out by the notable Scientist OníTroy of Thoron. It consists of one hundred words from the Taino language, wh

(1) • YVorrçñ Vnderground Jerusalem, p. 423, ct Wilson, The Rtcwery oj Jenualem, p. 152 – Phicnician ceramics, discovered by the English expedition, studied in this last work, p. 4

(2) « Warrçñ. Idcm. 1876, p. 420–423. »

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there

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452

INSCRIPTIONS AND TRADITIONS OF PREIIIISTORICAL AMERICA BY BERNARDO RAMOS

phicnicio on the island of Haiti, serving to confirm the previous demonstrations tions and nationality of its first inhabitants coming from the East, according to the traditions transmitted by the island Caribbean:

« – Adversity, anguish: taino, ano-kalti hcb. R]JV ona, to be discouraged, actor-mental, poor; *| f f kâli, adj. of v. Ri-f? – VjjP, to be disdained, despised.

– Amphora, deep vessel, vat, cistern: Taino, shicati (chuint): Heb. T\{? U) shical or (c. suff.) shicati, vessel used for drinking, tina noun. derived from v. RP t Ç7 shâcâ, give something to drink, present the amphora or the jug.

– Antiquity, old wall, ruined building, ancient foundation: taino, bina-ihoah: hcb. of v. RD; bânâ, oedifteavit, construisit, fonda, there is RRD 2. binah, construction, building; 2nd, the letter]"| Üi dc thoali in Heb. exchange with sh: whence VY shoât, the that c dug, ruined by time or age, is derived from the verb shoal,

be dug, holes, ruined by time; ã shoâl adding the suffix, we have shoali = thoali ; so the hcb. or phen. binah – shoali = Taino bina – * thoali.

– Banned, exiled, deported: taino, galinago: heb. Tlt3 galin, emigration, exile, captivity; fi 3 R ágo, to be expelled, pushed to.

Bitumen, dust, pitch, tar: Taino, balani-ani: Heb. balam, claudere, cover,

close, obturate; 1 DH ani, vase, urn, amphora, vessel, container. The Taino balam-ani is therefore, the material used to cover or fill the crack in any vessel, caulking a ship is stopping a water vein.

– Good, honest, virtuous, upright, solid: taino, tobou, etobou: Heb. ^ í □ lob, good, virtuous: ^2 TJ tobou, ^ "lj 1 dobou, they are good, virtuous; in the end 2 *1 DR itob, to virtuous; imp. ^2 TER hitobou, be good.

Bocca: taino, pola: heb. R]| fpótah, aperuit se, apertus est, open or open c, the aperuit, cllc open your mouth. Mouth in hcb. c also R 3 pâ or dust, or pi do v. R 2 dust, open, breathe; the Hebrews who pronounce ptxa do so without reason, because that the Taino, which is from the old Phoenician, shows that the Hebrew letter -n. it is imitated Greek pronunciation.

– Noise, rumor, bang: taino, takoutacani: hei). 1 9 pt H lako or 1 p fj takou, noise, noun. from the verb Sp.J tâka, to hit, to cause noise, 1 J 3 – f lecani, in this p

– Brulurc, (burn) the action of fire: taino, cuyo, coya: Heb. R 1 ^ 3 cuyoh, cuyâh, burn, noun derived from the verb couah, to be burned by fire.

■ Hut, large house of the savages of the Antilles, shelter, asylum: taino, autê, ote: heb. JVÜ\$> ote, roof, covering, surrounded, as soon as R ôte, covering, surrounding, part. gift of v. RD!P hello, cover, surround.

Sing, celebrate: taino, alataka: heb. V \T\âlat, celebrate, produce a sound or a clear corner; clear and loud voice; LOL? f lâkah, pcrcepit, cepi auribus, which rings in t whence RPJ iekah, art (poetic or musical.)

– Chenilles (lizards): taino, mourourou: hcb. morôroh, which is poisonous.

Owl, owl: taino, mouroukoutr. heb. 1 D tnóroh, dread, fear, orR^] *113 moroh, mocror, sadness; i kol, c suffix *) i *i P koli, voice, cry. Taino is found in Heb. the

definition of the owl, whose nocturnal and gloomy song causes a sensation of terror and sa

Ceo: taino, capo: heb. cap (c. suff.) capo, incurvatum, cavum est, what is curved, concave, and c derived from v. R 2 D capo, to be curved; This has the approximatio gâbo, tall, elevated, majestic. The ceo, in Taino, is therefore called a figure of mctaphora; in Hebrew ellc is like this for El 13 ^7 Chamaim, the heavens, subs. derived fr

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

453

v. rad. châmâ, to be tall, elevated; the ccu is also called: Y 1 fc n ráhia,

which means spaciousness, big, wide, long, open etc.

– Cicada: taino, kerâ-kerâ\ heb. SiR kerâ, squeal, scream, scream; HD keraz, ditto.

“~ Chest, ark: Taino, ark, arga\ Heb. X 3 T ^ argaz = arga, by supprssing the last consonant.

““ Wedge, ponção: Taino, nacou, nagou: Heb. T 3 D nagou, percussus, beaten, part. of v. V 3 D nâga, percussit, whose inf. (c. suif.) is ^ ^ ^ 2) to hit, force, employ force.

Corner, interior angle: Taino, tioulâ: Heb. of v. D ^ ^ loul, hide; there is the part. passive "] T] ^ Itloui, being hidden; S?f lâ, nihil, nothing. The interior angle, the corner which serves to hide: it is what expresses tilou; while the second syllable there, is a fair expression, because the hidden or disappeared thing is equal to nothing.

*– Anger, ardor, rapture: Taino, ian: Heb. H31 iana, violate egit, acted violently, with anger, fut. T 1 ian, will snatch.

~ Crown: taino, bouemen: heb, boum, summum rei, the top of an object, the

high thing: Tfl hen, pulcher, pretiosus, pretiosos, bcllo, beautiful, precious, precious.

Crapaud (frog): taino, houa (onomatopoeia): it is the natural cry of the frog: heb. H^F1 hoiva or n^n kóa, fiouâ, calamity, pernicious things or diseases. Now, the Haitians they had the frog among the gods and honored him for fear of calamities and to

conjure the evils of those who were threatened.

Dedans (within, interior): Taino, irccou: Heb. irec, interior space, log pcnetravel.

– Delicacies: Taino, kesk, kisk, kiski: Heb. PV) jfl khesk, i R üH kfiiski, delight, delights.

– God: Taino, Jovana, Tupan: I o ^ *1 Jov Deus, f0fl ânâ propicio: 2 o Heb. n 3 Ç opah, expiandit se, extendit se, extends, develops, is vast in space; it is infinite; ca Divinity of which Father Charlcroix says the islanders of Haiti had an idea very vague and light.

– Domicile, house: Taino, manoua: Heb. fj^3 D manoa or fl H '0Q menouah, house, rest log.

–Amazement, terror, fear: Taino, hiticali: Heb. IrH hiti, terror, dread, fear: 2nd v. radical tf i 3 câlâ, we have T i 3 keli e •] i ^ cali, weapon, yoke, captivity, instruction any form of torture, penalty, correction, punishment; and H 1 i 3 kelih, prison, prison (which inspires horror).

– Endroit (log or) high stop: Taino, goara: Heb. goâh, extulit se, elatus est, rises, is high; ^ rah, visivcl, from v. tf ^ rââh, visus est.

– Enfant (boy, child), son, progeny: taino, el, elle, ili: Heb. Til eled. 1 i T ilid, natus, puer, filius: the suppression of the final consonant can also be seen in

– Enncmi (enemy): Taino, anakt (Oviedo): Heb. pijV <*nâk, c. Sufi'. Tp ^^Lanaki, plural. D "ip3V anakim, they were fearsome Canaanites for their strength and tall stature; In the Kichua language (which is primitive) it means giant, robust and rude. Anaki's name, transported to Haiti, is extraordinary.

– Wife, uxor: Taino, ita: Heb. v. 3C*T secum cohabitarc ficit mulierem; the wife aunt c well designated by v. heb. itab.

– Husband, husband: Taino, raili or rahili: Heb. VI race, amicus, socius, companion, associate: e taino iii or hiti, woman: raiti or better raliiti, was an associate or husband Hetiense woman.

INSCRIPTIONS AND TRADITIONS OF AMERICA PR E HISTO RIC A BY BERNARDO RAMOS

– Exist: taino, ei: heh. TH is i, living, alive, from the verb H 1 Raiâ; whence Ifl 1 Ui, vivat, may he live.

– Fcmine (woman) pregnant or fertile: Taino, hiâm: Heb. H^n tua, vítam dedít, mulier semen viri verifye, ubi concipit de co (Gen. XIX, 32, 34); T 1 (1 tun c. suff. 1 3 1 H tlini, pulchritudc, beauty. Taino hiâni is a contraction of hiâhini.

– Daughter (young) puella: Taino, ra/ien: Heb. EH? ratiem ; sometimes, men, at the end daytime word, have the same value; cx. Tp3 catan = DH caiam > cover up, cover; TÇÜ satan = □ 3 Í2? come out, adversary, enemy; Tfi3 báan – E113 bâam, close, end, close; T 1 D shemain = E 1 13 Ç shamatm , the heavens.

– Firstborn son: Taino, Rabbou: Heb. 3 1 rab, grandest natu, summus, princeps, o firstborn, the head of the family; d where H 2 } Raboh, potens factus est; of which the n ^3 1 rebou or ratou, authority.

– Folia, doudicc, madness, malice: taino, tantmalr. heb. T 1 u* n , fub v * n 5 1

lana, to be violent, choleric; hey VT] 1 imái fut. d v. i VD a f* r with malice or with treachery.

– Gcmissant (groaning): Taino, anokaâli: Heb. of v. PDN anok, moan, have yourself nrjDN anokâ, groan, lament; 2 of v. H1 fj kalâ, to be a sufferer, there is *1 \ H hàli, morbus, sick.

– Fat, oil; Taino, kâlaba: Heb. of 3 i H khalab, being fat, we have fm ±.ysk\ a- Itbà, fat, greasy, oily.

– Grenouille (frog): taino, houâlibi: this name breaks down: I o, cm houá, hoâ (ono- matopéia) which is the cry of the ra; 2nd, from v. heb. 3 U tob, to be good; there is hiph hifib, benefits contulit, brings the benefits; there is the subst. 2 i ^ toub, bonum, great end, bona optimum, opis, goods, riches; whence *| 3 '^Qloubt and ■] J, "] *□ iibi, health happiness. Considering that the frog was a deity of the Hetienses, it was however according to the ctymology above, opposed to the frog, which represented calamities and illnesses. The lionâiibi frog was therefore a well-made deity.

– -Warrior, soldier: Taino, makere, maguer: Heb. i 3 T] maguer, ceditit, he kills.

where does the subst. fl n 3 ? tnekerah, weapon, sword of

i au^rrpirr».

– Guettcur (lurker) observer, contemplator: Taino, zophé: Heb. H 2 1 ^
tsophe, or zophe, whence, Taino, Zophe–chemin contemplator of the solar god; what do you
put to Hebrew T iÇlI – tsopheshe–main or f–jrlp shamaim, contemplator
of the heavens or the firmament.

Dwelling, place of habitual residence: taino, huettoboa: Heb. 1 ficut, habi-
tation; * 3 D tobou, it's good, pleasant, with a l>ello appearance.

– Hethean: Taino. Ui or hiii, name of the primitive people of Haiti: Heb. *1 D ff hih,
Hethcan. The Hetheans were one of the Canaans, whom Joshua had massacred.

– Hevean or Chévéan: Taino, Chivi: Heb. *j ^ J] chivi or hivi, Hevcan or Ché- people
véan, who was a Canaanite and lived in Lebanon; as Pctrus Martyr d'Anghiera, the people
from Haiti it was called chivi; he must have emigrated to Haiti, shortly after the Heteans
– Island: Taino, oubao, term from the usual language; but of which the definition is more
cious that Taino co Heb. ai, hai, hay, whose meaning is also “island”; with cffect,
oubao, corresponds to the Heb. *13 y obad, colens, servús, colonos, worker, colono, thus
as "I 3 ^ oubaii (for oubao) servitus gravis, serious work; these nouns are de-
v. 1 3 f obad, laborem imposuit, impose work. In old German there is
the v. uoban, cultivar, and the noun. uoberi, cultivator, settler. The Taino name of oubao

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

455

island, therefore expresses a place of work and colonization; cannot be attributed
to the Caribbeans, but to the Phoenicians.

– Musical instrument: taino, habalo, habao, flute without a doubt; as for Heb.
V ^ Ç hâbâl, to blow and the noun. the blow: ^ 3» 2 H habelou, cllics blow.

– Jour (day) brightness the sun: taino, iueiouli, a term evidently corrupted from
hcb. 1 D "11 ieoumi or 1 D "1 *1 ioemi = DV| ieom or iôm, day.

>iti

– Jumeau (gemeo): Taino, mallao: Heb. nD mat, come, man; Dh iaom, duplex,
that c is double, geminus est, that c is twin. In Taino, deletion of the last Hebrew conso
according to custom.

– Jus (juice) sweet, Swedish: Taino, mi/t: Latin, mil is: Heb. P *1 I) 1 1 D metike ^ D mitik, sweet, smooth, adj. of v. PJJ) malak, to be sweet; HP t 3 D mi/ck, sweetness, soft Taino mil li, also recites the last consonant of the milik.

– lus (juice) or fermented Swedish: taino, l/iini: Hebrew. \$ T 1 *1 thirash c fe? ^ "1 1 thiro,ih, must, Swedish that ferments and intoxicates, Swedish grape: the last consonant c it is further suppressed in the Taino th ira.

—There, it's there, it's here: taino, oni: hcb. f JJ on: lat. ecce, hic, here, there, be

– Boundary, cairn: Taino, ebeni: Heb. J 2 \$ ébén, c. suff. "1 DS ebeni, stone;

another ctym. f 1 ^ bem 1 3 "1 ^ beint,]* *1 ^ fl ebem "1 D ~ fl ebctni, intervallo entre intermediary.

– Bed (bed) for sleeping and snoring: taino, néhéraiheb. 1 n ^naher, resonar, fem.mH 3 naherah, resonator: naherah, perhaps similar to the resting bed we call dormiuse.

– Lui (elle): taino, /, hi: heb. fem. SI fi hi, ih, Arabic hi.

Moon: taino, ninth by canvas: heb.]" h lon, Scylla stays or spends the night, from v. T 1^ioun, stay spend the night. The moon was therefore designated by a metaphor, for the Hebrews call it H p 1 iareah.

– Right Alão: Taino, htâ-Sn: Heb. I o fliH hia, valere, vigere, jussit, verifyc, or-denar, be robust and active, indicate, show vigor and action; 2 o J n (1 Sn, in an easy way, dexterous, lively, comfortable: Sn is therefore the complement of hia, that is, of the faculties that apply to strength, action, and the nobility of the right hand.

Alão left: taino, nouba-ana: I o hcb. Y-0 noba, foctcre et putrescere iacit, and adj. neighbor í- ~ D nobâl, stultus, improbus, abjcctus, impius, i.e., incapable, evil handsome, left, vile, abject and mean; and the definition of the left hand that the Orient they call impure, as opposed to the right hand, which is noble, the right hand, which hand and transmits food to the mouth. while the left is servile and destined for things vile, improper and profane; 2 heb. H y ânâ, humble, submissive, miserable, having as approximation or adj. 3 n hanap, unholy filth.

Alaison (house), see: domicile and dwelling.

– Martello: taino, boutou: heb. (b, interchange with p.), from v. \1) n UH polosh , mallo pcruttere, hit with the hammer, it has the imp. plural. i 3 poulou, beat; there is the pa

passi. 5 poloUiSh, having hit or hit. It is clear that Taino boutou is a subst. derived and altered from the verb referred to.

Alassue (club) and every weapon that is both blunt and piercing: taino, macana, machana, kichua, makana, club: Heb. macS, blow, wound: ^D na, particle that

placed after a word, indicates the resolution, the challenge, the threat, such as "take care" SD also indicates the thought of a future act and also serves as a imperative phrase.

– Masuré (slum) house in mina: iaino, bâti: hei). *1 *1 ^ I bleated, plur. D 1 *1 ~ balim, whence HH 3 balah, devastation, ruin.

– Méprisc (despised): Taino, ânokati: Heb. nJy ano, afflictíus cst, is afflicted, 2 o 1 rj was derived from v. n f P f * kâlâh, vilis factus est, is debased; where j» I? AV 1 } p Ayz/í*, plur. D 1 > I? kalim, slaves, vile and despised people.

– Moi (cu): Taino, ni: Arabic ni: Heb. 1 3 f ani.

– Nain (dwarf): Taino, chatninelt: Heb. TH chén, c. suff. "1 3 f) chani, mercy: c

derived from v. T ■? H chànán, misertus est, mercy, affectus est, is worthy of pity; 2 the Taino, meti: Heb. mâlâi or ") *) TJ meti, length, stature, cut, term

corroborated by the Hebrew variant TJ mad, c. suite. 1 mtdi, length, height.

– Nation, society, association: Taino, kibâ, kibati, kibiti, khebeti, ghebeti: Heb. of v. n 3. H khibar, consociare, consociatur esse, associate, be associated, having the subs.

V

^ 3 H khêbcr, society, association of people. We have better for permutation of n khet in 3 ghimcl, whence 3 3 ghéber, come, man; but its feminine is ^3^gheber,

lat. domina, superior or dominating woman; w. suff. 1 *) 1 3 3 ghiberle. But, for connection of weakening the language, suppressing the letter r, we have Taino, ghêbeti, ghibeti, or kibiti: what is good for the nation, society, association, since every nation is made up of individuals of both sexes.

– Sailing ship: taino, canapire: heb. ^33 canap or *135? canâpi, house, azado, slight, ^ 1 1 irou, address, domicile, house: canapire, would be an altered term from cana light house, what is the image of the sailing ship. It even has Heb. H^n 15 3 3 canapes roua, ala venti, the aza of the wind (poetic).

– Nevcu (nephew), Taino, bitam, term altered from Heb. ES – *11 3 beitam, from the house or family, maternal; it can also derive from 3 f – 3 bet-ab, from the paternal house. 0

Hebrew beit does not just mean house, but it applies to the family, the lineage of a home, relatives, ancestors and descendants, particularly nephews on the mother's side in or paternal.

– Black, denigrated: Taino, koma: Heb. of v. radical DH kfium, black that, being black: there is D 1 (1 k/iom, black, denigrate, fem. khoma, black and DDH

homam, black or denigrated.

– No, nor, nothing: Taino, maina, maiana: Heb. T tf]Q mâên, nolens, renuens, que refusal, which says no, nothing: in Kichua, mana, no, nothing.

– Nourriturc, (food) food (bread, cake, etc.): taino, marou; This term has a obvious relation to Heb. Ki Ç mâro, cibo, replctus, pinguis, replet, repus, full of food; the v. ti v. or H i bâro, comcdit, ate; the terms mâra and baro have the same

t T tr

origin; because mcb are two Iabiacs, who get confused.

– Cloud: taino, shot: heb. VV c. suff. 1 > Come on, above, at the top, from above; c subst H ^ “1 roh, sprinkling, sprinkle (above).

– Night: Taino, chachou: Heb. chachor, black, shadow: another etym. heb.

*1 1 fl w/tasc/iic, plur. D 1 pttJ H chajchoukim, darkness: it is also said: taino, couco: cocob, star: the night can be designated by the rising of a star, because among the tropic There is no twilight and the night appears as soon as the sun sets (it is late).

Where ? taino, aiah? heb. H 3 tf areh ?

– Oui (yes), certainly, Taino, aca: Heb. 1 tf ac; Taino ah, ahi, Arab, hey.

– Oui (yes) dcaccordo han, han-han \ heb- 7 f\ian, accord, benevolence, grace-ity, derived from T 3 H hanan, to incline, to approve.

457

– Oui (yes): taino, hinalekia; composed of kiclma hirta, yes and heb. Ü HP 1 – \

le-ikeah i prep. prefi. a, ab, propier, for, because of, and fl fl H? 1 ikeah, obedience, condescension, rather by obedience.

– Paraiso: Taino, coyaba, goyaba (goya-aba combination): Heb. tf 1 ^ goia, valley, field, country: H 2 Ç abah, fruit, flower, greenery of v. rad. 3 2 tf fruetus, protulit., productit. Another etym. tf 'j 3 goia, valle, paizH^tf abâh, desired, full of attraction, whence H tf aab, love, fem. Ç] ~ fi tf aabâh, plur. D ") H tf aâbim, the loves, the delight

All of this is the image of Earthly Paradise.

Parasol: Taino, bamacâli: Heb. HD – bâniâh, arch, vault, from v. rad.

ttt T

paravit coniectus est, ornatus est, there are adjec. built ^ Z) kc/i or 1 i ^ cah, confcctus, perfectus, ornatus, made, shaped and decorated.

Part, determined portion: Taino: nâra Heb. H ^ tf D nâra/i – H tf arah, appointed, defined, limited.

Stone, stony: taino, iebou, thibou, shiba, siba, sibao: Heb. *1 – "P tebour , ^ ^ 3 f] thakor* 2 r\|tliebar = », 2 ^ shabar –, precious stone, >, 2 Ç shebo, stone fragment : N 3

shiba–, which is abundant V ^ ^ "ba. The main mountain of Haiti, recognized for its mineral wealth and abundance of gold, is called Sibao.

– Picada: taino, tahikim: heb. 1 3. fj 3 f? me| lhahÍkê–nl = ~\ JR p HB? shahikini; why HM = IÜ sh, by permutation: results in etym. W sha, whoOpll kiki or fi Z) fl ike, pierced,

chopped, past tense of v. fl P p nâkâ, pierce, pierce; 1 pm pain, complaint: tahikini is t * painful sting 11 .

– Pleurs (tear) sob, lament: Taino, nacou-ira: Heb. nâkoh, plural.

naakoth, lamentations, cries, sobs; I ~| y ir, expresses the different emotions d soul, which are, astonishment, affections, tears of sadness and anger.

– Who (prono. relat.): Taino, iki: Heb. ki.

– Watering; (look) eye, view, vision: Taino, hizi, halzi: Heb. of v. fl T tf haza, see, se we have the derivatives 1 TH hazi, 1 TH hezi, 1 T fl kizi, look, eye, sight, 'vision.

–“Rename: Taino, Icali: Heb. í» p ^ fj etcâl, prrevaluit, surplus, has prevailed, has understuffed; * 3 – H eical = 'Ol iacol, potens factusest, became powerful, great and celeb Rich, opulent, Taino, douchti heb. T (TT doschen, dips, opulcntus, rich, opulent. Sacco: Taino, Chapou: Heb. HEfi chapoh, protects, veils, hides, covers, girds and protect, its homophono is vT) jn chaboh, abscondet, occultat, elle conceal, ellc copper. Taino sacrifice, anakn; the verbs F13H hânâ and fi 2 y ânâ, signifler, sub-

get involved. 1 kn, hostile and cruel act, 2 o etym v. fl 3 tf ânâh, if committed, realize 1 n H kri, the cruel act; etym. fl J £ ânâh, makes groaning, does violence, T\ 1 TD crith, erith,' is a derivative of HJD man, kill, cut. These different etymological formulas express sacrifice well.

– Salary, salary: Taino, abemali, term originating from Heb. \$H fl give or receive the salary; kill, c. suff. T j» rj mâlt, full, completely or full complete.

Greetings, good morning: Taino, mâiecaba, rnaboucâ: I or matecaba, derived from Hebrew. HDD maiâ, tilt e de i 2 ^ cabad, honor, do honor; 2 the mâboica, from Heb. S 2 D mâbo, entry, arrival, fl H 1 – ^ u-ikaâ, with humility, with veneration; ikaâ 6 derived from v. HP t 1 iakâ, veneratus esse, to be venerated.

– Greeting or action of greeting: Taino, amabouicaroni: Heb. art. fl aa mâbo , arrival at HPT 1 – * u-ikaâ, with submission, of attention; D * ronéi, cause of joy of contentment; ronéi is the plur of T 'í ron, joy (c. suff.) roni.

INSCRIPTIONS AND TRADITIONS OF PREHSTORICA AMERICA BY BERNARDO RAMOS

– Serpent, viper: Taino, fool, boa: Heb. Ç poh, snake, subs. derived from

v. pooh or poah, sibilavit serpens. It is seen that the Taino is silly and bo bent. In

heb. the labiae letters peb are interchanged; this is why pohpoh = bohboh, whence silly as poâh, boâh, c bóa . The Caribas also say buia, but this term is a change of good, in the same way as poâh. We will note that in Hebrew it is said taml>em H y 2E) Ç époh, by n? 2 poh, serpent, viper; because in this language apheresc Ç is suppressed will, as in n R ad – cad, unus: H 1 3 proa – H “»1 5 § éproa, proles;

T 3 *1 thecan = TZ r elhecan, domum. The representation of bo que e bobo is reminiscent of

sign SS, symbolizing Votan, who is twice serpent, under the names of T Ç pholan c from D^5 for schiphim, homophonos from Votan c Chivim, meaning serpents.

– Soir (afternoon) and night: Taino, ariabou: Heb. ZH ^ arab, oreb. vesper, afternoon; arebou, F) HV arâbolh, vesperi, the afternoons. Among the tropics, approaching

from the equator, afternoon and night are confused, because there is no twilight: and hence meaning <Yariabou. We make it felt that the Hebrew ereb c is the origin of the mythological Ercbo, son of tea and night, which also designates the bottom of hell, even like the night.

– Sun, deity or solar god of the Haitianscs: Taino, Chemin. plural. Chemenium: heb. T TJ H called, plur. DTZ 13 H chanwnim: w/iamon co solar god and chaniontm the images of the sun.

– Sun: Taino, Kazic, Kashi: Heb. ^ SH khaziz, fulmen, fulgur, fire, flamma, lightning paid, ray of fire, living light. Another close etymology HYP f kalse or kaze. World superior, and which is universal, heavenly place, we also read HlpQ kasheth, arcus and Sagittarius: the arc of the Zodiac that passes through the sun in its annual course and for Sagittario is one of the twelve signs: its arrows are an allegory to the Sun's rays.

– Setting sun or decline of the sun, occasus solis: Taino, soraya (Sanskrit. surya): Hebrew "ID sor, ocassus recessus, participle of v. D sour, recederc, declinare, serrare, retreat, decline, sink; 1 1 ^ D sorer, rccdcerc fecit vivam; 1)1 And soralh, recessit, withdraws. Summer oestus solis, c Z 1 – shorâb . Ancient authors always said of summer or winter twilight of the sun, which was the main object, the direction to consult, because ancient navigators did not have a compass; they did not observe the The point of sunrise is the horizon where it disappears.

– Table (meza): Taino, aba: Heb. T^fâbân, flage, flat or flat stone; the table Primitive should have been a flat stone.

– Tache (stain) tumor: Taino, tilou: Heb. S5^b D iatouh, maculosus, spotted that has a spot or a tumor; part. of v. SS^p (í \l Øi d'ahi plaster II iíf* – taloh,

– Tu: taino, te: heb. fem f] ^ until, Arabic, ent.

– One, one: Taino, Allah: Heb. fem. Ü'JS ada, one.

– Worm: taino, tichê: heb. 7 lichec, lambit, he lambe 7 3 5?–I)nv techec-âphâr, clle licks the dust or earth, In Taino, worm 6 also named cou.fi, coushi: Heb. goush, sordes, pulveris, impurus, spurcus.

– Village: Taino, Kabakani: Heb. P ^ H kabak, c surrounded, intertwined: Heb. kan TP w. suff. kani, address, place of residence, Ilâbak has the meaning of verbs 7 3. □

sabak, miscuit vel implicuit ramo?, and Z~D sâbab, cinxit, circumivit. The Taino kabakabi, It is therefore a village surrounded by palisades, branches or any other obstacle.

Voleur (thief): tainos mânani: heb. mana, retain, diminish, take away; Dmt =

TB min, indicates any part of a thing: e.g. TQ -5? sâba-min, satiatu is king, he

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

459

he didn't get enough. If the thief is assumed to have used force or break-in, mi could be an abbreviation for V. H mits, violence: this we said in the introduction, In Taino, since the final consonant is hard, it is always suppressed.

The hundred terms of the Taino language that we have just compared to Hebrew demonstrate between one another an indisputable identity.

The language of Haitian women is, therefore, a Phoenician dialect and demonstrates perfectly well that this island was in antiquity the most remote, populated by the Phicnic c later by the Carthaginczcs; that cllics approached exiles and colonists; that they were its possessors for a long time until they were weakened by their constant expeditions over the American continent. They were surprised and massacred by an army from Caraibas, according to their traditions. We support the publication in alphabetical order of the translation of the hundred French words above, if Although we could do more, we should limit the tedious work of etymologies. Elias are enough for us to say that the hundred Taino words, reproduced here, they represent almost the fourth of the Caribbean dialect of Haiti, because the vocabulary by Raymond Breton, which is the longest, does not contain more than 400 words. Your catechism, which we have not analyzed, will undoubtedly contain even more.

We will note: that the name Taino was the designation of a noble and sacred language, it should not be given without distinction to all Haitian dialects; which is for one quarter of the Haitian language; this portion is remarkable; let this room of words prove of the language of the Hethean and Chevian women, who until now in all the publications th contains more or less words from the language of the Greater Antilles, there was confusion complete between the Phoenician and the Caribbean of the islanders, although the Taino of should designate anything other than the language of the Phoenician or Carthaginian conquer they passed on their wives and their descendants.

Be that as it may, these etymologies combined with our historical introduction, the dissemination constant in the preceding chapters, contribute to the set of numerous facts, that establish the importance of our findings and that justify the title of our cscript: "Les Pheniciens a Tile d'Haiti et sur lc Contincnt Americain".

May our example serve studious people who want to march on the path of research, which we outline, taking tradition as its starting point.

Although the facts speak for themselves, the clarity of our historical quotations are sufficient to convince the most rebellious spirits to all reasoning, we do not have the intention of combating the opinion that CLLCs will have about our American studies, and leaving free in their judgments, we will tell them like Sylla to Lamprias: u – Tomai of this narration such an idea, as much as it pleases you.” »

In order not to change the alphabetic order, we prefer to follow French in the translation in whose dialect this work is written. In addition to this, others still not small value, are those of the preceding chapters, mainly that which refers to “Names of the tribes and localities of Brazilian Goyana”, which we recommend to interested in this philological part, which is not one of our main subjects, however, constitutes an integral part, demonstrations and proofs, which we do not wish to leave as

Many of these names, however, being particularized to us, we cannot leave them alone. reproduce in this chapter, albeit briefly:

« French and Brazilian Guyana, says the author, are separated by mountains known by the names Tumucuraque and Tumucumac. All the names of which we go

400 INSCRIPTIONS AND TRADITIONS OF PREHISTORAL AMERICA BY BERNARDO RAMOS

mention, they exist on the Brazilian coast in the interior and in the cambocclura link Amazon River. Said mountains run from east to west and have a large branching from North to Sub until the river on the right, called Paru, which we have already for having been the port or anchorage of the Phoenician fleet.

Tumucuraque (mountain): hcb. iuniu, what exists in quantity, or pro-

perity, -OD cur , forge for smelting metal lj rac and HD] rakè, action of slowing down; or \$ P- 'i raquet, action of hitting the metal and extending it with a blade. This name in Phicnician mine works.

Tumucumac (mountain): *2 H tumu, large quantity D^3 cum, accumulate, p D? mak = nnDouHn]lec. suft. TN PI D maakc, which is beaten, softened, seasoned; or tumu, abundant quantity p 0 cumaz per cumacs, globules of gold, nuggets, women's ornaments. This name, like the previous one, indicates the quantity and specificity of metal (gold) worked by the Phoenicians.

Miripi, a tributary of Oyapoc, leaving Brazilian Guyana; etym. heb. 1 *1 2 rniri, enemy, ! 2 pi, edge, margin (enemy's margin).

Copiri (small river): hcb. [] ^ And kop, do circuit n 3 ! go ^ irrigate, flood.

Huassa (river): cm tupy, hu water, river, assa, labore produxit, river that produces (the gold) for work.

Gasipari (river): N2\$3 garipa, which is flooded, diluted, 11 ri flood.

Conani (river): T 3 i 3 conan, well adjusted, well directed (speaking of a rifle shooter) chas) (see, T^3), 1 3 ni, moan, groan, or someone lamented. It is possible that

conani. know the changed name of 13^33 Canani, Cananeos, who are the same Phenicios.

Kalcuene (river): hcb. in H the assembly: T * P| cun, sang, where T 1 3 p cuenen, sad, lugubrious song.

Maícari (river): hcb. K^2 maia, 12 niai, water, 115^ acarí » cloudy, disturbance disorder, etc.

Mauara, (river): 1 1 9 D maouara, naked person, or H 1 « D maouara, cave.

Amapá (river and lake narrow enough to enter) where: hcb. 172 N ama, arm (of the river) R 3 pa, entrance, passage; or perhaps 113 N ama, people, people, 11 2 pah, traitor, sets the snare; or even H y2- paah, how vociferous.

Tartamigal or Dartamigal: Heb. ^1 dar, pearl, golden globule, D 2 tam, c. suif. 1 D "1 tami, intact, perfect, i 3 gal, stream.

Coluchá (same lake as Amapá): hcb. Ü pc sufT. ^ 41 p collar, voice, clamor,

châh, which is tiunultuous, which rises with strength (refers to amapaah, Agent who vocifera").

Maracá (island): this island forms the northern cape of the mouths of the Amazon River and separated by a strait from the Brazilian Goyana; she would serve the Phoenicians there. establish dominion over dry land; with effect Maracá c in hcb. 17 3 V 3 maraca, whose different meanings are: order, arrangement, construction, foundation, action, transformation, direction and in Latin, apparatus, acies intrueta, armies. The Phoenicians there would have troops, a weapons factory; Maracá has a derivative *1 3 'n ^ 2 maracat and no plur. maracaim, preserved in the Tupy language, hence the meanings (barge) large, ship loud noises of weapons and bells, etc.

Tururi (small island): is located south-east of the island of Maracá, at the entrance to the strait of this name: Heb. 1 3 T\ lour, to be surrounded, 1^1 rour, drool, foam, 11 ri, in giving.

461

I

Araguari (river and lake): its waters flow into the Maracá Strait: Heb. araq,
earth, 3 goah, prorupit, crupit (dc light), broken, irruption, 1'n ri, flood:
which translates as sudden flooding of the land by an irruption of the river.

Secorrope (river): launches to the right of Maracá, hcb. *n Jt) secor, o bcberron, D "1
rope was healed.

Ianouco (island): Heb. ianaott, ellcs are oppressed, raped, R3 co, here
in this log.

Jupati (channel): r] ^ iop, dejected, lH D palfu, the entrance; gave his name to an island
and mountains bathed by its waters.

Guariouba by Quorioubal (small river): hcb. *1 * P qour, dig, ^ H'í0 ioubal, river:
in Heb. the letters C, G, and O or K are interchanged.

Caviana (island): RJ ■? cavia, tattoo, Rb0 naa – Hl D naua, it was beautiful, ornate.

Caviana Island is in the middle and behind the northern mouth of the Amazon River; and
cilla that receives attacks from tcrrivcl raz-dc-marc that periodically comes from the Oce
serving as a refuge for the ships that shelter behind it. This tidal wave
extraordinary and known under the name of Prorrorroca, (pororoca). The Tupy language does
provides tymology for this name that can express the phenomenon. Let's go for it
search in Heb. or phenicio.

Prorrorroca: hcb. info. Tlf por, break, break; d'onde 1 ^ E pour c llj poror, é
furious, broke, poror, by contraction and pror\ or even better, coming from a passive
"1 *1 E pouror, it was ruptured and was thrown against, and by contr., pror. 1 T 1 ror, ba
VJ? it hit, hit, shocked (the earth). It can be seen that the ires terms pror-ror-roca exp
tidal wave phenomenon in question.

Ioroupari (island): Heb. "I 1 ior, forest, trees, conj. * or, and * 1 ^ f pari, fruits:
fruit trees.

Meschiana (island): Heb. RltfjQ meschia, rubbed with oil; N 3 was not decorated, beautiful. It can be seen that this refers to the customs of the island's inhabitants.

Poschuna Indians: hcb. ^ And pas, envious, fierce, siiona, who emigrates, nomad.

Macacoari (small river): DiJIl macá, blow, wound, wound, slaughter; this subst. is taken from v. radical D 33 nâcâ, injured, killed HD coâ, vigor, strength; 1 J) hâri, cholera. The three terms maca-coa-hari, which designate an event that occurred on the island, they served to form its name.

Carapanatuba (small river): Heb. n 1 guy, dig earth, pana, transformed

he brought; D 113 tobao\i touba, bona, benefices, divitiae, felicitas, goods, riches, happy

Macapá (city in Brazilian Guyana): located on the north bank of the Ama River zones, name derived from W RÇ mâh, percussit, V 3 cap, manus, (1 E pah, proefcctus: the chief, rang, the boss's hand rang. The boss's blow is a sign of authority, even today use among indigenous people.

Matapi (narrow river): name derived and changed without a doubt from *1 ^ D mat, few, paulus, exiguus, brevis, little narrow, diminutive, and from p 1 EK apiq, rivus, torrens, stream, channel, torrent.

Anahuarapucu (small river): R 71 3 % anaua, laborem impendit, agrum coluit, submission to work, and also oppressus est, is oppressed; Y n ra, miscro, unhappy, wretched R p 1 3 little, which causes hesitation, impediment.

Amana (tributary of Anahuarapucu): Heb. RDIJ^ a/nana, who deserves trust, stable, continuous, permanent. And also the name of a small river, which has its

462

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

origins in Antilibano and is addressed to Damas. Another etym. DY am, tribu, people, HI) \ who is oppressed, afflicted.

Matuaca (small river): Heb. ^ ^ jj mutu, death, ÜDH haca, is guarded; clle awaited or desired death.

Apamas (Indians): Heb. *1 H np, face, fDH, ÜD H amas, wrath, furious, hard, bellicose; or ^ ^ ap, cara f HE pam, brazed, burning, ^ Y az, hard, cruel.

Cuzaris (Indians): Heb. ^ kuz, to fear; Y 1 ^ 'LarLz, violent, cruel, inspiring terror.

Yari (small river): Heb. *| *1 Y 1 iaari or *1 Yl iari, mulberry tree, dense arborum, forest leafy forest.

Maracapuco (river): Heb. n^VD niara, log naked, without trees, caah, sad cst.

which is sad: and, by permutation, buco for puco: Heb. Rl)^ mouth, which is regrettable; v i 3 f bocout, grief, affliction.

Tocri (river); ^ ^ T toc, vexation, tyramnia, *1 * P kri, occursus hostilis, hostility.

Aramacu (river): Heb. R 7 R ara, collegit, gathered, mucu (moucou), by D * p mocoum, logar de station, ou ara, u D mug, diftluxit, dissolvit, disperse, ** fip kou, caterva, g hominum, the multitude.

Parú (river and mountain): this river has its origins in the gold-bearing mountains of Tucuraquac or Tumucumac, and the mountains of Paru, being a branch that extends from the south, to the north bank of the Amazon River.

We have previously said that the plural in Hebrew is the ending im. Now, the mountains and the river Parú, form a plural Paruun. The Greek text of the Seventy calls Paruim, these places that, in the Latin text, are called Parvaim and where the gold It served, according to the Bible, to arm Solomon's palace. We have already demonstrated the pronunciation that exists in Parvaim de Paruim. However, it would be worth taking a look at our letter, in which it is more easily understood that it is at the foot of the Parú mountain from the mouth of the river Parú, where the fleets of Hiram and Solomon stationed during his Triennacs trips and his gold explorations carried out in Ophir, Tarschich and in the neighborhoods of Paruim.

The etymology of Parou is from the Hebrew past tense. i K * 3 paar, ornatus Fuit, was adorned, ornavit, has decorated; otherwise iK 3 paar means to dig the earth, to drill; what It is an indication of the work of the mines. The third person of the past tense, the same that of the present indicative, is in the plural, paarou, elles ornam, has ornated;

or paarou, they dig in the earth. The two vowels aa, being nothing but one vowel prolonged, they are pronounced pâr, stopped\ but Parou, having become a name through use, Hebrews added the ending im which determines the plural, and d'ahi Paruim.)>

Here's how Thoron ends his nomenclature:

«The names above attest through their etymologies that the Phicnicians explored and enjoyed Brazilian Goyana, which includes the region of Biblical Parú, Paruim or Parvaim.

The logs that we have analyzed demonstrate that they took their names from observations there made up of the events they produced and the sensations they experienced. Phicnician explorers. It seems pointless to deal with other names that appear in our letter and its etymologies, because they would give us the same proven results. What we have compiled is enough to convince or at least establish the probability of our assertions, so that we have the right to affirm our discoveries of "Three-year journeys" on the Amazon River, which constitutes further proof of the presence of the Phicnicians on the American Continent. »

A NEPHRITE FIGURINE FROM MEXICO

The important Bulletin of the PAN-AMERICAN union, of September 3, 1917, pages. 165 168, says, under the epigraph: "THE OLDEST AMERICAN MONUMENT OF unknown'", of subjects that we consider to be highly relevant from an epigraphic and archeological. In this sense we cannot disregard, not only the engravings, but also the of renowned scientists, who, with proficiency, are busy transferring everything then, certain of the agreement of the illustrious editors of such a valuable Magazine. With this essential insight, we could not expand on such interesting subjects and about they officiate our feeble stage-graphic appreciation, make confrontations between old characters and relatively modern ones, deal with the script system and give our interest-ultimately, which perhaps matters to Americanism.

Here are the opening words of the Magazine:

« The title above served as the header of an article due to the pen of the notable archeologist North American Dr. WH Holmes, having been included in one of the recent issues of "Art and Archeology," which is published in Washington, D.C. The little figure depicted is only 6 inches high and $3\frac{3}{4}$ in diameter at the base, and, according to the opinion of Dr. Holmes, it must be considered as the most interesting and most precious of all relics of antiquity. It seems to have been found in 1903, by a peasant, in the district of Santo André, Tuxtla, Mexico, and is currently on display in the new Museum Washington National. The description of the different faces of the figure can be found in captions, which accompany the engravings.

Despite the great value of this monument as a conception and sculpture, one must however, attach greater importance to the hieroglyphs that are engraved on the back, sides and front. To him he dedicates Mr. Dr. Holmes the following words we pass on to transcribe.))

« The specimen has great value from a chronological point of view, not despite playing an important role as a document of culture. You problems of chronology are among the most important that can be presented to be solved by the American archeologist. The historical period, or on the other hand, the call of written history, as is common usage, begins with the discovery of Columbus; However, since the year 1,000, pages have appeared isolated from written history, the history of the Scandinavians, which is of no interest especially for the study of American aborigines. The long period before arrival of Columbus, is known only through tradition that clarifies for us the

internal organization for a certain period and then plunges us into darkness. »
 « The fossil remains of man and the traces of his manual labor, although they are not documents intended to unveil the past, they are most impressive and through their study the paleontologist as well as the archeologist will little by little unveiling the evidence of the prehistoric man of the Americas. »
 « In the documentary history of America we should not seek the same process of Old World writing we are little by little coming to the conclusion that The early Americans were a literary people and were perfecting—for a permanent fixation method, its interesting philosophical and poetic. Our scholars are trying by all means to interpret

464

INSCRIPTIONS n TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

to the various inscriptions that are carved into the monuments and enclosed in the which have been preserved to this day. It is proven today that these inscriptions are not just pictographic and therefore insignificant for researchers of a difficult race; because the figures themselves would tell the story all. These symbols, however, seem to be partly phonetic and those that are suggest to these studies are hopeful of finding an elementary alphabet.)>
 « There is another phase of these documents that offers a good field for historical researchers. It has been noted that the texts

Fi/i. 1,118 – *'Ü oldest Jatado monument, in America ". "This I will notice stone figurine I- located in the archtolo/lica section of the A'oi o Museu National of Washington, DC, c was described by the Dr Holtnes as follows: "It is made of a stone vcrdc-pardacn is very hard, nephritic stone, with G bj inches in height and 3% in diameter at the base. * * * The upper part features a human head, with a pointed head and bald and defined hem without being too cut. The lower part of the face ■ is covered with a cspccic dc mascara that looks like a nipple duck or other sea air, in relief and descending up to the middle of his chest, like a beard. /Is faces descend conventionally which gives an appearance special cia face with discoid ornaments found attached to the ears. The idea of a cover or another loose garment is set aside when

examine the figure more closely, then sacrifice yourself that the shape is that of a bird, as wings can be seen on it to the sides of the figure and the lower edges are decorated with feathers with vncionacs. Below the wings you see sc marks marking the bird's legs and paws"

old ones are mostly of character calendar; with symbols for days, mezes and cyclos and with these elements sc will be able to read the dates of the monuments, sculptures and architectural works chthonics in which they find themselves. With these discoveries, it was possible to enter through past in the history of the aborigines Americans for thousands of years. THE exceptional interest, which surrounds this small image, comes from the fact dc, According to the interpretation of Mr. Marley, that the inscriptions found carved on it are the oldest in America, as they correspond to the year from 100 BC according to our chronology. Next to this statuette, the oldest document is a laminate of stone known as the stone of I^eyden, which is 160 years more modern than the statuette.

According to recorded inscriptions in the monuments of Guatemala and Honduras, the ancient cities of the area occupied by the Southern Mayans had its greatest splendor between the years 200 and 500 of the Christian era, while the most northern centers a few centuries preceded the arrival of Columbus. These facts, in extreme interesting, which constitute facts

fundamental in archaeological investigations, have been given by Mr. Morley, who, under the liberal sponsorship of the Washington Cornegie Institute, is pursuing their studies in regions that only those who are prepared to overcome difficulties and encounter dangers. »

((The Tuxtla statuette is the work of a people with a very advanced culture, that occupied the eastern coasts of Mexico. It is therefore natural that the domain of those people (probably the Maya and not the Aztecs) if they extended in

INSCRIPTIONS & TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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times gone by to the State of Vera Cruz and perhaps even the Huastecan tribe that occupies part of the region and that represents remains of the people of the race of Mayas. »

« The date that appears on the front of the figurine is the one shown in the engraving that accompanies this article. According to Morley, this consists of a hieroglyph at the top is a series of numbers, which are interpreted, according to the system that has been perfected through long and painful work by a group of researchers, the mentioned date was obtained. The various lines of hieroglyphs on the sides and sides back of the image has not yet been deciphered, but without a doubt it refers to events of the time, recorded on the face of the figure. »

« One of the main points in this work is that it establishes the fact important, that 20 centuries ago the indigenous peoples of Vera Cruz were already in a state of culture and advancement that is characterized by the use of writing, while it marks the transition between barbarism and civilization –a state of development without a doubt, for people who remain in the city of stone. It can be asserted, without a doubt, that the state of culture that this specimen denotes, cannot be achieved in a short period, as long as it is considered that the people of America should have spent reasonable amounts of time getting past the primitive state of culture to the state they present. »

« The period that separates primitive man from the time of hunting and fishing, of what the alphabet employs, must be counted by thousands of years and not by centuries.' »

« The exact chronological value of the image can never be exactly determined, but it comes to give us certainty, regarding America, that it was occupied by this race before the disappearance of the glacial ices of the Trontes-rich of the United States, five thousand years ago or more.»

Thus, the main figures and transcripts of the articles mentioned are reproduced in full, may we be permitted to offer some observations contrary to the view of the

Illustrious scientists, regarding the chronological, prehistoric, etc., part of precious figurine in question.

Expressed in the course of this work, our general opinion of the paleographical subject, the points in which we are in opposition are clear to notable archaeologists; but that doesn't mean we stop accepting your valuable opinions, admitting the very natural hypothesis that we elaborate in error.

The engravings on this idol or votive stone obey, in our opinion, see, linear and figurative early Greek writing are similar to lapidary inscriptions, which, in a considerable number, we have already interpreted.

What we mean by a date in May numerals, we don't think fair. We observe the arrangement of dashes and dots, somewhat confusing, it is truth, in the original, and greater conviction we have that we are facing a

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Fig. 1A*9 |

set of letters. Even if we wanted to admit the first hypothesis, the Suppost* gives maximum sum would not reach the number 37, according to Bourbourg and Lion dc j*

Rosny, and would meet the date of the emigration of the authors of similar Tuxti* monuments, already computed. What we suppose to be intuitive, however, is what we come to demonstrate, based on the way followed and sometimes explained, of interpreting this

406

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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writing system, in fact, quite ingenious and even enigmatic, originating in primitive time Greek, so widespread in lapidary inscriptions in different parts of the world, according to what we see; problem whose solution had been ignored.

It can be deduced from the insertion of the anterior part of the figurine that same words repeated in all their contours, in various arrangements of dashes or letters and do not date in numerals May as, as we will demonstrate.

Although the meanings of the words are already known contained in this exhibition, once again here we will repeat them briefly:

"IS, gen. ίvfiç (i)) fiber, nerve, e.g. Poet. strength, vigor; a/g. time. impetuosity, violence, etc.

v 1202 or ποct. Ιοοç, γ), ov, equal similar: equal flat; fair equitable, etc.

*2002, οç, ov, Poet. whence the form Alt. Sõk, ov, they are safe, whole, that subsists or that survives, etc.

"0202, tj, ov, very large, how considerable, very numerous, so big that, etc.

A102, a, ov, Poet. divine, is often given by pillage to gods and heroes: divine, that is, excellent, admirable, a/g. time. prodigious, immense, R. 7.EY 2, gen. The waistband.

Admitting the horizontal feature – (I) in the word A102 we will have 'IAI02, a, ov, proper, particular, singular, special; taken in its own sense; which is in the private domain; and for consequently, unconsecrated, profane, etc.

0X02, οç, ov, tenacious, firm, solid, with gen. that retains, that contains. A.

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INSCRIPTIONS AND TRADITIONS OF PREHISTORTIC AMERICA BY BERNARDO RAMOS

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(FIRST COLUMKA ON THE LEFT) Continued

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Fi/t. 1,152 – Right side
dn figurine

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS^

(FIRST COT.UMNA) Continued

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INSCRIPTIONS AND TRADITIONS OF AMERICA PREHtSTORtCÁ BY BERNARDO RAMOS

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(SECOND GQLUMNA) Continued

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The NEPHRITE figurine in MEXico, therefore, provides yet another relevant stagegraphic element, to confirm our theses about prehistory, not only of Southern America, such as that of the Hcmisphere Occidental, etc. His epi-graphica, according to our thinking, we express here. We are sorry that you are not expressive photography, unfortunately, in all its designs. Some traits are barely perceptible, due to the more or less strong photographic shadows, that accompany the engraving.

The chronological part is intuitively linked to the time of the authors' emigration, not only of this valuable specimen, but also of the profuse lapidary inscriptions scattered Continent and in others, being included in the conclusions of this modest work. The stage design, in turn, is explained in the respective chapter, regarding their particularities of use or way of using characters.

We have finally fulfilled our duty, of leaving here to the illustrious Editorial Board of Pan American the honors of our loyal recognition, for the valuable contribution sima that contributed to the sublime cause of Americanism, with which we are now concerned

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Still regarding Mexico, we would like to highlight the Boletim de la Secretaria of Kducacion Publica of this important Republic, Tom. I, n. 2, from 1922, to date, without

INSCRIPTIONS AND TRADITIONS OF PREHISIORJCA AMERICA BY BERNARDO RAMOS

comment, the following news, of high relevance for our American history. We preserve the very language in which it is written, as we reproduce the beautiful prints that accompany the narrative of such a sensational event:

A PRECOLOMBIAN CITY DISCOVERED IN LAS VERTIENTES

FROM THE ALTIPLANICIE

EL EGIPTO DEL NUEVO MUNDO, AS CON JUSTICE SE LE CALLS MEXICO, ABUNDAS
PRODIGIOUS MIND IN RELICS OF MUERTAS CL VILIZACIONES

« A prccolomhiana city hidden on the slopes of the Mexican highlands!
Between thick and vigorous hoops, attached to the counterforces of tall mounts
in which there was a gram Mesa, a whole ruins of archaic buildings, haciendas
and pyramids with the appearance of natural mounds, on which grow robust clear
madrono and ei pin, forming thicknesses from which nothing could be suspected of the exist
old cultural emporium.))

« The surprise is greater, for haberse cfectuado cl decbrimicnlo within them
limits of the highlands, a region so well known and visited by explorers, who

inch by inch la han crosses

of ruins and aboriginal relics
de Charnay, I gave beautiful
of Ba's investigations
factible cl hallazgo de otro
indigenous ture and minus sin
el, in the absolute, not in them
dernos, not in the geo cards
in the chroniclers of time
indigenous historiographers.

Fi/l- 1,153 - l'ntofra(in dc uno dc /os
buildings cn mctlio dc lt* urbolcdn

of, you can decide, in search
nes. From the trips
Saussurc covering
ires y de Seler, nadie believe
important center of culture
that exist without references to
reports from modern travelers
graphic or archaeological, ni
colonial, no matter what
what precious news

from this suelen class we contribute. Encuentrosdc one or several isolated "tlalteles", if
are frequent, they exist in all parts of the Republic calling "cues"* in
certain districts, "coccillos" in others, "teteles" acullá, etc. But a whole city, with
callesy plazas, housing temples, water deposits and fortification and defense works,
as rudimentary everything that is seen, that is, if it would be less than impossible
within the limits of the 1st Central Table, and nadie liabia believed that a discovery
This class could be carried out in our time."»

« Things only seem to be conceived in the southern regions, and particularly
in the forests of Yucatan, high Peteny Chiapas, from where it was possible to decide that
Maudsley, Teoberto Malcr 3' the Count of Perigny han held magnificent hallazgos
Lost cities in the thickness of immense and formidable jungles. Saussure declared,
Seventy years ago, the discovery of a city on the highlands was
practically a chimera; and the meeting of the city of Cantona hecho por el
illustrious wise man, the cycle of the great archaeological hallazgos seemed to close in t
of the 1st Republic. »

<(Fortunately, our homeland is extensive and rich. Hey Egypt dcl Neuvo
The world, as I call it, prodigiously abounds with relics of strength
civilizations, which shaped the privileged Mexican territory, a poor center

on elements of life that for this very reason afiuycran, like our so many rivers, innumera
immigrations in the past. The list of discoveries has been able to increase
again, and now corresponds to the satisfaction and prestige of Mexicans, and above all
al ciudadano Minister of Public Education and the National Museum of Archeology
and History, grand center, legally and scientifically, of this genre of exploraciones and
investigations, arbitrarily deprived of their sense. »

« With this work and other similar ones, as clarification of important yácalas
I gave Estado de Guerrero, the hallazgo of the precious mask of lurqucza, cl studio eslra-
tigraphic of new localities rich in ceramic remains, and the exploration of other cities
unknown father, since enough evidence has just been found, the Museum reassumes
cl exercise of those activities that are their own and recover this sphere of their attrik
for good science and national history.)>

« The place is a geographic paradise of surprising interest.))

((A lo lejos, cual inmcnso sea of lava, cxticndcsc el Mal-País dcl Vigia Alia, hacia
whose edge looks as perfect as I did on Cerro dei Pizarro. Oh, where did Saus discover it?
Surely the city completes the la que dió el nombre de Canlona.))

« On the slopes I gave Cofre dc Perote, about twenty kilometers from Canlona,
You can also find another important population, but regularly without a doubt,
and endowed with the times of his best achievements

elements of life. There it is, cn efcclo, the city
archaeological, object of the present information. »

((The panorama is a _ magnet that suspends inevitably-

blently I looked at embar ^ ^ . ^ T - Gaining attention throughout
time. Hardly a primitive tribute and more

being persecuted by fierce opponents, could it resist

slow installation on this site; I went all over the mountain

offers numerous outputs and provides infinite resources
toss. This Fi/t cir contest. 1.154 - Reconstruction hypotciich circumstances to attract th

, li]' fJv uno flc los /trupos más im/tortantes . .

uno de esos pucblos ahorí decstrlntltnts Los ch matos <tc i* genes landados a occupy the heights to defend themselves rwonstrucctnu Mparcctn chuumcntv and aprovechar sites wher/i cl terrain *

atmosphere can be renewed easily. Oh you should,

Well, you will find a metropolis and there you will find yourself right there. »

«For the most part the explorer did not decide to include the last recesses of the forest, You will not be able to realize that you are traveling through old streets and plazas. »

« Our companions announce to the scientific world the discovery of a city that it covers something more than three hectares of land, and where it is located around dc three constructions, of which five at least have the appearance of temples c palaces of consideration, also containing remains of esplanades, avenues and portions of walls and terraces. The National Archeology Museum presents the analysis of investigators this new hallazgo, carrying out on their part the surveillance and arrangement the locality cleaning the vegetation buildings and the 1st initiation of renovations of the structures and stratigraphic Irabajos. »

«A technical report has been delivered to the Minister and Director of the Museo, accompanied of plans and drawings, by the senators don Juan Palacios and don Miguel E. Sarmiento, I discovered the details. We will say in short, that the construction adopted in the structures responds to the system called cyclopean; that the buildings

474 /NCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

They were all raised on top of the ground, without a doubt to avoid washing away the ground inclined from where llucve torrential lies; que cl nucleus de los monuments cs de lepelaje covered with irregularly cut stone, but adbcrida with art through la a.yuda of I(kIo; that this same system cs cl that is noted cn Cantona; that the remains of las living spaces are presented with mortar applications (|UC walls and floors they still show a flattened cover <|that you search them; that the big buildings are lying quadrangular plan and constitute truncated pyramid trunks, notándose cn some of them the existence of several bodies; that liay traces of lions and deposits I gave water; that there are expanses and avenues and terraces, as well as remains that indicate <|that the mica wax is scarce on the surface, which is explained by the inclination of terrain, but it is not lacking in absolute terms and presents cycles of semejanzaaron

the tiesteria of Cantona, if enough it closes it does not appear» fragments of human figure. What lies if there is a huge ballet with the most careful artificial work with stone calis la cual. without a doubt, if I use them with ornamental motifs; y that there are indicatio In the depth, the studio elements will be more abundant. »

« We will add that the majority of structures that we understand to have been dwellings, not exceeding six or seven meters in length at the bases, for four or

five height. Km change, the greatest eslrucluras reach until vinticuatro blackbirds base, with height he sweet, y pla- taforma superior dc diez por diecisels. Every hacc assume who will be here to love them torios from aqucl pueblo. »

«Let us also say that they ruins are found on land of private property, for fortune cn the extreme same dc la finca y em parle de esta poco the nothing explored, I suppose that sc (rata dc monte aspero. La lcy dc the matter cs explicit in these cases, dc manra that the land occupied by structures necessarily has to be expropriated, lc is considered as property of the Nation. Luckily in this case, there is belongs to a cultured and distinguished family, of science and homeland, existing at the s The circumstances are favorable to the fact that the farm comprises more than fifty caball extcnsión, and the area of ruins will encompass one more time, and as we say, in situ poor cxplorable and cxplotado.»

«If you think that a Vasconccillos graduate visits the city of discovery, in fact of imposing name, encouragement of its characters and the naturalness of the civilization belong. »

Androgynous IDOLS, phallomorphos, zoomorphos, etc.

Fig. 1,155 – Sketch of Puebln Vicjo dc UucyitllcpcU

And* still obeying the same intentions, which we have just expressed, that we will reproduce some pholographs of androgynous, pfiallomorphic and other zoomorphic idols etc., attributed to local Indians, from Ilha dc Marajó and other locations, found

/NSCRIPTIONS AND TRADITIONS OF PRFJIISTORICA AMERICA BY BERNARDO RAMOS

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in important excavation work, carried out by the Goeldi Museum, ile Historia Natural and Ethnography of the State of Pará.

These ceramic specimens, of extreme value, are collected from that notable scientific establishment, which honors our country so much, constituting a true monument, to, in the words of the wise Emílio Goeldi, elucidate the complex elhnological problem relating to the people who, in ancient times, whether prac – or po.it –Colombian, inhabited the mouth of the Amazon and adjacent regions.

Many of them complete or advantageously expand the series of beautiful artifacts ceramics from these regions, collected and described by Ladisláo Nctto, c ejuc think they are enriching our National Museum.

Without a doubt, this remarkable ensemble must be considered a true treasure cthnological or archeological in Brazil, it is primacy in the supply of elements It is indisputably up to the great State of Pará.

The clear expression of the engravings, representing all the faces, does not require other explanations. However, any curiosity can be considered sufficiently satisfied with the detailed descriptions that precede them and that appear in the Revista do referred to as the Paraense Museum.

Fig Í.156 – ÍFrcnlc}

aunt. 1157– (Cost*)

Fig>USS

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Fig. 1,160

176 IMCRIFTIONS AND TRADITIONS OF PREHISMMTCA AMERICA BY BLÍHNAHDO KA MOS

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INSCRIPTIONS & TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

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INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY PERNARDO RAMOS

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Tia', 1 203 - [Front) Fig 1.204 - (Cosia)

Fig. 1,202 — [Bottom side)

Fig 1.205 – (Fai 1 *? top)

ANDROOVNOS IDOLS, PIIAU.OMORPIIOS OF THE CARAJÁS INDIANS IN THE UPPER ARAGVAYA RIVER (COYA

Fig. 1,207 – [Front]

Fig. 1,206 – [Front]

Fig. 1,208 – [Front]

POTTERY FOUND IN THE RIVERS, MARACÁ h' ANAUERÂ–PUCU [GUYANA)

–382 IMSCRIPTIONS AND TRADITIONS OF PRENTSTORTIC AMERICA BY BERNARDO RAMOS

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INSCRIPTIONS AND TRADITIONS OF PREHISTORAL AMERICA BY BERNARDO RAMOS 4&3

Pig. 1,218 – {Account) Pig. 1,219 – (Face) 1,220 – (Face)

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ATLANTIS

We have made some references to the ancient existence of Plato, and now
Let's summarize in more detail some very interesting notions about this great
problem, which has been dealt with so much and which continues to deserve the attention of
modern.

In turn, this is what Cesar Cantu (•) « expressed. The ancients supposed that

Were there other habitable and inhabited countries besides our territory? Who wants
You can consult Scipio's Dream, where the Roman speaker pretends that the hero, enraptured
up to the sky while he was sleeping, he sees our land all populated around him, in such a
that, men here are in an oblique position, beyond, in the opposite direction to the others
but, in the five zones, only the two temperate ones have inhabitants, being separated by t
torrid, insurmountable barrier. »

<(The dogmatic tone with which a man, who ignored nothing that was known
in his time, expounds this theory, would lead us to judge it as general, above all, reflect
that Manilio positively admits the existence of antipodal peoples and regions (*);
but we have learned not to be surprised to see that the most educated among
Ancient people had no idea what had been done and said before. Surely that

men soon became convinced that, outside their country, there were other lands with climates similar to ours; they called them Atlantis, of Great Earth, or the continent Chronisc. Plato, who speaks of this expressly, says he heard from the mouth of Critias, his grandmother, what he had received from Solon, to whom an Egyptian priest of Sais: that a large square-shaped island, called Atlantis, it existed in the ocean, beyond the columns of Hercules. Its length was three thousand stadia per two thousand width; stretching towards midday, surrounded to the north by mountains that surpassed in height and beauty all that were known,

(1) Vol. VIII, p. 188-189, Lisbon. 1877.

(2) « The shape of the earth is round, and in fact «1'ella live several fctes9 rf=ra'i p a

484 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

line with abundant fruits, metals, animals, mainly gold and partners. Plato exposes the cult, the customs, the civil order of this island, being (as holy in the beginning) which later became corrupted so that Jupiter decided to annihilate it; for this purpose it unleashed the winds, shook the ground, and in one night the island was submerged. () of Atlantis' name was allusive to divine origins; later linking the origins to Atlantean humanities, it was assumed that civilization had originated from it, whose developments were countries are locked in (kios), without the first generation being discovered anywhere. men. It was then imagined that the Atlanteans had emigrated to Egypt, taking with them the cult, the sciences and arts, which later passed to Greece. »

“What was the truth in all this? We must see nothing but a parable of the philosopher poet, and that after having drawn up the plan for an ideal society to take (Tell a moral lesson, judge (This time achieve the same end, with the help of a hypothesis these geographical? If it was based on historical memories, where was the Atlantis? It was in the desert, which since this time has been nothing more than a plain or still impregnated with salt today? or rather between Europe and America, where they are today the Azores, the Canarias, the Cape Verde islands and the infinity of cliffs and banks whose indeterminate position torments geographers? He had obtained it under this name from Phoenician navigators some revelation of the world that we call new, and that if we of Carthage covered in ruins no less ancient, no less majestic than those of India or from Egypt? or else Atlantis rose in the heart of the Mediterranean until it was buried

in an unexpected abyss, left no trace other than the high mountain ranges and the highest plateaus that today form Italy and the surrounding islands?))

« Whatever the case, this continent was over; but when the pythagorean idea spread about the specificity of the earth, were led by reasoning to admit the existence of antipodean lands and climates corresponding to ours. Some, like Eratosthenes, discovered that the elevation of the land and the apparent delay of the sun when approaches the tropic, as well as the separation of the two passages of the star by the zenith of the logar, should temper the heat of the equatorial zone. Geminus, who lived in Cicero's time, says that, "one should not think that the torrid zone is uninhabitable, though some travelers who went to these countries found men there; even more, there are Anyone who wants to know whether the regions located in the middle of this zone have a population greater than the lands that lie within its limits (')". Accrescenta, which Polybius had written a book to demonstrate that these places enjoyed a more temperate climate than the from the banks of this area. Coincidentally, according to the prevailing opinion, it was an inaccessible and unskilled, or, as Ovid and Virgil say, a belt Always sole rubens, the torrid seniper ab igne

(Always reddened by the sun and always toasted by the fire) or, still better, an ocean forming a circle around the earth, and beyond which lies found other habitable countries. Aristotle supposed that in the opposite hemisphere to ours there were isolated groups; Crates, the double Ethiopians; Strabo and Mela, another world; the pythagoricos, a / .tnlicbthon ; Cosmos Indicopleustes, a transoceanic land, framing the parallclogram of the world as he conceived it.))

« After the discovery of Hespanha, the Phoenicians crossed the columns of Abila and Calpé, reputed to be the non plus ultra of navigators; probably landed

(!) Ap. Pelav., Doctr. temp. T. III.

I TNSCRTPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS 485

Atlantic islands, which left a confused and poetic memory. In the words of Aristotles, the Carthaginians had launched an uninhabited island beyond the strait, but so fertile that they immediately ran in crowds to populate it: an emigration that the senate prohibit under capital punishment. It's true that the Greeks placed smiles in the West stops, decorated with all kinds of sweets, where men savored the delicacies of the golden age, and whose soil produced three times a year. Colcon of Samos, driven by storm out of the strait, told wonders of Tartessia and its inhabitants. These islands in the ocean acquired a great name, and they were now called Atlantis, sometimes Hesperidas, sometimes Afortunadas, linking them to mythological traditions, placed first in Italy, then in Sicily, and cmGm in Betica, and always progressively further away, as new countries were discovered. Sometimes it was that name applied to the oases of Africa, or to the fertile banks of the great syrtcs, rich in apples of gold, that is, in oranges; That's why Pliny rightly says that the vagabond fable carries this name in a hundred different hats. Other mythologies equally placed to the West a country of happiness: such was the case for the Indians, Isapura or Suela du White of the West (!); for the Persians, the Asburi mountain at the foot of which the sun

c that the Germanic peoples made Mount Asburg or Asgard, which perhaps came search in Europe, and which they finally transported to heaven, because they could not find it on Earth. Confucius himself places the paradise in the West, as the Greeks did in relation to your Elysio.'

« Is this perhaps nothing more than a spoiling of the primitive knowledge that would have escaped the great cataclysm, and who were in relation to other beliefs, according to which the hyperboreenscs, that is to say the septentriones, would have enjoyed wisdom and happiness without eguacs. It is certain that the proportion that new countries in the West, it became necessary for the Europeans to retreat further those oceanic islands; which, however, indicates that there were positive notions about the Sertorio's project of transporting his independence there. »

« However, Europe had changed its face, the communications system had changed. The great emigration of the barbarians made known the countries they had inhabited, but in an incomplete and superficial way. In the East, the religion preached by Mahomct had impulse to the Arabs, launching them upon the ancient world to destroy it.'

« Pinheiro Chagas, in his Dicc. Popular cit., this is what it says about Atlantida: fabulous island, about which different ancient authors left us narratives legendary, which have served as the basis for many hypotheses in recent times. The author The one who dealt in detail with this missing region was Plato. According to Cle, In an extremely remote time, the Greeks had to resist a terrible invasion directed against them by a people from the Atlantic Sea, from an island larger than the that Eybia and Asia united, of which one end advanced not far from the

Í columns of Hercules, that is, from the current Strait of Gibraltar. This island disappeared by virtue of a great cataclysm. »

« First, this description of Atlantis was considered as a simple dream of Plato, but the insistence with which they refer to this disappeared continent, all writers of antiquity, the persistence of various traditions in this regard make us believe that the fantasy of the Greek philosopher is not without some verisimilitude, and that the

(I) The Indian Dr. Inca recel>e nude myrlhoj the chapters of yrita, resplendent; Yay. sple firm, dazzling: ichira, laclca; padma, flower. ctç.

a true fado at the bottom of this narrative. Modern science multiplies hypotheses, some seeing America in Atlantis, others a continent that disappeared and of what remains are the islands with which the Ocean is sown, some others transported Atlantis to the center of Asia, the most unlikely hypothesis of all.))

Our notable patrician philologist, Pennafort, in his valuable 44 *Brasil Pré-histórico* '', on pages. 73 to 78, thus recapitulates the present, as well as other issues that concern

interest: ". The Arab writer, Cosmos Indicopleustes describes his *Javanu-rg* or

gold region, which he places in the shape of a square right in front of the old continent, and also confuses America with Plato's Atlantis."

«Gaffarel, in ingenious and brilliant articles, launched in *Revue de Géographie* de Paris, from April, June, and July 1880, maintains that America was populated by the colonies of the Atlantean people.))

« In addition to the ancient authors who have spoken of Atlantis, such as Plato, Aristotle, Solon, Homer, Hesiod, Euripides, Strabo, Pliny, Elien, Tertullian and others; already mentioned, numerous modern and contemporary writers have been busy abundantly. Great is the number of wise men who once again discuss the existence of (best continent disappeared. Among the modern and contemporary we count the following: Sir Francis Bacon, the illustrious Chancellor of England, eminent philosopher who advocated the experimental method, today so favorable to the progress of science and that with his studies he opened the door to great modern inventions. The famous actor of the *Novttrn Organun c of Augmentis scicnliarum* – to prove his wit inventive composition composed a monumental work under the title of *New Atlantide*, a work which, despite being incomplete, contains the exposition of his most beautiful ideas regarding natural sciences, philosophy and politics. Luiz Picrre Maric François Baour Lormian, illustrious French tragic, distinguished translator of *Jerusalem Liberated* by Tasso, as well as countless tragedies, operas and poems, he also wrote an important poem in 4 songs *IS Atlantide* or *Le Geant de la Jlonlagnc bluc*, followed by *Trente-huit Songes* in prose. Jean Sylvain Bailly, learned scholar and distinguished astronomer, author of the *g Historie de l'astronomie indienne cl orientale*. (1787 in-4°), in addition to its important *sur l'origine des Sciences* composes a book on *Platon's Atlantis* – (1779 in-8°), where he sought to admirably demonstrate the existence of a primitive civilization among peoples that he placed in Northern Tartaria, finding in this civilization the origin of the Chinczcs, the Indians, the Greeks, and all other ancient nations. This system revolutionized the literary world and raised it to the greatest degree of sublimity the talent and ingenuity of the egregious member of the French Academy, Rouen, Berlin, the rival of Cook, of Father La Caille, of Gresset, of Molière, of Corneille, of Malebranche, by Leibnitz, whose praise he printed in his *bellos – Discours et Jénioires* of 1770. In our days, Atlantis, as well as the lost continent from which we Plutarch speaks, they have inspired our ideas."

« The profound naturalist and philologist A. de Humboldt discreetly regarding the real existence of Atlantis said with all reflection: *Tous les faits géographiques sont vrais la SOURCE ANTIQUE des premiers aperçus de cosmographie et de physique*. The illustrious physico Arago said a little while ago, quoting Aristotle, the following about the Atlantis

Plato: 4< celui qui avait crée réellement l'Atlantide et détruite réellement".))

« Lactrone, Renouvier, Henry Martin speaking of the purely mythic and philosophy that informs the Platonic narrative, at the point where it intersperses in the

REGISTRATION AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

487

cio Timeo, the son of Ariston, also suppose the existence of the Atlanteans, an ancient people who inhabited a large island north of the columns of Hercules, the invasions of barbarians being repudiated by the Athenians, at the time when they were subjected to the laws of Egypt. Plato, says Renouvier and Maurice Pellison, describes the way because the earthquake made Atlantis disappear and the sea submerged Attica; declare Plato "that an admirable conformity exists between the institutions of Atlantis and those of ancient Greece and Egypt. Our ancestors and the citizens of my ideal republic will be the same ones that we saw figure in the conquests of Libya, in Africa, and Tyrrhachia (•) in Europe". We know that the history of the Atlantis was essential to the republican plan idealized by the great Greek philosopher, who tired of mobility and versatile character of the classical spirit placed in the distant past its sociological ideal, the model, finally, his political wisdom; Platon retrograding from mobility to unity and mobility of the East passing from the domain of the sciences to that of politics, (judge, without doubts, that the Greek spirit accompanied him in his mental evolution, thanks to the philosophical idealism of his imaginary republic. Latrille places Atlantis in Persia and Rudebeck in Scandinavia. »

« Be that as it may, everything we have said regarding the history of this island and the its geographic position fully demonstrates that the ancients had more or less clear, direct, immediate and spontaneous knowledge of the true existence of new American-Brazilian continents that later separated from the old continents; separations naturally goes back to later geognostic phenomena, which we have already studied in first chapters of the first section of this book.»

«Effectively, from this collection of contradictory systems, of adventurous hypotheses and from reactions to digressions, modern criticism has already managed to draw some results problematic. Circumscribing the paleontological problem and releasing it from the mind of the bonds of its arbitrary data, science can today affirm, without temerity some mathematical certainty, that there were once communications between the two hemispheres. »

((It is now uncontroversially true that the first point discussed is the ease of communications between the two continents and migrations, from one to the other, in times

prehistoric. The profound geologist Sir Charles Lyell, imagining the entire human species entirely reduced to a single family, relegated to a polynesian island, he believed that the islands, over the course of ages, would spread across the face of the earth, dispersed, some, due to the natural bias of seeking resources in wider regions, others, due to the fact that they are casually snatched inside their pirogues, and taken by the seas and impetuous currents to distant lands. Rightly so, said Latino Coelho, America has been called the New World (perhaps older than old Europe) because within you you can guess the fantasy and apprehend the ambition! However, how much when it comes to populating the so-called New World, there is no need to resort to fantasy because between Southwest Asia and Northwest America there are points of contact so numerous to inquire, where one ends and the other begins. . . .))

From a recent article under epigraph, Enigma of Atlantis, published in *Manáos*, by "Gazeta da Tarde", on April 21, 1921, in collaboration with his important correspondent

(1) Tyrrhenia, name <juc means, now the classical population of Etruria. sometimes diverse. The ancients also gave the tyrrhenians the name Lydians, coming from Lydia. They were famous like pirates-

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY OERNARDO RAMOS

pondcnle from Paris, we extracted the following: « While for some, Atlantikla is no longer than a vague lesson bequeathed to us by Antiquity, for others, this mystical continent terious still exists, as it is represented by America; Finally, it has now become admissible a third opinion, in fact supported by modern sages, that the island that brought this name in the traditions preserved by Plato in his dialogues of the "Timée" and the "Critias" was located in the Atlantic Ocean, in front of the Pillars of Hercules* – The inhabitants of this continent having never disappeared, they had, in the words of the famous philosopher Greek, conquered a large part of Africa and Western Europe, as soon as his

The country was threatened by earthquakes followed by a flood.))

«According to Plato's narration, the Atlanteans occupied a vast and magnificent, separated from Africa by a true archipelago – After having organized a powerful armada, they landed on the African coasts and marched from victory to victory, tried to conquer Greece, which managed to defeat them. A cataclysm, with miraculously completing the work of the Greek troops, he destroyed the invaders' fleet.)>

«It happens more than other historians, such as Marcellus and Herodotus report facts similar to the preceding ones, and that if d'Amville and Humboldt, for example, has denied the existence of Atlantis, Tertuliano Buffon, Tournefort etc., the contrary, admitted.)>

« Let us see, in the light of contemporary Science, what one should think of these two contradictory hypotheses – We can, to decide the question, consult two sources principally: geology and zoology.”

« Geology and oceanography mainly, thanks to numerous surveys, carried out notably by the Prince of Monaco, they reaped excellent results. satisfactorily mining the topography of the Ocean floor. It was found to presence of a long submarine ridge extended from North to South and surrounded by deep abyss that reach six thousand meters deep – Volcanic islands, – basins over its entire length: Tristan da Cunha, Saint Helena, etc.»

«Note that most of these islands comprise true steep rocks and unapproachable (Canarias, Santa Helena). Now, we know that over the centuries they were swallowed up by the waves, while others emerged from the bottom of the seas: Santorini and Julia Island, in the Mediterranean, for example.'

« And the hypotheses about the islands that stretch along the China and South Seas Japan ? All geologists admit that Scyllas had its cause in subsurface eruptions. rinas – "There is no volcano without ruins" says professor Fournier, who has been busy especially Atlantis and admits that this vast land should have disappeared under the waters of the Ocean followed by a cataclysm.”

« The Canary Islands, Madeira, Cape Verde Islands are perhaps the highest peaks of the last traces of the submerged continent.'

« Zoology fully confirms these conclusions. – It was found that the fauna of the molluscs of the Quaternary period has a relationship with that of the circum-Mediterranean, while positively differing from the equatorial African fauna. – Well, we molluscs belonging to four Atlantic archipelagos, there are species that appear to be survivors of fossil species from European tertiary lands. This phenomenon it was also observed in the vegetable kingdom; are found in the Azores islands, for example. For example, ferns that are not found in Europe in a fossil state. Science allows then affirm that Atlantis existed. The cataclysm that swallowed her occurred, without a doubt,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

in the tertiary eptixa, prolonged until the time (jua tertiary, when the apparccimenlo of man.'

«The last ruins that resisted the impulse of the waves are the peaks forming the islands of the archipelagos mentioned above, had as inhabitants the first representatives of humanity. »

« New surveys will one day allow us to find the remains of the original dwellings mitives?))

« It is risky to speak in the negative. »

#

In turn, the great Seienlist Viscount of Figaniere (*) spoke to us about the Ai LANTEANOS: – « Atlanlis did not exist in the beginnings of the 3rd race cyclo. But when Lacmuria sank, the two continents were linked, either by Islam or by more extensive territorial contact. The appearance of Africa was after the submersion Lcmuriana. Now, on the occasion of the last success, Atlantis, which occupied a large part of space given to the waters today this name, and was the birthplace of the fourth race, v already the seat of a very advanced civilization, which some time later in the (early cocene) reached its apogee. »

«Here is a text attributed to a mahatma (follower of Haimaval):

In the early age, still in its beginnings, the maximum cycle of men of the fourth race. the Atlantians, had reached its culmination, and the great continent, father from almost all continents, showed the first symptoms of diving, process that lasted until 11,446 years ago, when its last island, which, if we translate the vernacular name, we can properly call Poscidonis, was absorbed with es-trondo (:). »

«It would be no less unreasonable to confuse Lcmuria with Atlantis, than Europe with America. Both sank, drowning in their high civilizations, as well as their "gods"; and after all, the period that elapsed between the two catastrophcs was appx 700,000 years. Lcmuria flourished, and ended his career, in the space of (the time preceded the dawn of the eocenc age, for his race was the third. Comply with the relics of this nation, once so grand, in some of the flat-headed aborigines who inhabit our Australia. »

«Why would your psychologists fail to remember that beneath the continents explored, excavated them, in whose bowels they discovered the ancient age, forcing it to hand over their secrets, they may lie hidden in the unfathomable ocean beds, or rather not yet probed, other much older continents, whose stratifications have never been were still geologically explored, and one of these days could demolish them in half

(1) Esoteric Studies. Underworld, World, Supram module, p. -tlft c scg. Porto, I8M9.

(2) Rcfrc sc to Illin Atlantis described by Plato n 9 Tttnen c of the CrtUas, who stated c earthquakes. However, not saying about the pbilosopho, who was "greater than T.yhia in A scmc lhnntc /írca would only suit eontiner.lc Atlantis. dcsapparccido thousands of centuries despite almost continuous dimensions; perhaps 500 leagues by 300 (dc Lat. N. 25° to 47° dc surveys of the "Cliallnger, Gettysburg" and other warships on commission etc.).

"The Azores islands are the peaks of the Atlantis mountains, mountains that, according to unremarkable height, a fact confirmed by the aforementioned research. The island of Santa ancient formation. The others (S. Miguel, for example) may be a more recent product, but a dived cumiciras".

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INSCRIPTIONS li TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

in the middle of the (hochories in vogue today? Because they wouldn't take it for granted current continents, as well as I^emuria and Atlantis, there are already submerged sites for several times, with plenty of time to reappear and seat new groups of humanity and civilization; and that in the first great geological elevation of the next calaclysm (in the series of periodic cataclysms that occurred from the beginning until the end of each circuit), our continents, already subject to autopsy, will sink when other Lucmurias and other Atlantis appear again? (Cit. cm Esol. ftuddh., pg. (>4 and sec.). »

« Responding to several questions, the same mahatma says: "It can be seen that the fourth The race had its periods of maximum civilization. The Greek and Roman civilizations, and even Egypt, has nothing comparable to the civilizations that began by the third race (*)• The men of the second race were not barbarians, but they could bare call themselves civilized (Ib/d., page 66.)".»

«The Atlantean cycle was the extreme term of the materiality of the manwanlara, whose descending arc was completed under the fourth subrace. Solid ground seems to have arrived during those times to its maximum extent, spanning seven continents and a

infinity of islands. The development of (physical acuties of the type human, while the psychological characteristic was Desire, whose empire gave the man tied hand and foot to the evil Genius. It was probably in the new flora and cstc cyclo fauna that manifested themselves as the first terrestrial species that were ene the venom with the taste of blood would then establish his reign. Victim in the beginning, man would end up summoning these damned farces of physical life into his service. »

« His intelligence assured him achievements of another order, with which he has not yet It has matched those of our cyclo, although it is destined to surpass them. Big masters in science, even though they were little in wisdom, the Atlantans had a deep knowledge of the laws of nature, especially those that govern the three elements ments, land, water and air. They were renowned in metallurgy. Gold was abundant, by the wa that remained the palaces of this metal. They sailed the seas; their subraces are They spread throughout all the countries of the world. They made use of aerial vehicles, v drive. (In this regard, see how Lamartine, in the poem La Chute d'un Auge, makes traveling fans in "carros acrcos", 8 o vis). Arts and letters flourished, not only sciences. The few remains that have escaped time are found in China; but they give voice to decadence. One of the main Sanskrit astronomical works, Sarga Siddhanta was scripted by an Atlantean, or rather non-Atlantean. There is news of another astronomer of the same race, Asura Alaga, a designation misinterpreted by the Professor Wbcr; since "Asura" applies to all Atlantean enemies of the Aryas (MAN. p. 77).))

«This insulting nickname was allusive to black magic, widely cultivated by Atlanteans. As magicians depended, and still do, for the exercise of their art, with the help of elements and other subworldly things, it is easy to fall into accour nickname, bear in mind that today's asaras, or subhumans, are considered hostile to man. The conflict between the Aryas (masters of white magic or true science) and their "Satanic" emulations coincided with a time of considerable historical importance, until the final defeat of the Atlanteans established in Asia, scene of the fight. Make a point

(!) "It strikes me that ninlintina refers here to the spiritual or psychological context c which distinguished between spiritual civilization and material civilization".

from the prose poem, 'The Idyll of the IFhiete Lotus (by MC, London, Reeves & I urn, 1884, 8th of 144 p.). This work is said to have been inspired by a mahatma; c lick the which implies the dedication ("To tlic Irue author, he inspirer of (his woik, it is dodicatcd"). K due to the sentence of Mabcl Collins (vid. ante. p. 45 n. 8., N. li.).»

« The records of Occultism bear witness to finding a large part of the India in the possession of peoples of the Atlantean race, to the point where the Ar.vas, e Central Asia, they came there eslabelccr-sc. l ina also seat in some parts of the Europe, mainly in Greece and India, having some colonies in Egypt and throughout from the edges of the Mediterranean.)>

«The heyday of Atlantean civilization lasted 70.0(K) years (textual), thus extinguishing that part of the race, i. c, the most civilized evil branches, (branches developed in the descending arc, until the middle of the 4th sub-race).»

« Regarding the existence of the continent of ATLANTIS, and the remains of its last remain. Importantly, the great island that Plato talks about in the books mentioned above appeared. Please read the following work: ATi.ANTis: The Antc-dcluvian World, In/ Ignalius Donnelly London, Sampson, l^ow & C°. , 8th, 1882. Here the author reports on the most valuable data from surveys on the ocean floor carried out by scientists and officials of warships ("Challncgr, Gettysburg, Gazelle, Hydra, Porcupine and Dolplun"), commissioned by the Governments, Brilannico, Allemão, the United States and others. According to these official studies, the submarine plateau, which was discovered through t runs from Lat. S. Ale near the western coast of the British Isles, a plateau that rises far above the ocean floor, being like the spine of the continent submerged. About Lat. N. 10, the plateau bifurcates: one of the branches runs SW., joins t Southern America along the heights of the Amazon, from Parnahyba to Guyana Erancza, inclusive; the other follows ESE. up to the equator, where it bends; here is a wide strip, narrows in the NNE direction, connects the plateau with Africa through its sub-coasts that they range from Cabo das Palmas to near Sierra Leone. From the elbow runs the plateau to south to the 40th parallel. The Ascension and S. Paulo islands are peaks that rise from th branch of the plateau. Since Lat. N. 25 to 45 and dc Dmg. 0. 20 to 40 rises a lot terrain above the general level of the plateau, knowing many particularities that it would be long to repel, that this highest underwater region must identify the ancient i d Atlantis or Atlantidc, i. is, part of the continent that sank last (ha about 12,000 years). The Azores islands are the summits of their highest mountains tanhas, Frosting on the eastern edge, and halfway between the two ends of what was once Atlantis Island or Poseidonis, which appears to have had a surface slightly smaller than A trália (see the geog. chart that accompanies the aforementioned work). This book, the culn erudition, abounds in archaeological subsidies of the greatest interest; c as the author not always be happy in the inferences and hypotheses that you establish about them (at lea in the light of esoteric science), particularly in relation to races and their ramificatio in fact, a very limited framework to what these subsidies entail – –these, however, have great value and high significance as species, coming in support of the esoteric lesson, co made by someone else's voice and therefore unsuspected. »

((The author is right when he presents us with the red race as coming from Atlantis; but he had come from the continent (and through migrations to the east, § 95), not from th cturc. One of their most serious mistakes is to consider the Egyptians as children of the while they actually constituted the fourth subrace of the Aryas. This and other mistakes

INSCRIPTIONS R TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

are consequences of the hypothesis formulated by Mr. Uomclly, cjue considers Allaníis as cradle of all human races. »

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« The same author, still on Atlantean traditions, refers to the allusion made to Greeks c Romans, ancient and modern, which raised great doubts on the part of English critics, but the reply didn't take long. By ancient Greeks, relics of the Allanteans meant the adept the ancestors of the Aeolis, Dorios and Ionios; and by the mention of the Romans Back with those, he had in mind the absorption of primitive Latins by Magna Grecia. The distinction, which made "moderns" belong to the 5th race, came from the fact, that the Greeks and Romans of history were two small branches (i.e., sulxlivions of branches) from whose Slavic blood she eliminated "up to the last drop" of Atlantean blood.

« For this purpose, clarifications are given regarding the origin of the Aeolians. Second the tradition, this small tribe, originally from the fifth race originating from Central A was part of the tribes (designated by European ethnologists) "Akkadias", which the cultists deny that they belong to the so-called Turanian race, without opening up more in this regard ('). Now, those who were later called Aeolians, at the end of their migrat they settled on one of the small islands that surrounded Poseidonis (the large island d'Atlanlis, which remained after the submersion of the continent), where, over the course years, mixing with the inhabitants, they were virtually transformed into Atlanteans. When the time of the earthquakes arrived, which terrorized that region, the inhabitants of the mentioned island, afraid of a flood, abandoned it in a "lot of arks", running along the coast from the columns of Hercules, through Hcspanha, France and Italy, and leaving in several places the fame of his "magical arts", which still survives in the descendants of the tribes of Cart ha go to Nova, ports of Etruria ar Syracuse. Until, after many years, arriving at the beaches of the Aegean Sea, they disemb in the land of Pyrrho, today Thessalia, which they named Aeolia. Calx: note that, At this rnythic age, Greece, Crete, Sicily, Sardinia and other islands of the Mediterranean They were (occultists claim) dependencies, colonies or distant possessions of the nations d'Allantis (vid. luve Ycars, p. 334).))

« This episode takes place around 12,000 years ago (which, according to my calculations, culos, would identify the 4th branch of the present sub-race), with that tribu being one c who, over time, came to form the Greek peoples known to History; this later

that the Atlantean blood had been eliminated in the veins of the emigrants.))

Regarding prehistoric Latins, he says:

«The Occultimo documents teach more, than long before that success, there had been a migration of Indoaryas coming across the Appennines (already after others of the same race had invaded India from the northern mountains), those who did not were other than the ancient Latins called Italos, by the classical legend, and who in times long preceding the days of Romulus, nothing remained of them, except the name and a nascent language. If those established in Latium retained their primitive nationality for a little more space than other people coming in their company, it wasn't by much time; because, when they got rid of the Samnites, they did not know how to resist

(I) "The whole case was made by the Châldcos (V sub-race): that is why they were suspicious of the Arvona, although under another name, because d'akkadíos was given by modern scicuti&cos'

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

493

other invaders/what (look at the nuctor of the paper I have in view), due to the complication of the subject, it would be long to tell in historical form. It says, in short. which, attributed to the mixture between different sub-races or branches, such as the Lapigios, Etruscans, Pelasgians (*)# c, later, by the introduction of the Hellenic and Kelto-Gaulian elements in the veins of the primitive Italians of Latium, had remained in the tribes gathered under the name on the banks of the Tiber, as much Latinism as today would be found in the Romanesque people of Wallachia. »

« Agree with this, adherents combat modern criticism, including that of Mommsen, about the origin of Rome, considered fabulous. Although they reject the imagined date and chronology of the foundation, April 753 BC, they have the most certain and authentic called legends of the mythical age, the traditions relating to the Poemurium and the alliance of the Ramnians, Luccres and Ticios, than much that is taken for granted regarding the time of the Hittite kings, the Punic, Macedonian, and other wars to come, until the fall of the Empire. According to them, the series of kings descended from Aeneas is based on the truth. In conclusion: The ancient Romans were Hellenians under a new ethnological guise; and the Even earlier Greeks were by blood the true grandparents of the future Romans. »

« Fans also distinguish Peruvians and ancient Mexicans from the more modern, these being the only ones known from ordinary history. The last (Incas c Aztccs) they belonged to the Aryana race, while the others were Atlantcans. And so it should be, I note that the fourth race spread throughout the world in its time; same did, in turn, the Arvan subraces. From the Allanteans descend all the Indians of the Americas, with a red complexion. Mr. Donnelly (in his book ATLANTIS, already cited) collected sufficient archaic subsidies, proving that, in a more remote period, the entire basin of Mississippi to the great lakes of the north, it was populated by a red race of civilization early. They manufactured weapons and utensils from copper, seeming to have no knowledge of This fact can be approximated by the news recently given to the Registration Academy of Paris, in the session of December 3, 1886, by Al. Ilerthelot, on the evidence, recently confirmed, persuading that 4,000 years before the Christian era "the Chaldcos used pure copper in the manufacture of objects that were later formed with preference for bronze." It follows from this that there was a copper age before the bronze age, due to the lack of tin in this region, and the distance that it was harvested deposits of estc metal. It was with the same argument as Air. Donnelly had contributed a copper age to America (2).))

<(.We can only speak of the stagnant conditions into which they fall, according to the law of development, growth, maturity and decay, all races and subraces, during periods of transition. It is this last condition that its universal history you know, remaining proudly ignorant of the conditions in which India had been some ten centuries ago. Its subraces now rush to the apogee of their cycles respective periods of decline in some sub-races, most of them belonging to the fourth race that preceded ours."

(I) It seems to be inferred that these three notions were all of Atlantan blood. This was Etruecos (see ISIS UNV., vol. I, p, 592. and scg.) I will add that there is no one who belongs being a Rolonia of the dark Aryas (there were also them of (et clara); and that the first these are the Ethiopians and the Egyptians (IbiS. vol. II. p. 434-38). In vol. I, p. 367, therefore they would be Aryas * '.

Concerning the Atlantians and more ancient times of the Aryas, vid. Pive Icars of Theosnph Cap. VI and VII. The historical framework appears to be more developed* '.

«I had also asked, to what era did Atlantis belong and whether the cataclysm which had destroyed it, had become marked in the progress of the corresponding evolution of the development of races in the darkening of planets. The answer was:

It belongs to the Miocene era. Everything comes in time and is marked on evolution. It is not possible to see how such large and small cataclysms would occur. The fan could only predict a little more or less a time when, now, the events that result in major geological changes, such as eclipses and other revolutions in space, can be predicted with mathematical certainty.'

«The group of continents and islands called Atlantis began to submerge during the Miocene period – as it is seen that certain of your continents begin will gradually submerge – first by the disappearance of the largest of the continents, this event coinciding with the rise of the Alps and then with the disappearance of the last of the beautiful islands mentioned by Plato. The Egyptian priests of Sais said to Plato's ancestor, Solon, whose Atlantis, that is, the last island that remained, it had been submerged 9,000 years before its time. Such a statement does not seem to be fantasy, as they had been carefully preserving their remains for thousands of years in their chronicles. Of course they only talked about Poseidonis and couldn't reveal even to the great Greek legislators their secret chronology. As there is no genealogical reason to doubt the tradition, but, on the contrary, there is a large amount of evidence to support it; Science finally agreed on the existence of a large archipelago with a continent, claimed the truth of yet another "fable."

« The approach of each new darkening is always signaled by any cataclysm, whether by water or fire; all major races must be separated either by one element or another. The Atlanteans, having reached their peak of development and glory, were destroyed by water and, now, they only find themselves in its degenerate and fallen remains. However, its subraces each had their own days of glory and relative greatness. »

« What these sub-races are now, you will be one day, for the law of cycles is a constant. When your race, the Atlantean, has reached the zenith of its intellectuality and its civilization has reached the highest development (do not forget the differences that we make between material and spiritual civilizations) making it impossible to go further in your own cycle, your progression into absolute evil will be prevented by one of these cataclysms that will destroy your great civilization and it will happen that the sub-races of this race will descend into their respective cycles, after a short period of glory and wisdom, as happened with their predecessors, Lemurians and Atlanteans, men of the third and fourth races, who were also interrupted in their progress for this same evil. Let's look at the Atlantean remains in the ancient Greeks and Romans (modern Jerusalem to the fourth race) and let us notice how short and evanescent their days of fame and glory. And that they were just sub-races of the seven relatives of the mother race. The only law that governs everything does not allow any of the mother races, nor any of their sub-races or relatives, to usurp the prerogatives of the race or sub-race that follows them or that usurp knowledge and skills reserved for their successors. »

(« We further affirm that before and after the period, according to some mo-

der writers of civilizations that became extinct in Rome and Athens, there were

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series in various parts of the globe, which reached their peak of glory and died. He lost his memory and all traces of the civilizations of Assyria and Plenicia, until he a few years ago discoveries began to be made, which now open a page in the history of humanity, but it is far from being one of the oldest. Although History already has difficulty in accidenting the existence of these civilizations, which and that they are relatively modern, compared to the oldest ones! »

« Archeology has proven that man's tradition goes much further than the accita history of good will and the sacred chronicles of nations once powerful, preserved by their children, are much more worthy of faith. We talk about civilizations from antiglacial periods and this seems fabulous, not only to profane spirit but also to distinguished geologists. And what will they say then about our statement that chinezes – I'm talking about the true ehinez of the interior and not that hybrid mixture of Who race now occupies the throne – the indigenous people, who belong entirely to the their pure nationality to the highest and last branch of the fourth race, reached its apog of civilization, when the fifth had just appeared in Asia? When was that? Calculate, it was found spread across the "Vega" group of islands taken off by Nordcns-qiolnd, fossils of horses, sheep, oxen, etc., among gigantic bones of mammoths, r nnocerontcs and other monsters belonging to periods, in which man, according to the your science, had not yet appeared on earth. How do they meet then? horses and sheep mixed with the great antidiluvians. ?),

« It will soon be proven that these regions that are currently trapped in an eternal winter and uninhabited by man, the most fragile of animals, not only did it already have a tropical, something that your science knows and does not discuss, but damn it was the third of the oldest civil, nations of the fourth race, whose superior remains we find in degenerate Chinese and inferiors are interspersed with the remains of the third race, with hope that they can be separated, according to the opinion of profane sages. I already told that the people of the earth, now more spiritually advanced, are what constitute the first sub-race of the fifth main race, Arias Asiatics, as the highest race in the inelle-Phvsic actuality is the last subrace of the farm, the white conquerors. The majority This humanity belongs to the seventh subrace of the fourth main race – the Chinese above mentioned, their descendants and adherents. (Malays, Mongolian, Tibetan, Javanese. etc., etc.) with the remains of the other subraces of the fourth and seventh subraces of t This degenerate and degraded humanity is the direct offspring of highly civilized, yes, the names and history only survived in books, (acs like "Popolvulf.

The sacred book of the Guatcmalas and some others unknown to science.»

The author continues with another order of considerations, suggested by Atlantis, but we consider the expenses to be sufficient.

Onflrqy of Thoron, in his work cited, speaks to us thus about Atlantis: « Before prove that the ships of Solomon and Hiram made several trips to the Amazon River, It is essential to demonstrate first that the people of the most remote Antiquity knew to America. »

« The Bible tells us, it is true, that the Phenicians knew the seas; although, These people are much later than the Atlanteans, who were their predecessors in the art of and they possessed numerous fleets in the Atlantic Ocean.'

49 6

INSCRIPTIONS AND TRADITIONS OF AMERICA PKEHISTORICA BY BERNARDO R AMOS

«Alongside the historical facts that have been transmitted to us by ancient authors which we will summarize in this summary, we will show how much philology helps history and geography, since with this precious assistant, we discovered the remains of the navigation of the Phicnicians and Joseph Hebrews of the time of Solomon, and to det geographic positions of Parvaim, Ophir and Tarschisch.))

« we read in the dialogues of Thimeo and Critias, by Plato, earlier Egyptian traditions to the cataclysm of Atlantis; date back to the invasion of the Atlantean peoples on our continent.))

« The Egyptian priests, from whom Solon was instructed, told him by number. detailed details of everything that referred to the maritime power of the Atlanteans, the and destruction.'

« Crilias was Plato's grandfather, who wrote his dialogues with knowledge taken from from various acoustic sources. Thus it is that, by Solon and Critias, Plato first indicate the position of the large Atlanid island in the Ocean, in front of the Strait of Gades or Hercules; then, behind this, he points out the numerous islands that we call the Antilles; behind these, he says, is the great dry land; "What has just been designated as land

firm, says Critias, and a true continent'.

Here is America 1 and so that there is no doubt, Plato adds that behind from this firm land is the great sea; c, evidently the great Ocean. Result d 'these traditions that before the Phenicios, the two Oceans and America were known of the Atlanteans and the Egyptians. »

« This antiquity is linked to that of the Phrygios, the only people with whom the Egyptians They recognized an age capable of rivaling their own. Now, according to Ilelianus, (list. Thcopompo, Greek poet and historian narrates that Silcno teaches Alicias, king of Phrygia, that beyond and far from Asia, Europe and Libya (Africa) which are, he says, properly false land, islands, there is a true single continent, of immense extension and inhabited by Meropios. Theopompus calls this fourth continent Meropis ('), it is governed, he says, by Meropc, daughter of Atlas king of Lybia. He had reigned for 3,210 years; c your daughter 3,129 years ago, she was contemporary with Hercules, Theseus and Laomcdon, that is, around 50 years before the capture of Móa. »

« The Kichua or Aníis language of equatorial America provides us with the etymology from Marope: Jlarop is the genitive of tnaro, land; she is from the land of Aleropios, or of the earth, this is autochtona, an expression that corresponds to the Greek Gheghenes. T Alarope therefore took its name or nickname from the country that was called Maropis. »

<(Atlas, Egyptian name, has its root in the Egyptian all, "paiz", accompanied of the Egyptian-Kichua particle as, which is affirmative and indicates stability. Atlas me therefore, "from the country", that is, an indigenous person born in the country, even the Atlanteans, as well as their subjects established in Lybia. They came from the country from Atlantis, a name that the Greeks brought from Egypt; now in the language of the Egypt

(1) Midas, first king of Phrygin, existed about 400 years before the flood of Dcucaliso, a phrygio preceded this event by 500 years, according to Suidos. The Deluge of Dcucalion. wh place, according to the marbles of Paras, 1,320 years before our birth. Assuming that Silc 100 years before Nannac, there would be 350 years, that is, 6, a century before the flood roneo. We draw the consequence that, at that time, the American continent, or one of its p by the Phrygios. c that this name was also known among the Greeks.

However, it is less old than Atlantis.

means "the high valleys". Atlantis "paiz cios Altos valles". Anti is rightly the name of the Andes of equatorial America, and its villages are still called Antis. Silene, giving a description of the vast continent governed by Marope, a family of great animals that we see there, from the great cities, 'from the customs and laws of their inhabitants that they have a lot of gold and silver. A similar narration cannot be referred to other t to America. »

« Part of the language of the Antis is found in the hieroglyphos of the monuments of Egypt as in ancient Greek (1). Regardless of the philological evidence that suímos, which demonstrate the relations of the people of both great continents in the most remote antiquity, we will observe that the ancient Egyptians represented themselves always in their wall paintings, as being of the red and beardless race: well, the Amerindian indigenous ricans are the only beardless and red-colored people, and their type is precisely the same thing that can be seen in the oldest Egyptian writings. Comforting This ethnographic fact, compared to philological evidence and the language community, beco It is evident that the main element of the great invasion of the Atlantis, which took place at the same time in Lybia to Egypt, in Europe to Tyrrhenia, even to Greece, it was supplied by the inhabitants of the high valleys of equatorial America, associated v from Atlantis Island. »

« Critias says that the Athenians resisted an infinite multitude of enemies armed, coming from the Atlantic sea. »

« It also highlights the coalition of the kings of the vast empire of the Atlantis, unders inheriting those from the part of the firm land (d'America) subject to his dominion. »

« According to Plato, the Atlantis squadron was made up of several thousand ships. Skipping the exaggeration, we have in the narratives just mentioned, the evidence of the navigation of the Ocean by peoples whose antiquity rises beyond the catac Atlantis; and we are sure that the people of the two great continents knew each other perfectly, before the Phicnian era. »

« The ancient Egyptians and the Pclasgios (2) were in fact none other than Atlanto-American pipes.'

« In a few words, we have given the key to the origins of history, to make it come out of your obscurity. Placing ourselves in a new point of view of everything, it wil It is easy to appreciate and conceive the succession of facts in their natural order; and movements of people from a relatively primitive era, thanks to the seas and continents, are also of interest to geography, considered under its diverse aspects. »

« R. Festus Avieno, who in the fourth century translated several Greek works, establishes, that beyond the Ocean, there are lands and shores of another world. »

(I) In the vocabulary of the cgyptologist Bunsen, we have pointed out a large number of wo

c that exist in Kichua with their identical meanings.

We are also in possession of many hundreds of Greek words that we have pointed out in Kichua we obtained by comparing Kichua with Hindustan.

\2) "The Egyptians said they had received their gods from the Atlantis, the invasion of Greek mythos and pelagic deities. introduced among the Greeks and Latins, and that we have discovered meanings in the language of the Antis; the cyclopic constructions made by the Pelasgians in comes among the Antis; the Greek word oeiagios which means sea, the name of the Ocean which the American origin of the pelasgians called cyclopes: that is why Homer says that these are Herodotus also tells us that he is Neptune, a divinity of Pelasgian origin.

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32 -

198 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

« Diodorus of Sicily, 45 years before the Christian era wrote a large number of books about the different peoples of the world; in its writings it clearly designates America with the name island, because it ignored its extension and configuration; this island expressed many garments used by ancient writers to designate a territory any: as we have seen before, that Silenus calls islands to Europe, Asia and Africa* In Diodorus' narration, it is not possible to be mistaken when he describes the island we were . v

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This is the first time that, in these columns, we refer to the inefficiency that the our men of science manifest for our ancient things. The study of history, in which the facts reviewed here always provide pleasant reading, has had such sharp declines that there appears to be a phenomenon any, of a moral-social order, worthy of being researched, tending to separate the past generations of present generations. And a forgetfulness that is irreconcilable with the sp our race, a sensitive race, which, in despair, neglects the hopes of the future, obliterate longing for past things, always emotional, always suggestive and strengthening life of its current status.

If this phenomenon is noted in historical studies, these studies are delightful and accessible, a term cannot be found to describe the perfect abandonment of archeological, paleonthological research, etc., relating to civilization prior to Brazil. Rare is the one who in this scientific domain refines himself, gets tired, consumes energy, contribute effectively to the reestablishment of true wonders in the lives of people, who populated these lands, from Amazonas to Prata, from Rio Grande to Pará.

Our country lacked the interesting figure of a Hecrodotus who, to write history He traveled through strange lands, observing, studying customs and writing down legends and traditions. It was the "Father of History" who was the first tourist to visit Egypt, collected material for his writings and revealed to humanity the wonders of the Pharaonic kingdom, worthy of being admired by everyone interested in knowing the most remote civilization of man on earth.

500

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

No one is haunted by the archaeological treasure that Lord Carnarvon, accompanied by archologist Hovvard Caster, discovered on November 5th of the past year, in Lukzor, in the Nile valley, the rich tomb of "Tuíankhamen", which the dust of 3,000 years covered. Carnarvon is a millionaire and English; to rest from the fatigue of political life

how to spend money, with good humor, on a work of universal interest.

Certainly not only Egypt is the country that offers these faculties; the southern oases—Gerians from Figguig, Laghouat, Mزاب, Biskra and Touggourt present evidence of very remote civilization, but they didn't have a Herodotus to travel through their arcades surroundings and reveal them to the world.

Brazil is in the same case, with just one particularity, rare are the signs found from a previous civilization, as well as the rarer Herodotus found here. They arrive, and when they appear, they leave speaking ill of us and cursing the land. But it is also clear that the Herodotuses are not necessary when there is good will and perseverance of the people themselves to know each other deeply, in order to have a perfect retrospection of the political, social and "artistic life of the people who preceded centuries or millennia. Mexico, the PCRU, the Central American Federation, the States States have organized equipment for archeological explorations, a service

without a continuity solution, which has allowed them the most amazing stagenological and archeological.

We thought about these things when a friend introduced the young Maranhão professor Dr. Raymundo Lopes world, who dedicates himself to archeology, and now found in this capital. Professor Raymundo Lopes is author of an interesting book, "O torrão Maranhense", book that, despite being a detailed regional study, is a synthesis of modern principles of geography, principles that have not yet managed to overcome the environment due to the "misoneist" and routine spirit of our didactic ethics. The region's studies that Professor Raymundo Lopes did, they took him "to the domain of archeology, with so much happiness that, at the end of their work and

but 1.221 – U/i sketch of the lowland Maranhão showing the seasons ju/i/e*

onethiofticas discovered by Professor Orios, presents Brazil with a magnificent collection esteiarias " do Lago

archeological material, worthy of a museum and reveals the

Raymundo Lopes,

Cajary c do Encantado, co
by Xtaiohinhn

'sambaqui'

existence of lake cities, something that until «nobody here-
No one has ever heard of it being found on our land. In the light talk I held
we see the educator from Maranhão, we hear curious things about geography and archeology,
which he intends to report at a conference he will hold under the auspices of the National
we can be faithful "to what we hear, because memory will betray us, but we do not avoid
give the audience a succinct note of our talk.

– «My discovery, Professor Raymundo Lopes told us, is not a work
of chance and if it represents some work, perseverance and effort on the part of my family
sacrifices were alleviated by the local populations, who helped me a lot in my
commitment. I was fortunate to find a lake city in Brazilian lands,
on lands belonging to my State. This is not ordinary housing on stilts or supports,
typical of wetland regions; no. It is a "Urbs-Iacustrine", with its characteristic

501

I NSCRTPTIONS AND TRADITIONS OF PREIIIIISTORIC AMERICA BY BERNARDO RAMOS

defined, with its unmistakable, entirely typical material. I got it because
the goodwill of the region's residents, and the conviction that formed in my spirit of
that he had not deceived me, in examining the traces that guided my steps.
Examining Lake Cajary, in the Pindaré river valley, in 1919, I verified the existence of
a vast "steiaria", right in the center of the lagoon; studying the ruin in more detail,
I verified that it was indeed a true lake city, whose material
When I collected it, it revealed to me an entire indigenous civilization. I got a valuable
archeologica. This archaeological wonder, the lacustrine "urbs" of Lake Cajary, only
visible in exceptional summers like the year I mentioned, 1919. And most
important paleonthological station in Maranhão until now. Encouraged by the discovery,
I continued my research and observations and, in 1921, I explored the Pericumán river valley
south of the city of Pinheiro and adjacent to an islet on dry land, in the middle of the c
which has the name "Encantado", I found another "steiaria" of the same general type. THE
this Enchanted river presents very special topographic circumstances, due to
to the very recent formation of Pericumán's Uncle Valle. In 1922, "the sambaqui da Maio-
binha" came to prove, alongside the new type of "apalaflita", the existence in Maranhão
of the "kjokkenmodingcr" type, with a rudimentary civilization. Gathered material
documentary, such as stone axes, green stone amulets, vases, fragments
of painted vases, zoomorphic or not. The culture is characteristically American,
not presenting positive similarities with the lake cities of Europe, despite the
undeniable similarity of the "habitat". I informed the Museum board
Nacional about the documentation I gathered, classifying it according to the seasons in wh
was found. I found the management and teachers of this entire establishment

facility and elements to organize a public conference, on this part of the Brazilian cheology, which I had the good fortune to discover. »

«A discovery of the same nature, in any other country, would determine a sequence of more methodical studies, as Professor Raymundo Lopes made them with own resources, poorly equipped with scientific means and materials, which is well demonstrates their great individual sacrifice. »

«The “Father of Brazilian archcology” was Ladisláo Xetto; how long ago, however, Was your research carried out, also without the provision of modern resources?... It seems to us that the discovery of the professor from Maranhão will, at least, determine review of the work of Ladisláo Nctto, Ferreira Penna and Harts if there is love, will on the part of our scientists, in getting to know what the ancient man of America, its art, its life. It is a work of patriotism, as it is a work of science. »

Newspaper . – Rio, December 21, 1922.

*

ANCIENT BRAZIL

« If, in ancient times, there existed a civilization in the territory that today forms Bra traces of it must persist and we will be able to find them.

This was the geological argument on which the British geographer was based. tannic to believe that in several parts of our territory there must be traces

■Mi <

502

INSCR1PTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

of the great civilization of the Atlantis, it is known that our country is one of the most ancient geological formation and over the centuries it has never been submerged.

More detailed studies led Fawcett to the conviction that there must be

center of northwest Matto Grosso, the ruins of a large city.

The English explorer Colonel Fawcett, before launching the bold expedition in who left, about three years ago, from Cuba in search of the mysterious city of Atlantis lost in the endless jungle of Matto Grosso, had already covered a large distance of our hinterlands. Since study and meditation gave birth to the spirit of Colonel Fawcett the idea of the probability that there are still traces in South America remote civilization of the Atlantis, the explorer began to make practical studies of issue in our territory. Years on end, the colonel traveled through our forest, crossed swamps and climbed mountains, coming into contact with the indigenous people by studying their customs, religious rites, symbolic emblems, as well as the forms of their dwellings.'

0 Impartial. — Rio, September 1928.

* * *

FORGOTTEN CITIES...

« A Parisian morning man recalls, in a recent publication, that our old planet still hides many secrets, which are the traces left by the generations that disappeared. they partnered. Egypt has already revealed interesting secrets. Other regions, however, they guard them greedily.

Immense, ignored cities have been buried in oblivion for centuries. and centuries.

The vast ruins of Zimbabwo, the golden city that became believed to have been King Solomon's "Ophir".

To the north of Zambesia, deep in an almost unexplored region, sleeps another city, even bigger, with its towers and massive brick buildings.

In southern Nigeria, digging the ground under the city of Ife, sculptures were discovered of wonderfully worked quartz and statues cast in bronze, traces of a civilization comparable to that of ancient Greece. Those born in the region still too. They don't know how to work stone.

Ceylon is full of half-buried cities, and the uncultivated Annamite regions hide ruins of such vast dimensions that they eclipse the gigantic monuments of old Egypt.

Isn't it perhaps America that contains the most extraordinary and least known. Brazil is strewn with the formidable remains of an ancient civilization. sation, which extend to the yet uncharted confines of Matto-Grosso.

Inscriptions similar in character to Greek letters could also not be deciphered.

One day a new Brazilian Champollion would appear to unlock the secrets of these memorable stones. And then the history of the great race of the Toltecs will be revealed to who, in an infinitely distant time, built giant cities and wide roads, whose traces are being found where people thought the virgin forest was. »

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

503

I.MEIIESSUTKS DISCOVERIES SCIEMIICIS UH PAT.UÍO.MA

0 that (I read/ the explorer José Wolf

THE ENCHANTED CITY

"The explorer Wolf, in charge of the linguistic section of the La Plata Museum, c that comes from taking an exploration trip to Patagonia, he told the press in Buenos Aires interesting narratives about these scientific excursions

« I traveled through Patagonia on horseback – he said – – and in the two years that my trip, I obtained surprising results. I studied the customs of the called water tiger. In Bahia Laura I discovered a gigantic jaw, five long meters and a half long, from an extinct cetacean. »)

Enthusiastic, he exclaimed:

– <(There are wonderful regions in the south, they look like fantasies from "Arabian Nights". In the region of Lake Cardiel I discovered grandiose ruins, 150 meters wide by 12 meters v high. There were sculptures in these ruins that reveal great artistic advances. These The ruins are traces of an unknown race, which reached a high level of culture. I also discovered, north of the Santa Cruz River, a ravine full of inscriptions that they extended for about half a league. In these inscriptions there is, perhaps, the story great missing people. »

After a pause, explorer Wolf added:

– «The most curious thing is that, very close to these amazing ruins, there are traces of a race of troglodytes, who lived perhaps twenty or thirty thousand years ago.

These tracks must be the only remains of the first men in this hemisphere.

phorio. It is a true city of caves. In its immediate vicinity there are remains of cemeteries, fortifications, etc.

This troglodyte city is found in a field called Douglas Esperança, pro- close to Last Hope. There are also numerous caves in the area Located between Lakes San Martin and Cardiel. »

And added explorer Wolf:

« I also found traces of the Enchanted City Icgndaria. At least tacs they must be the existing ruins in the Chubut mountain range. At the top of the mountain There are remains of an ancient settlement. Among others, there are ruins of a building circular shape, which the indigenous people call the House of the Sun God.)>

Dr. Wolf concluded with these words:

– « The Tehuelches, however, remember that there was previously another race that they call "kcukunk, I, e, "people before", derived from "k". ME" – before ancient times. They say that they were people of tall stature and attribute walls, inscriptions to them – Tehuelches never achieved so much culture – and some mysterious buildings found. The latter are similar to curraes, large or small, made of stones unworked and are commonly found on solitary hills or in points dominant. They appear to have been built for defense. One of these buildings, especially

504

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA DOR DERN ARDO RAMOS

curious minds, may contain a tomb of a chief, and another may have served as an important scmb léas. Ameghino in his immortal work "To the antiquity of man in the Prata", presents some drawings of prehistoric constructions, which are probably they saw points for assemblies. Does Ouern know if it is not a "Palace of Pre-Colombian Congress"? There are some others that are not so high, shaped like half circle, and appear to have been made for transitory use only, most likely for hunting, as found in places adaptable for that purpose. »

0 Newspaper. – Sunday, March 4, 1923.

#

to mm mm research on primitive man

donimintiiriox uncle boss uncle gcological service uncle Museu líriliiiiieo sobre the discoveries already made

(From Associated Press) London, March.

« The recent discovery of fossil human skulls in South America, especially in Patagonia, and on the island of Jersey, aroused a real interest in research around the age of man. Calculations relating to the antiquity of the human race has varied between ten thousand and one million years. Dr. Wolf, who was recently making investigations in Patagonia, he reported that he had discovered a skull there fossilized man from the tertiary period and this nullifies all scientific calculations previous reports on the subject, and are now very rightly being doubted scientists' calculations about the approximate date of the origin of the human race.

Until the discovery of the remains of King Tutankhamen, which, according to anthropologists, does not represent anything for research into the origins of rational beings, important discoveries had already been made in different parts of the world, capable of transforming all previous calculations of the most notable anthropologists.))

«Dr. A. Smith Woodward, director of the Geological Department of the British Museum. nico, makes some interesting comments about the latest discoveries of skulls bones. At the moment – – he says – the public seems inclined to believe that we have discovered after all, the first man who lived on the face of the earth. And yet these conjectures are as baseless as they are interesting. Since it was said that Jersey's skull had been found near a burial chamber from the Neolithic, it was found that it was a vestige much closer to our period than those of the fossil skulls which show a great resemblance between man of his time and his ape-like ancestors. And seen as the specimen from Patagonia comes from a country that has provided many elements to the study of man Prehistoric, what is certain is that the skull discovered by Dr. Wolf will not be able to great interest among anthropologists, while some geologist recognized prepared in the matter has not verified that it is in fact a fossil definitely linked to other remains of the same value.'

And Dr. Woodward asks:

« Who was the first man who lived on earth? And soon after he says: To tell the truth, we haven't been able to discover it yet, even though we have

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

505

reasons to say that we jump where he first appeared. In ancient times between man and monkey, began to exist, probably in Central Asia, a species of monocranium developed, which was destined to be the precursor of man. It is impossible to fix the date of its appearance, because we also don't know if when he came into the world the highest Himalaya peaks.)>

((The eminent British geologist then says that nothing has yet been discovered about of the habits and lives of these ape-men. A group of American naturalists is now working in certain locations in Mongolia, – he informs – with the aim to clarify this very obscure point. »

«It was in Naenderthal, near Dusseldorf– writes Dr. Woodward – que se des- covered the remains of the most primitive man in Europe, about whom nothing is known. known. Comparing these remains with the oldest known, cllcs seem belong to any of our intimates. However, it is impossible to give a date that get closer to the true way in which that man existed. Swedish gologists calculate its age at about twelve thousand years. »

«The man of Naenderthal pursues British sentience — he was definitely a "man lived in caves, from which he came out to hunt animals like the mammoth, the rhinoceros, the bison and others that abounded in Europe. We found you the ulensilios~=- slings and bones of animals – and also the bone "pins" that he possessed. Probably the first women used it to connect the people they cared for to each other. they served as a thong. And, as much as it may seem like a joke, we find traces that prove that at that time women were already vain and used to paint themselves. »
«And – a remarkable thing – we have already been able to verify that these primitive human already believed in the future life, which is proof of the qualities of intelligence then existing between them. The men of Naenderthal buried their dead, and with the remains of the dead that we found, we saw stone instruments and animal bones buried with meat still on, which undoubtedly means that it was the custom of the people of then inhumate your loved ones with the necessary food, so that the deserted spirits of the life without suffering the horrors of hunger. »

Morning Mail. Rio, April 12, 1925.

*X#

0 IM5SAPPARECniE.no OE DAY ISLAND

And with scythe the mystery of his existence

EASTER ISLAND SUBMERGED

The cataclysm that devastated the northern coast of Chile was recently accompanied by hit by a formidable surf, a kind of tidal wave, which caused great damage. The immediate cause of this last phase of the catastrophe is now known: the island of Paschoa, located along the Chilean coast, collapsed into the bed of the Pacific Ocean,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

causing a sudden displacement of water, which caused the gigantic waves that swept away many Chilean cities, to the East, and launched an attack on the archipelago from Hawaii, to the North.

The destruction of Easter Island is an irreparable loss for anthropology. It contained grandiose ruins and cyclopean statues that science, many centuries ago, tried to identify its authors. What mysterious race once built these monuments? The island would not be the last testimony of a continent that sank into the

Ocean, how has Silla itself just sunk into the depths? These questions [he expected to find the solution, will now be immersed in the most impenetrable mystery.

In the book recently published in London, with the title "The Mystery of Easter Island", whose author, Miss Scoresby Routledge, a noted writer, was one of the last people of the white race to travel said island, where she collected from the mouths of indigenous people, who inhabited it, many legends, come told many ignored details about the lives of its inhabitants and about the mystery of gigantic statues.

It is important to note that this island, of volcanic origin, was the easternmost of the oceanicas and also the most isolated. Its surface was 118 square kilometers. Its existence is of relatively recent date, because its volcanic peaks, of which the highest does not reach 500 meters, it does not show signs of erosion. Let us insist on this point: that the nearest land (Gambia Islands), to the island of Paschoa, was 2,000 kilometers away. Between this archipelago and the aforementioned island, there are but two islets: Pitcairn and Ducie.

Fig. 1 222 – Monuments erected on the island of Paschoa. Nine effigies of cyclopes on the beaches of the island

THE DISCOVERY OF THE ISLAND

The island was discovered in 1722, on Easter Day, by the Dutch navigator Roggeveen, who was the first to notice the gigantic statues that it contained. For the end of the 18th century, it was successively visited by three expeditions – Spanish,

English and French – the latter two were commanded, respectively, by Cook and La Perouse. It is from the report of this French navigator that it is known that at that time the island contained 2,000 indigenous people.

Massacres and epidemics considerably reduced this number, and last year, when Miss Routledge visited the island, it had only 250 inhabitants transformed into Chilean subjects since 1888.

The author of the aforementioned work devotes many chapters to the description of the monuments called "ahu" by the indigenous people, and whose number rises to 260. Almost all they were elevated close to the beach, with their backs to the sea. Only 30 were built in the interior of the island.

Miss Routledge, who has studied and measured most of these monuments, says that they were built to collect the mortal remains of the great chiefs. They were not built following the same plan, however, they all adopt the shape of the half of a pyramid.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

507

THE MOST COMMON TYPE OF MONUMENTS

Here is the description that Cila gives us of the most common type of these monuments. El Tiro contains a statue parallel to the sea, 5 meters high, made of huge blocks carved, most often, in the shape of a pirogue. Consolidated on the land side by a mason's mass, whose surface is an inclined plane, the cyclopean wall is divided in three sections: the central part and the wings. This central part, whose thickness reaches three meters, it serves as a pedestal for the figures, sometimes multiple, sometimes single. The statue of Tongariki, was decorated with fifteen gigantic statues. The height of the island's statue from Paschoa, varies between two and ten meters. The half-pyramid terrace penetrates the interior of the island, at a distance of 60 to 80 meters, with a very slightly inclined. The vicinity of this vast sidewalk is made up of a careful leveling the land over a width of 50 to 60 meters. In certain cases, construction workers completed their work along a long, 70-meter long pebble-paved avenue. meters and a width of 4 meters.

This description is, unfortunately, nothing more than a reconstruction, because the colossal statues that the first travelers were able to admire on the alley of the "raluis", lay then on the ground and more or less deteriorated. To explain its destruction, it was said in a fatal earthquake. Mrs. Routledge says, however, that it was the indigenous people that

in the wars waged between them, most of them hunt for human flesh, which caused this deterioration, as the victors tore down the statues of the tribes won. Many of these statues were transported to Europe and America and one Delias is part of the Paris Museum collection.

THE INTACT STATUES

The only statues that remained intact on the island of Paschoa are those that the sculptors Prehistoric people abandoned them in the quarries where they manufactured them. These quarries are located on the outer and inner slopes of an extinct volcano, Rano Roraku, formed from compressed volcanic ash, which provided a reddish stone sliced, relatively easy to carve. Miss Routledge counted in that crater more than 150 statues, most completed and some just beginning. The oldest was 21 meters in length, or twice the size of the largest found in "ahus".

One of the most impressive mysteries, however, that Easter Island offered was the hydroglyphic writing that the priests engraved on two-meter wooden boards long, with the shark teeth of which the sea provided them with the raw material in the form of floating wood. After an investigation laboriously carried out between the oldest inhabitants, Miss Routledge was able to partially decipher some of these boards that families provided, inherited from generation to generation. In general count the prowess of a warrior, the number of enemies he killed or proved velly ate, and the number of chickens he stole during his life!

The existence of these gigantic monuments on such a small island, the use of a script completely independent of other systems invented by different different human races are facts that have deeply intrigued sages and profane people alike.

508

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

To solve the problem, it was thought that Paschoa Island would be the last trace of a continent in which a civilization had evolved and that the adherents of this hypothesis they named it "Lemuria". And the story of "Atlantis" transported to the eastern Pacific!

Gazeta dc Noticias. – Rio cie Janeiro. January 5th, 1923.

However, the "Vanguardia" of February 6, 1930, brings a tclcgramma of New York reporting on an expedition to Easter Island, which would be its commander Captain Andrcw Paterron.

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OE TRAVEL PRINTS

AMAZON

Colonel Bernardo Ramos

We had the pleasure of enjoying two very pleasant hours of prose with this illustrious gentleman, whose industriousness and love of work and intellectual robustness made him a merit scientist.

Colonel Bernardo Ramos showed us some of his work, a copious manuscript about Prehistoric Brazil, containing many photographic illustrations of inscriptions found in the Upper Amazon. These inscriptions are judged by many scientists as mere Indian scribbles, but Colonel Bernardo disagrees with this theory and calmly presents weighty, unsophisticated and irreducible arguments and puts forward the idea that they are inscriptions made by immigrants from the times of Salazar.

He has already interpreted these inscriptions and very methodically and logically exposes interpretation in his yet unpublished book.

As laypeople we cannot give due value to this man's intelligent work genius, but we firmly believe that this effort will have the success it deserves.

As for us, as laymen, we say that, even if his work did not achieve the victory we foresee, yet the real victory has already been achieved in the stupendous effort that reveals a strong and resolute character and robust intelligence and fruitful.

In this critical and poor era in the history of humanity, so given over to dissolution, and the chronic marasmus that atrophies us, "it is great, it is noble, it is gigantic, it is a compatriot will rise through his own efforts and win the laurels of victory.

May your enthusiasm not be moderated, nor your faith cool in the face of misfortunes. mistakes of the times, or the criminal coldness with which those who owe you cheer up and help!

We consider it a great honor to have had the privilege of this meeting and conversation.

Pará, April 28, 1920.

To Bernardo

Message no. 22 . - Bahia, May 27, 1920. Year xv.

509

THE WONDERS OF BRAZIL

liu smntista patricio, Br. Eurico de (ions, back from one of my painful journeys, gives us
curious impressions

THE PHENICIANS AND THE GREEKS IN SOUTH AMERICAN LANDS?

«.In Manáos, where I met a group of intellectuals, who receive the most

modern European publications, by the great transatlantics that go, through the Amazon
to Iquitos, in Peru, I had the great happiness of spending a few hours at the house of the
numismatist, epigraphist and archeologist Bernardo Ramos (better known as Beré Ramos),
whose profound competence is only matched by his immense modesty. After
I will read two chapters to him – The Cross Through the Ages and Cryptography – from Synik
Nacionaes, which he did not have, gave me access to several passages from his
extraordinary book in three volumes, about lapidary inscriptions in Brazil and the
first precabraline civilizations in our land. Theses to be confirmed
supported by Bernardo Ramos, who, based on Onftroy de Thoron and others, affirms the
veracity of the stay of Phoenicians and Greeks in South American lands, its name focuses
will glorify a new Anquetil Dupcrron and his work, which should be printed as
was the Sectum Palmarum, by Barbosa Rodrigues in Europe, through a subsidy now
dependent on the Federal Senate, – will cause a true revolution among archeologists
and contemporary historians.'

Jlanh Post Office r. – -River. February 4, 1923.

* # #

THE FIRST INHABITANTS OF AMERICA

A new collection of Miison from ''Anieriran Indian"

New York, December (UP) – With a collection of 1,800,000 objects or objects
typical appearances, on which to base theories and deductions, the iMuseum of the "America
of this city, began the task of determining who were the first inhabitants of the con-
American continent and to reveal to present-day inhabitants some details
peculiar to their ancestors in the first cities.

The collection comprises around eight million different pieces, from works
manuals, made by primitive Americans, tools, hunting and
war, kitchen utensils, clay objects, ornaments and decorations, metals
precious engravings, inscriptions on the rocks, which have not yet been deciphered and oth
reminiscences.

In the opinion of Mr. George G. Heye, founder and director of the Museum, the aim of institution is almost accomplished.

Many of the specimens that appear in the Museum, and which were collected in all corners, are arranged in such a way as to allow the observer to appreciate the entire tech

510

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

I make threaded objects by aboriginal people. In the manufacture of ceramics, we began with clay roll and ended up with the enamel and crystallization processes known today. This section is arranged to allow today's Americans to follow the development of all ages in this aspect of American art. It is also presented seated the lechnica of beadwork, in all its details, which can only be displayed through photographs.

The most notable inlaid clay works that currently exist are found in the Museum, which were found in Guatemala. One of them represents a ship intended for sacrifice, used in the worship of the Sun. The Mayan Indians had disappeared fallen from the face of the earth, when Columbus arrived at these shores and the remains found in Yucatan of that civilization, were already considered ancient by the Aztecs.

Corlez's conquest of Mexico is an event of yesterday, in comparison to the antiquity of the beautiful and rich Aztec objects in the Museum. Oh if finds what is considered to be the most perfect and arguably the most remarkable of Aztec mosaics: a walnut shield with 14,000 pieces of turquoise inlaid. The design itself, although a foot in diameter, represents the entire scope of a large art, contained in ancient lost objects. The shield was evidently carried as, an emblem in great ceremonies and processions and, according to Professor Marshall Saville member of the Museum, he was employed in the worship of the planet Venus.

Ecuador, from ancient times, is revived in the most complete collection that exists in the world. Of the most curious specimens, there are several stone seats, used in great ceremonies, probably not like those used by the Greeks and the Romans in classical eras.

Peru is represented by extraordinary manufactured objects, which would already be ancient in the time when Pizarro dominated the stronghold of the Incas.

There are also magnificent curiosities from Brazil and Venezuela.

0 Newspaper. — Rio, 21, December 1922.

INDEX

FIRST PAGES

Photograph of the author and his titles
Member of several scientific institutions

etc.

To Prehistoric Brazil and the State of Amazonas, tribute from the author
Explanation of the printing of the work.
Thanks to the Hon. Srrs. Epi-
tacio da Silva Pessòa, Arthur da Silva
Bernardes, Washington Luiz P. de
Souza etc... in the name of the author. Agra-
decision to the Provisional Government, Minis-
terms: justice and education,
National Press etc. , from the family

from the author.

Preface, by the Illustrious Dr. Vivaldo Palma
Lima, cathedral professor at the Gymnasium
Nasio Pedro II, perpetual orator and member
founder of the Instituto Gcographico and

History of Amazonas etc. IX

Opinion and Proposal of the Geo-Institute
graphic c Historic of Amazonas
about this work, on May 4th

1919. XIX

Explanation of the main abbreviations XXIII

Introduction preceded by several inscriptions
and a summary of their interpretations. . XXV

CHAPTER 1

Inscriptions, traditions, philology,
etc.

Fig. A. Ceramic and diorite fragments

with arabesques and inscriptions etc.... 3

Quotes from Nadaillac, author of the work "Amérique Préhistorique". 3

Pay me

Idem by Gonçalves Dias, author of "Brasil
e Oceania"... . .

Funeral urn found in the Necropolis
from Itacoatiara (Miracauera). . .

Various considerations of Onffroy de Thoron,

^ about traditions..

Sangay inscriptions. on the Urubu River.

photographic print
Ditto the large serpent carved in the

Lagos.

Philology. Studies on various countries
farms and localities, in this

região.

Greek alphabet of inscription, linear and

VII figurative.

Greek numeric letters. .

Phoenician alphabets.

Numismatic considerations and characters

Greeks etc. . .

Inserts found in Crete.

CHAPTER II

Egyptians, Phenicios. Considerations about American history ca Amazo-
nense in particular.

Chypus fragment.

Registration from Serra da Escama (Óbi-
of the)

Considerations about our insertions.

CHAPTER III

llacofitiara and its important inscriptions
] lapidaries etc...

>

CHAPTER IV

Urubu River. their inscriptions and traditions
– Slight considerations about religion
phenicia region and recent events that occurred

in that region.

Fragments of ceramics and stones, carved
with arabesques etc.
Ditto, ditto

Aypú or Avbú and their many interests-
holy registrations

Decipherments of Phoenician inscriptions
fig. 5. in the same region
Insertion of limits and others, in the log
called Nebo
Insert phenicia in the same location
Insertion of Sangay, with photographs,

etc...

Insertion of the Nebo log and others in Rio

Vulture .

Registration of a block of the same process
ence, collected at the Instituto Geogra-
phico c Hislorico uncle Amazonas
Inscriptions by S. Raymundo do Caru. River
Vulture.

Barreinnha registrations. Urubu River
Registration from Santa Cruz do Animba.
Urubu River.

Inscriptions from Mira Tuba, the mouth of the River

Urubu, close to Silves.

Registration from Paraná de Silves.

Inscriptions for the tonal Li of I la piranga

CHAPTER V

Miracãuera (Necropolis) of Itacoaliara;
cult of the Phicnicians to the Gods and

dead etc. . . .

Funeral urns and other ceramic objects
cos, described by Barbosa Rodrigues etc.
Plastic forms – Sculptures and Paintings
from Ceramica de Marajó (Pará)

Pacoval's funeral urn. with paintings
etc... ...

idols from the poor land of Marajó. .

Interpretations of the figures recorded in the
fragments of urns from Marajó.

phalloid idols and phallomorphos, di-
verses...

Apercular head of funeral urns

Maracá. .

Figure of the Goddess Hera, copied from Schlie-
mann ■

Another anthropomorpha (Pacoval)...

79

83

91

94

97

100

106

124

135

H0 |

143

145

148

154

156

163

165

181

191

Idol heads and adornments, anthropo-
morphos of the Mound Builders of Marajó

and other locations. .

Low reliefs of Tello – The first fra-
cramic elements etc.

The famous style for writing with si-

gnaes cunci formes.

Talisman or votive stone in size

natural.

Writing in primitive characters

Greek in cramica

One side of a funeral urn, in
ccramica, found in the necropolis of
Miracauera

Cramic sculpture etc....

View of an external part of the Ce- Museum
branch of ancient Greece in Athens

Inhumation of corpses outside the collections

sacred lines etc, according to Ladislao

Netto..

Figurines in terra coita and tanga or

babai of women in Marajó

Pearls and terra cotta ornaments

Inscriptions from Grave Creek, in Vallc do

Ohio, southeastern Indiana

(EUAN).

Dighton Rock Registration

Print and interpretation.

Dighton Rock surrounded by water

of the Taunton River. .

Central inscription of said stone, etc. .

Figurative and symbolic characters of the pro-
ceramic ducts from Marajó etc.

CHAPTER VI

Urucará and Uatumã, their inscriptions and
considerations about the existence of your

ancient necropolis. .

Uatumã, its appearance and the variety of

your registrations.

Arabic inscription. ..

Inscriptions from Fóz do Abacate on the Ua- River
tumā, (linear style, single copy

until then).

Figurative inscriptions in the same region. .

Miraanga registration. in the same region

Inscriptions from the Jaboty site, ditto, .,

Inscriptions from the Pedras location, ditto.

Inscriptions from the Santa Maria location, same,

Inscriptions from the Bacabal site on the Jatapó River

Inscriptions from the Tamaquaré location, same

Inscriptions from the place Cachoeira da Arara,

247

248

251

252

256

260

265

266

268

273

274

284

299

302

305

CHAPTER VII

Pay

CHAPTER XIII

Pwi.

Lages: variety and importance of its
registrations

Large serpent similar to several

localities. .

Cave after being dynamited....

Inscription announcing a conference
rence....

Inscriptions by Puraquéunrn

CHAPTER VIII

Manáos and the other Greek inscriptions
phenicias of its coast.

CHAPTER IX

Relations between Asians and Americans... .

CHAPTER X

Chinese and Japanese.

Pholographia of the palace facade
Chan-cha»

Pholographia of Pcruvian ceramics. . . .

CHAPTER XI

Jews and Greeks

Engraving of the island of Itaque da
Greece.

Photograph of the Acropolis with the Temple
of Jupiter (Athenas)

Photograph by Prophileu. Caryatids
Temple of Victoria Apteros etc

Gold ornaments, found in
Troy.

Gold mask found in My-
scenes

Gold diadem of the same origin

CHAPTER XII

The Phoenicians and their historical institutions
c the Egyptians. .

Photograph of Pyramids & Esphinge.
Table of the most well-known adornments of the
ancient Empire, in hieroglyphs
Pyramids and village

327

333

344

348

348

351

357

361

363

365

367

370

371

372

374

Rio Negro (Amazonas)

Inscriptions copied by Maximiano Roberto

Inscriptions that Dr.

Theodor Kock Grünberg

Registration from Guadelupe and Guyanas

Inscriptions from the Cuminá River

Inscriptions from the Içana River

Inscriptions from the Aiary River and Içana

Inscriptions from the Aiary River. Iaua stones*
retain

Jpana and Bukoejana registrations in Rio
Iaua reté

Inscriptions from Suassú Cachoeira. Laua River
retain.

Registration from Jurupary Cachoeira. Rio Iauareté,

Registration from Jacaré Cachoeira. Laua River
reté . .

Inscriptions from Iauareté Cachoeira. River
Wow. . . .

Registration Uacaryaka Waterfall. River
Wow

Registration dc Arara Cachoeira. Uaupés River

Registration from Cururú Cachoeira. Uaupés River

Registration from Macucú Cachoeira. Uaupés River

Tapioca Waterfall Inscription. Uaupés River
Registration from Uaracapury, Tucano, Itapcnima
etc. Waterfall. Uaupés River. .

Registration of Pupuitucú Waterfall. River
Cuduiary...

Registration from Cayú Cachoeira. River

Curicuriary.

Inscriptions copied by the Count of Stra-
delli, in the mentioned regions..

Other regions of Rio Negro
Puyri inscriptions in Moura
Registration for the Coast of Moura
Registrations from Urupanaque Island

383

387

390

391

392

393

393

394

395

395

396

397

399

399

400

401

401

402

403

403

404

405

415

421

425

433

374

374 CHAPTER XIV

The insertions of Morro da Gavea. . . 436 to

SUPPLEMENTAL PART

377

379

380

381

Slight traces of Greek History. 439

Stone attributed to the Temple of Solomon,
with painted characters. . 447

Philological elements by Onffroy dc

Thoron. 451

U –

514

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

A nephrite figurine from Mexico...

A Pre-Colombian City discovered
on the slopes of the Alliplanitic.. .
androgynous idols, phallomorphos, 7.00-

morphos etc.

Atlantis and various opinions about it

its existence etc. .

Important prehistoric news etc. published
by several newspapers. .

A new aspect of Brazilian archeology
leira, by professor Raymundo Lopes

Forgotten cities.

What explorer Wolf says – Interesting

472

474

483

499

499

502

scientific discoveries in Brazil
tagonia. .

Research into early man

tivo. ..

Disappearance of an island and with it
the raystory of its existence (Ilha da

Easter).

Travel impressions – Amazonas, by

T0 Bernardo.

The Wonders of Brazil, by Dr. Eurico
de Góes – The Phenicios and the Greeks in

South American lands?.

The first inhabitants of America

Pay.

503

504

505

508

509

509

1

NOTES

Instead of?:

On page 6, line 10* in addition to inscriptions....

» » 10, line 13».. took

» * 31, line 29° which was taken..

> ' S9, lines 11* and 12» one of the only ones that

» * 60, lines 20» 21*.. very unique end.

* • 82, line 37*., drawings did not represent

» * 93. line 5».. invariably

» 163-, lines 11" and 12 a. remain in_

* » 173. line 45* - Death, fire and devastation.

* • 173, line 46».. fact that escaped..

Read:

in addition to registration
took

that was taken
what

regrettable ends
drawings represented
constantly
experience

For death, fire and devastation
facts that escaped

DEAR READERS,

In addition to these, you will find other defects that I noticed in this volume.

The author, assigning the review concerning the vernacular to others, used, with difficulty, which granted him Providence at the end of his life, only in the correction of the paleoer

As a substitute reviewer, which I was, I take responsibility for the presence of such defects. By recruiting them, I avoided, however, a great expenditure of time and labor already printed.

I ask for leniency for them, e.g. If you grant it, you will have my gratitude.

J BARROSO RAMOS.



Portuguese (Portugal) → English 



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BERNARDO DE AZEVEDO DA SILVA RAMOS

INSTRUCTIONS AND TRADITIONS
GIVE ME A LOL AT PREHISÍ ORICA

ESPECIALLY FROM BRAZIL

SECOND VOLUME

RIO DE JANEIRO
NATIONAL PRESS * 1939

CHAPTER XV

The <ir(\jios, siiiis íiisn'i]H'õ('s (* lnnli(;õ('sm» iicrjinlo j»n'liisl(H'ini i|<i líris

MA l)ôa parccila cic cogiía<;õcs historical and epigraphics we gave to the Plie-
nicios, remembering their emigration and stay on American soil,
and now we start to (grate about the Greeks.

So, then, what a shame it was for us to find, after deep in-
traditional and epigraphic investigations, elements dispersed across our continent, from t
to the south, from which the influence and bond of this ancient people with ours can be de
in the prehistoric period. This influence can be deduced, from the manifestation of though
characteristic features of its primitive alphabet, sometimes carved on the rough granite
colossals, sometimes executed with indelible ink, red and black.

What is revealed to us is the sublimity of art, so peculiarly reconciling it in its meanin
general knowledge of the Greek genius, along with the enviable knowledge of his privileged
on the one hand, the memory of his life thrives, but is momentary in several respects.
South American regions, and, on the other, the intertwining of relations with our primitiv
ive inhabitants, the aborigines of the enchanting and vast Brazilian territory.

These valuable Inscriptions clearly tell us what is necessary to consider
deep. They represent the enlightening S3uithese of a fact that is mysterious to a certain
Notable writers conjectured it, but the title()hia finally confirms it, without
refutation perhaps, mainly in the backlands of the States of Ceará, Parahvba, Plauhv,
Bahia, Rio-Grande do Sul, Pará and Amazonas.

'When history, says Latino Coelho, begins to unfold the living drama of
ideas and human deeds, is, so to speak, already prepared and arranged in its places
the vast scenario of ancient civilizations.

History changes and cannot relate to previous studies. The memories of civili-
zation are then seen in megalithic monuments and testimonies, which the new science
prehistoric era is now unraveling to compose the prologue to the escripto dwarves of
humanity'".

"We need, therefore, with our own elements, the facts; let us compare the chronology
historical logy; let us study philology; Let us interpret the ingenious, artistic character

4 INSCRIPTIONS & TRADITIONS OF EARLY AMERICA BY DERNARDO RAMOS _

mind sculpted by these Hcllichians and Phoenicians, in our regions, we will have resolved the mysterious problem, of the secular domain of so many futile controversies, true deceptions, in part, due to our neglect and our naive credulity, which we only value, (juando originating from the cultured Euroi)a'*.

In this great matter, however, it is necessary to say: we are clearly against position of ideas.

"Until 1870, according to René Loufer, nothing was known about the Lielle civilization. nica.

Heroic Greece was known only to Homer, through the critical study of the legends c by some primitive monuments, circuit walls of the acropyles and tombs with zimbórios, considered as the fortresses and treasuries of the Pelagian Chiefs.

It is that before Scilicmann, the names Ile Troia, Mycenae and "rirynto, not they survived only in legeida.

Historians threw into the domain of fable all traditions that preceded Dorian invasion (XII centuries BC).

The reference of the Acheas, Danaeans, Lycians, Teucrenses, Dardanenses, found by E. de Rougé, in Egyptian texts from the 13th century BC, left Helienists skeptical.

üs terms; stone age, bronze and iron, were applied to Greek archeology only because the development of industry in southern Europe still remained undeveloped. known.

However, based on the admirable discoveries of Henri Schliemann (1871), the three ages, applied to all European countries, saw this triumph definitively.

The excavations that since this date have been carried out on the banks and islands of the Aegean pushed our knowledge of the Greek world back 3,000 years; it has revealed clearly, in this sphere, the existence of a very important civilization, which preceded much to classical civilization and (almost only a vague memory remained, in the time of Homer, that is, in the seventh or fifth century.

This prehistoric civilization, pre/Iellentca as archaeologists call it, ofTe- receives three phases corresponding to the influences that they successively dominated;

1*. The Aegean phase (3,000 to 2,500 years BC)

2". The Minuan or Cretan phase (2,500 to 1,500, idem).

3='. The M^cenica phase (1,500 to 1,100 or 1,200, idem)."

The existence of the Greeks, however, on our continent in prehistoric eras, is today there tested by cpigraphic and traditional traces. Your ingenious and artistic sys- script theme visibly reveals the sublimity of the art, so famous Greek nature, alongside her admirable knowledge.

However, before we get into the subject, we read the pleasure of transcribing the words de 'Ihoron, contained in appendix A and B, of his aforementioned work:

'We know nothing, says the author, about prehistoric times; but the first people were of a civilization that was rapidly degenerating for causes unknown to us; enter- so much so, we find the traces of fabulous traditions, which confirm the happy existence c itlade of gold in the time of Saturn; because he was the one who taught agriculture to mer and came to reign in Italy, which was called Salurnia Tellus.

Let us remember, however, that these traditions teach us that Saturn was united with PhyÜ which was called Ji/Jia cio Oceano.

Tynliems, which cicu scii names a region of Italy, was the son (fAthys, (|uc joined in turn the nympa Sangaris, another daughter of Oceano, like cl 'este and cie Thctvs were loclas the nevmpas, they called them lamhem Nrciclas, porcjue Nereo, marine calcus, it v fllio cio Oceano.

This species of the genealogy of the Ocean gods allegorically indicates the fyr-ihenos had an Atlantic origin, which clles must have crossed and explored the ocean and that, in all probability, they would have establishments in America, if c (jue cl ella were not original. On this point we find evidence in the statement of wise Rasseur de Bourboiirg, who would have translated at least the nielacic of the words of Ctonario laíino de Noel, in the group of Mexican-Guaternalense languages? (p. 11, Qualre l sur le AíexKfuc). We don't even dare to affirm this fact, we just state it here; because, if it is true, one of two things: either the Thvrenos brought the Latin language rich, or the opposite, were they (|uc) introduced her. In this case, they should have had establishments in Novo-;^lundc); but were naturally announced as a result sequence of the blockade of the Gacles Strait (Gibraltar), made by the Carthaginezes, during 300 years, and by the fusion of his race with those of the autcx:hthoncs peoples".

#

To clarify the facts, which relate to the very confusing history of antiquity, let's give some j)reliminarcs indications.

"The Phoenicians, from the most ancient times, sailed over all the seas and before from the Trojan War the Greeks had their first ship for the Argonaut expedition; then the Kgyptia fleet of Sesostris was seen entering the Ocean; from this time until the Alexander's time is admissible as the Greeks, very emprehencleclores, as we know, had been able to cross the Atlantic and managed to establish themselves in America.

Among six Hercules, of whom Cicero and the Quarmacmites are concerned, and three designate let us consider the Greek Hercules, the Phenicius Hercules and the Hercules author of the Phypiennes.

The Greek Hercules is the one who introduced, 77 years before Christ, the Olympic games, which are renewed every four years: hence the way of counting the years by Olympiadas.

Hercules Phenicio is, without a doubt, a ciuelle who shared with Queen Dldon at the foundation of Carlhago, 884 years before the era of Christ. It would be around this Hercules, author of Lellres Phry/jicnncs, was born. This wise man would have lived in the Greeks, in Asia-menoi', whose domination over the countries of the Trojans and Phrygios wa aníigo. Apparently, this Hercules was a Greek subject; he crossed the ocean to visit the Jlaropas {Jlaropics), among whom there were Greeks, where they are today, de front of Libya (Africa), Brazilian possessions.

The Maropas still form a nation concentrated in the Eastern Andes, from Bolivia, which is visited by the great naturalist explorer Alcide d'Orbigny, in his work "L'Homme Américain". Hercules also went to North America, called the Conti-Chronian nente, in the Saturnian sea, where Greek nations inhabited; and on this expedition He had literate companions, moralists and coroners.

He is Theopompus, Greek orator, historian and poet, born in Chio, in the year 558 before JC who leads us among the Maropas (Telianus, Hist. liv. 5); while with Roman general Sylla (Plutarch, treatise on the lunar orb), (pie tells Lamprias the that he learned in Carthago, from a wise foreign traveler, about the Greeks, who

v *1'

6

INSCRIPTIONS TRADITIONS OF PREULSTORIC AMERICA BY BERNARDO RAMOS

They referred to the Chronian Continent, where the rise extended, at least nominally, rania of Merope. (')

Phrvgia had a dvnasía of 10 Kings, under the names of Gordius and Midas. Silene,

confidant of Midas II, son of Gordius TV, not to be confused with Silenus of Bacebos, nor with other familiar Geniuses of the same name; Silenus, we say, according to Theopompu

teaches Midas, king of Phregia, that beyond and far from the three continents of Asia, fro

c from Lvbia, there is a true and unique continent, of immense extension; he says

that the inhabitants of this continent are called Maropas i/EUani \ 'ar' i (v. hlslorla% Uh.

cdilion of Iurmin Didal), and (jue c ruled by Merope, daughter of Atlas lí. King of Lvbia.

It follows from the relationship between these diverse characters that Atlas II was contemporary of Gordius IV, 900 years before JC and that his island Merope (Maropa), was also contemporary of Midas II, 850 years before the Christian era; c in this 2nd time that Hero

The letter went to America, about 54 years after the founding of Carthago.

Avoiding the dark or fabulous times of Atlas I and Midas I (the latter having as a result many successors Gorilius and Otreus, before Midas there, would have lived in a neighboring to the flood of Heucaliao), our investigations do not reach older historical dates

than those of the characters we designate, and we determine these dates, comparing, with

Be careful, the chronologies of many bibliographers and historians, despite notable dcsac-

agreement between them.

For the ancient history of America, which is still to be done, these dates will be useful, because we think they are quite accurate.

The Greeks established on the Chronian Continent must have made their migration around 1,000 years before the Christian era.

In honor of Saturn, they had instituted pilgrimages to the island of Ogygias, a of the Hebrides, whose ancient name is Hermude or ííamud, derived from the primitive language Kichua word ha/nuc, í|uc means the coming or future time. Saturn is, effectively,

the personification of time; but, according to the Kichua, of the time to come. This distinguishes Janus, who had two faces, looked at the past and the future.

The etymology of Maropa is also found in the Kichua language, (pie was spoken in

the entire Amazon valley, before (if the Kicliuas and the Maropes or Maropas were repulsed

by the guarany of Brazil, to the Andes of South America. In Kichua, bro is land, its genitive is niarop or maropa da terra; Maropa is the identification of the Greek ghenes, born of the earth, born in the country.

The Greeks among the Maropians of the south managed to mix with the Kichuas; In fact, the Kichua language contains a thousand Greek words, which are in the proportion of a (luinzena of this language. In all probability, the Maropa nation, talielccida today close to the Bolivian Andes, and a remnant of the nation of that Maropea

The geographic situation of these people is fixed on the letter in the work 'X'Homme Americain'', by the wise naturalist and explorer Alcide d'Orbigny. Here, however, it is presented another singular fact: c that the Greeks, who existed with the Meropeans, should be interned with them in the Andes; By the way, the Maropas region is bounded by the ApoUo river (Apollon) where there is an Apollo-bamba province and also the village Alcn (Athenas); We write their names according to Spanish orthography. Pro-

(1) Marope. , rainliA Jn Messmía, daughter of Cypsclo, rt-i of Arcadia, who married Crops number of a volUircan Iragedia. and lick the name of a member of the council of PIciadcs -

.i*'L

INSailPTIONS AND TRADITIONS /M PREHISTORIC AMERICA BY PERNARDO RAMOS

Next to this, there is the Itonania tribe, which remembers Ilon, son (!e Deucaliao and inventor of working and modeling metaes; close to the Apollo river and close to Itonama, it is tribu l acana, Kichua term <[meaning hammer and all blacksmith's instruments: the which confirms (|uc Itonama is a memory of Iton who worked the metaes. We note also the Isiania tribe that remembers the Isiacas, priests of Isis and the Isian festivals

When you look at these diverse facts together, you can see a trace of the Greeks among the wild in this region, at the foot of the Andes and within the same territorial circle.

This is all very significant and deserves studies similar to those we did to confirm the presence of the Phoenicians in Haiti in ancient times.

Let us now go through Sylla's narrations. As they are quite long, we will not deal with th

except for the essential points that touch our demonstration. Sylla had manifested herself as follows about Lamprias:

"I will tell you like Homer: far from us, in the sea, is the island of Ogygia, far from the Gram Brittany, westward, five days' sail. There are also three other islands precisely located towards the west of the Sun, equally distant from each other".

Now, looking at the chart, if we head to the NW of the British Isles, unique, to the west of the Sun's summer, we find the Hebrides formerly called Îles-mutes and also more recently Ilchridas. The island of Ogygea is the main one in this group to the West; starting from there in the direction of NW we successively find the islands Shetlands, Feervé and îslande, which are, as Sylla says, at equal distance from each other.

It is beyond these islands that there is the Saturnino mnr. The inhabitants of these islands that the great Terra firma (America) is far from the island of ügygea, about 5.000 this dias and a little less from the other islands. Sylla then gives some details about the difficulty in navigating the Saturnian sea, due to the currents, vessels and ice banks, which form there. This description makes it easy to recognize the stops from the gulf, where the S. ívourenço river flows.

M. Brasseur de Bourbourg thinks he sees in this an allusion to Hudson's Bahia; but how can we suppose possible navigation in this sea of ice? Sylla continued saying that the coasts of this dry land are skimmed by Greeks, (|which extend along the gulf, the (|ual is not less (|ue the Palus Meotides (Sea of Azof); they call themselves inhabitants firm and they see us as insular".

"The companions of Hercules, says Sylla, who went with him to this region, confused they met with the people of Saturn and remained there, while their language was degenerated, they reestablished the Greek customs that had almost disappeared under the laws and barbarians."

"Sylla, continuing, says that every 50 years, in honor of Saturn, these ha-Bitters will approach the opposite islands, inhabited by Greek nations, where it is seen, a month, the sun only sets for one hour a day."

"From this narration it is clear that the Greeks of the Chronian Continent or Earth firm, bathed by the Saturnian sea, they made expeditions to the Polar Circle, the islands Enland, undoubtedly inhabited by other Greek populations.

Here, then, are written traditions, precious data for the ancient history of America, being able to assist investigations, which ([u003e] will make scholars and philologists at tions or establishments of the Greeks in America, proceeding as we have just done to the Phoenicians in Haiti, that is, ensuring the traditions of the indigenous people of Car mining its diverse and ancient dialects from the far north.

To facilitate the study of Theopompos's literary fragments, it is a good idea to consult CKDUnion by Iurmin Didot, liv. III Variarum hiutoriorum, p. 329, where the Latin text is found next to the Greek text.

Sylleno, revealing to Mydas the existence of many cities under the great Continent American, indicates two very large ones, one called Hellicosa, the warrior, another Pia, whose meanings are: pious, liberal, good, benefactor and peaceful; this is so called because its population lives in the abundance of the earth's riches in happy peace. As to the inhabitants of Bellicosa, they are all warriors and from an early age they handle weapons.

This country has a lot of gold and silver, and gold is like iron to us .

^Sylleno says that from our islands (Europe, Asia and Africa) a thousand myriads of men could reach the Hyperboreans across the Ocean and that they were very happy to see you among us.

In another fragment of Theopompos, speaking of the Maropas, he says that cities have many big cities, but at a point very far from your country there is a place called /ní?/-ton (in Greek) and in (Latin) irremediabilis, that is, lost place from which one cannot return which is neither surrounded by darkness nor light, has a thick, red atmosphere. dark; Is this not the land of shadow, originally inhabited by the Chicliimeques, who abandoned him to head to Mexico, overland?

In the surroundings of this place, it also says "Theopompos, there are two rivers: one called Joy and another of Sadness; next to them there are platani trees (platanos or elms) of a great height, however the fruits harvested near the Tristeza River are not edible.

Theopompos finally says that the inhabitants of Cliio believe in these narratives, but he considers them as fables (^Eliani variae historiae p. 330). Nonetheless, We will note that if the Greeks on the island of Chio had these traditions, Scyllas would Sylla's narration, (Juando says that the Greeks had dwelt among the Hyperboreans, from America.

Based on this work, in part, traditions – which are now justified we say that all scyllas, even apparently unreasonable ones, contain a truth and that if the truth is at the bottom of a well, you have to go there and look for it".

What remains expressed is undoubtedly a valuable contribution to the present subject referring to inscriptions found in an abandoned city in the backlands of the State of Bahia, in 1753.

This fact is linked to the history of Portuguese America, by Sebastião da Rocha Itta, liv. 3º, § 89 et seq., as on arrival in 1591 in Bahia, coming from Lisbon, uncle Governor Captain General D. Francisco de Souza. He was at the mercy of the title of Marquez das Minas, SC, the ones that Roberio Dias had promised Castella were to be discovered. This

he had died in prison taking with him the secret of the mine site, not transmitting it not even to his own heirs, etc.

According to information, to this day, the aforementioned mines have not been found again. It is a pity, leaving us with the pleasure only of limiting ourselves to its five inscriptions in a very interesting, published, with other reports, on pages. 193 to 200, from 1st vol. from the M

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

9

(do Instituto Histórico e Geográfico do Brasil ('))• There are also several inscriptions in ancient Greek, found by us in the Amazon region and are included in the present work.

«The City in (Jurema) is located, in addition to minute details, between two mountains, whose entrance is preceded by a large arch, flanked by two smaller ones, having at the

difficult inscriptions will be observed, because of its high height, following a street of width identical to that of the arcades, furnished with two-story houses, whose frontispieces carved in stone are discolored and everything is in ruins. The building system is not uniform, their roofs being flagged.

These are the words of the very deteriorated manuscript, found after great pains: "The streets are of regular length and in the center of a square you can see a black stone lamp of extraordinary grandeur and above it, a statue of a man, with one hand on the left side and the right arm extended, showing with the index to the North Pole.

In each corner of the square there is a needle, similar to those used by the Romans, but some are already in a deplorable state.

On the right side of this square is a superb building, like the main building of some lord of the land; It is preceded by a large hall, followed by other compartments.

Over the main portico of the street there is a figure in half relief, carved in the same stone and naked from the waist up, crowned with laurel, represents a young person, beardless, with a band across the waist and a diaper around his waist; under the shield of the aforementioned figure, there are some characters, already worn out with time, although the following:

Eiri 1,227 Est. I

On the left side of the square is another completely ruined building, traces clearly show that it was a temple, however it still retains part of its magnificent frontispiece, and some naves made of solid stone; occupies a large land and in its ruined state. The walls feature exquisite works with some figures and portraits embedded in the stone, with crosses of various shapes, crowns and other small things, which take a long time to describe them.

This building is followed by a large number of villages, all ruined and buried. In great and fearful openings of the earth, without (but in all this circumference one can find grass, tree or plant produced by nature, but rather heaps of rough stones

and others drawn up, by which we understand. " (this is one of the damnified periods

in the old original, but it can be concluded) that all this was the result of some land motorbike.

"In front of the said square, a mighty river, wide and spacious, runs wildly, with some margins, which make it very pleasing to the eye; will read in width eleven to twelve fathoms, without considerable turns, clear the banks of trees and trunks, which the

(I) Rcv. Soc de Geogr. from Rio de Janeiro, T IV. 4'' Dol ISKS. OKscrvaçõeS du Mnrqucz de rence of Dr. Aristides by Soosn Spinola. fealiaada em 9 de Setembro de 18M7.

in

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS

floods often bring; we probed its height and found it in the deepest parts fifteen to ten fathoms.

From Alcm, everything is very lush fields with so many varieties of flowers, that nature seems to be more careful in these parts, producing the most

beautiful fields of Flora; we also threw some lakes, all full of rice, from

which we take advantage of, and they lick from the countless flocks of ducks, which breed usefulness of these fields, without it being difficult for us to hunt them without lead, b

"For three days we walked down the river and came across a huge waterfall, along the way.

strength of the waters and resistance in the place, which we thought made the decan's yawr tado Nile; after this jump it spreads out, so that the river looks like the great Ocean. I

full of peninsulas, covered with green grass, with some scattered trees, which make

"On the eastern side of this waterfall, we found several hideous undercavities and pits; experiencing its depth with many

ropes, which, no matter how long they were, we could never come across their center.

We also found some loose stones; and on the surface of the earth engraved with silver, like mines taken away from time.

Between these caves we saw a covered area with a large flagstone and the following figures carved in the same stone (luc insinuate great mystery, it seems:

On the porch of the temple we saw other figures, designated as follows:

Far from the town, cannon fire, is a building, like a country house, of illumination.

hundred and fifty steps forward, through which you enter through a large porch and ascend a stone staircase of various colors, leading into a large room and after this in

fifteen small houses, all with doors to the said room, and each one on top of itself, and

water spouts (*) Stone bowls, which water is gathered in a single i^ahula touched by hand in the external courtyard, in which you find circular columns, each containing a delta square stone, suspended by artifice, with the following characters:

Fig. 1,230 Est. IV

After this admiration, we entered the banks of the river, experiencing discover gold, and without work we find good looks on the surface of the earth, promising our much greatness, both of gold and of silver; we admired how this town was left of those who inhabit it, no (having found our exact diligence in these backlands, a person anyone, to tell us about this deplorable wonder, of <|whoever this town was showing right in its ruins the figure and grandeur that would have been populous and opulent in centuries in which it flourished as a town, today being inhabited by swallows, bats, rats, boys etc.)). . .

These descriptions end, which we summarize, added to the following drawings:

First.

J- rrH^ Your

Second,,

Third...,

Fourth ...

Fifth. . . ,

Seliina....

Eighth.

Nona.

Fi^ . I 231 Bst V

We will take care of the inscriptions contained in the prints mentioned above, whose predominant characters are, demonstrably, from the ancient alphabet, from

crtption. Careful work by ML Bassur, which we made use of. Kste alphabeto It is very similar to Coptic. These inscriptions, like the others in the gencro, generally mind to an abbreviation or connection of letters, sometimes making them briefer and svmtri oiwa making them enigmatic. It will not be too much to repeat that a single letter, if According to the alphabets: prepo of ítxfcripçTw c paleographico, it is variable from (iue ten times in its form, whilst retaining its phonetic value. These differences Forms are used according to convenience or established method.

This way we have the cst registration. I, which we figure as it is, followed by the Greek derno, value of the letters and figurative pronunciation:

K 1 ^

KTI'

K r (DI2ZIS ^

C£PHIS£S

Fifl. 1,232

Ccphiscs OR Cephisses is a word that has its origins in ancient Greece,' in whose center is named after a wide river that crosses the Plain on the peninsula of Attica and also the remarkable Cave of N^^mphas.

12

INSCRfPTIONS AND TRADITIONS OF PREHISTORFCA AMERICA BY IERNARÜO RAMOS

Scignohos, (taught in Central Greece, says:

.Between this series of massifs and the chain (as it circles the sea, there is a

An immense low-lying region, with no connection to the sea, is Heexia. F/ divided into two parts by a ridge of barren rocks. The western part is a wide plain that appears a frozen sea, from which the mountains emerge like a cliff above the waters'\

'A great river descending from (Eta, the Ccphise, leads to a gorge in this plain, where it joins small streams shaded by sycamore trees and launches onto the side West of the great Capais lake. "

Despite the circumstance that only this word escaped the inscription engraved below of the shield of the respective figure (in(|as the others were worn down by time), offered it is vague conjectures, which we no longer dare to formulate; however, later on, confront Taking it with other inscriptions, we will give a clear explanation.

As for this. 11, (pic, according to the narratives, is carved on a large slab which collects one of the caves and seems to contain a valuable mystery, we proceed from t in the same way as before, highlighting however the letters of which it is composed:

t-lf 7 =

II xahtastixos

Fin. 1,233

According to Dicc. Gr. by C. Alexandre, 11*^ Edition of 1865, on page. 1,580, there is the referred word yX^jotírtxos ix. ov, cie mocker, typical of mockers: inclined or skillful in mocking, mocking, shocking, etc.

It is certainly an artifice or device specific to the time, due to its significance. of the word; We would rightly not be able to imagine anything else.

The H is also figuratively horizontally, as can be seen now and with the sound of 1^2.

This is it. UI is one of the most complicated and interesting, and in the same way pre-transferor, pass<^>sa interprctal-a:

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ooi PIZ 1 'STP ATTS~N1 KH

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SA^-- X /£ T0 Tt T0 CH/0 . THE

t^/CT0f?fA P/lJSrRATfS

Fin: 1.2U

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

13

This inscription, as it turns out, was found on the porch of a ruined example. and without reason (hi considered of felicity, due to the fact that his engravings reveal crosses of dijjereiücs fornias.

But these crosses, as we have demonstrated, are nothing more than unmistakable letters from the Greek tintigo, and the legend confirms it. Naturally they would be reproduced on paintings from the aforementioned building, with the addition of other figures, portraits,

The words: XIKT0, tito, XIÜ0U kio, we believe that they come from high antiquity and were use of the Greeks and Romans; I feel it is reasonable that XIETO can lend itself to the s also made of SHALE, but the way in which it was carved leads us to that interpretation tation. The last is the name of an important island in Asia Minor and given to the inhabit

or native of Chios, as Dic. Gr., cit. pg. 1,579. Defining it, Cantú says: .

Samos rivaled the island of Chios in terms of riches, one of the most powerful in the sea. Aegean. The slaves, who were there in large numbers, rose up many times; games were celebrated there every year, games like Homer's lionra, which the islanders They said he was his fellow citizen. Cyro asked them to hand over Paccias to him, who, after the uprising of the Lydians against the Persians, took refuge at the foot of th from Chios, they oliedccernm and obtained in reward Atarneus, the country of Mysia; but co They were so ashamed of their weakness that they did not dare to use it in their barley sacrifices from that country.

Despite having fallen under the domination of the Persians, it can provide ninety cents four ships of the one hundred and eighty-three, armed by the eight citadels of Ionia, agaí cínquistadorcs, and even aspire to the empire of the sea'\

Nix (kikh) in Greek is Victoria, and that is how we interpret her.

Finally Pizistratks (Pisistrato); dealing with it, this is how Cantú expresses himself: "'On Solon's return to his homeland, he found dissensions stirred up there among the people then freed from the yoke, he wanted revenge and the nobles, tfue, sought to recover their importance. The nobles had the Alemeonids as their leaders; in front of the people was Pisistratus, a relative of Solon, a rich and generous citizen, who was protective of the v and aspired to tyrannicality. In order to stay there, he performed one day in the public s full of bloody wounds, which he attributed to the nobles saying (they hated him as

supporter of the people. Nothing more was needed for the J>lebe to decree him a guard, with which he made himself master of the City, expelled the Alemeonids and usurped supreme

Pisistratus, however, possessed all the necessary qualities to seduce a people and to dazzle him: good-looking, brave, generous, a skilled speaker, he brought together the natural to knowledge; affable to everyone, the needy found in him a benefactor, the oppressed a supporter; always favored the multitude when it came to laws and institutions, he was the protector of litteratos and artists.

(I) A |)ro|)ONÍlu, rnconlrámoís á ms- SI «lu J ' v. Hji Rcv, from liisl II. and (i. Ho Hra

Mono.ttrapliia eliilurndn pdo Visconde dc S. Leopoldo, solire that of Dr. Matlieiis Sarai vnciro. doctor in Canuir.ie Cirurgi'm-fiiór «In the same captaincy, (Bililiolli. do Rio de cai.va 4) o. . , Dividi» u cni duns pnrles; in the 1* intended to show «pie the preaching "the age of Cliristo, rs*pro<lu 7 .going with this intention, texts and passages «la F.scr njiosamcntc several inscriptions, «pie sc (cm drsc«»lierto por sertões: and most memorable that seem mysterious. symliolicas and liiertigl.vphicas, the «juaes report having met in t carved in stone in the eminence «la Serra /Li.iuútiara, so we cIiam«la from the same pc<!r truc prSra faoraSa o» risradti. The same monuments will be erected, «juc rccentcmcntc one vincia denounce" to this Institute. ílist., the <|ua!. with the title «juc o cariiclerirj» other places, equally indicated, at the expense of the biggest outlets, checking out pure

"Until now, they still haven't received any results. .

M

JNSCtilPÇCr.SR TRADITIONS OF ASÍERJCA PREI IISTORICA BY BERNARDO RAMOS

Solon himself was seduced and favored him at first when he was still ignorant of the your projects; but, as soon as he entered them, he said to him:

You would be the first citizen of Greece if not for Jorar being the most ambitious, and he opposivão. One day Pisistratus asked him what it was that excited him so much resistance replied: // my oeUiice.

We would have been more pleased if you had replied: It's my god. Finally, not being able t longer tolerate the evils of his homeland, Solon abandoned it and died in"an age advanced. He used to say: I grow old by learning. About to die, he ordered for them to read verses to him, with Jim, he said, dying more educated.

Pisistratus did not enjoy, in peace, the power he had usurped; was even raped leaving the city when the Alcmeonids entered it with Megacles; but your friends handled things so smoothly that he reached an agreement with his rivals, marrying the daughter of one of them. The people, saying that he had been sent back by Minerva, he quickly placed it in the first place.

He was overthrown again and lived fifteen years in exile; called again Athens, ruled it until his death.

In order to make the assemblies less tumultuous, and the intrigue more difficult, Many criminals went into agriculture, granting them land under the condition to plant the sacred olive tree in them and to pay the State a tithe of the income.

To polish and instruct the Athenians, he favored the arts and sciences, formed a bibliography, put Homer's poems in order at the same time that he opened roads to commerce and asylums for disabled soldiers; to restrain the people into submission, he ordered to carry out many constructions (*), and the temple of Jupiter Olympicus began.

By his natural affability, his gentleness and clemency contributed to his conciliating the spirits. When a young man dared to kiss Pisistratus' daughter, the mother asked for revenge for this act; but he said to him, If we punish those who show love to our city, that we hate those who hate us? Some fools directed a night he insulted his wife, then, the next day, after the drunkenness had dissipated, they sit your excuses; but he, pretending to be astonished, said to them: You must be deceived: my wife didn't go out at night. Some of your friends angry against them withdrew to a strong square; Pisistratus, being informed of the case, will have with them, followed by a large number of slaves carrying their luggage, and said to the astonished and discontented: I have decided either to take you with me, or I will go with you.

With a tyrant of that quality, Cantú concludes, Alcibiades could consider himself happy; but a State is something to regret when it has to base its happiness on the qualities of a tyrant.

An observation occurs to us regarding the application of the inscription characters on the PléISTRATES: The letter (fi) is placed in the opposite direction, but in accordance with the modern alphabet, where it has the same sound, which is very common in ancient inscriptions. It's the same with the next letter C (s), which is facing down; just as it is deduced with (r), which is linked or superimposed on a T- (inverted).

The N of NI+í is linked at the top to I and S, the last letters of the word questioned. These letter links with the simplest examination and the quickest observation, they are easily understood!

(I) Aristotelej), Poliiioa. liv. VIII, caj». 9.

_ _ INSCRIPTIONS AND TRADITIONS FROM PREHISTORICAL AMERICA BY BERNARDO RAMOS 15

However, it happens, quite naturally, when copying or transposing the drawings of old inscriptions, a small line, often caused by time, altering the letter and even the meaning of the word; In addition to these circumstances, we have more to consider in the frequent and palpable lithographical inaccuracies: the usual fantasy of letters, etc.

Nowadays, it is not uncommon to find advertisements, epitaphic signs, with serious flaws. () what will we say about secular inscriptions, such as those we are now doing do we occupy?

What finally concludes is that we are in front of a Temple (|uc assignala a \^i-PlziSTKATES (Greek), from the years 560 to 555, before JC, unless we believe confirm the existence of another l^izrSTRATKS, but we still have no news. He died in 527 (ac) succeeding him, Hippias, his son.

Here is the IV' inscription:

'T'

T

E >í E tf OK em

Shake the balls AMPIIICTYONES. It is; forwardI ampiiictyonsI

Fiji. 1,235

This inscription, as mentioned, was carved in stones (juvenated, suspended artificially to columns in a circle, etc.

Before proceeding, an observation is necessary regarding the characters or order orthographica. Its omissions and changes are sensitive, however it is understood that form adopted by us, being certain ([that one must take into account the use of the time in to such an orthography or local system, very complicated at times.

'Let us give an example in the word:

OoYh'rALAHC r

T/yox/í y A/ A wc iTHUcyoioES

©or KT AIAUS I

Fiffi. 1,236

carved beneath his bust, now in the Naples Museum. (Seignobos – est.
de la Grece Ancienne, pag. 383). ■

The fine ellipsis of our inscription indicates the suppression of letters, naturally missing, but which we have completed, although c|uc 0 .1 (o) is long. EME instead of has its reason for being in ancient Greek orthography, even admitting the incorrectness of the and transpositions and omissions of letters, frequently occurring in epigraphic cases.

History says, dealing with ancient Greece, that 586 years before JC, the Amphi-
ctyons organized the pythical games at Delphos and even more so: the mountain peoples
Nations around Delphos had created a Council to protect the sanctuary of Apollo
and organize parties in their honor.

16

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICAL BY HERNÁNDO RAMOS

They were mostly small mountain villages; but in the middle you believe
There were some of the main Greek peoples, the Peloponnesians, the Boeotians, the Ionians and es
the Dorians, among whom were Sparta and almost all the inhabitants of Peloponnese.

Delegates sent by these 12 peoples formed the Council of Amphietyois, <hich
met twice a year: in the spring, at the sanctuary of Demeter in the "Fher-
mophyles; in autumn near the sanctuary of Apollo at Delphos.

The Amphietyons were in charge of ensuring respect for the sanctuary of Delphos and the
pilgrims heading to him for the festivities. They swore to fight whatever
touch the domain of God.

In the years before JC, the priests of Delphos complained that inhabitants
de Crissa, his neighbors, had attacked the sanctuary of Apollo. Crissa was
then the richest city in J^hocida. Built on a steep mountain above
of a fertile valley, dominated the great trade road that came from the sea coast
Egeo, in front of Eober, went up the valley of Cephise, crossed the mountains and descended

over the Gulf of Corinth. It was a shorter route for merchants, which pass through the Isthmus of Corinth. The people of Crissa, lords of this road and the port from Cirrha on the Gulf, they made travelers pay tribute; they wanted to demand also of the pilgrims who came to Delphos.

Pythia then released an oracle whereby the God commanded the Amphictyons of fight the people of Crissa, day and night, make them slaves, devastate their country, leave cult and consecrate it to Apollo, Artemis and Zeus.

It is said that Solon decided the Amphictyons to wage war; Clisthenes tyrant of Sicyone sent his troops and a Thessalian Eurymachus commanded the army. Eventually they poisoned the sources from which the people of Crissa drew water.

After 10 years of siege, the city was taken, destroyed, and the inhabitants sold like slaves. The plain of Crissa was consecrated to the God; planting was prohibited, manure or build a house, mill or shed; it was left deserted, covered only forest and pasture.

It is forbidden to collect tribute from pilgrims.

The Amphictyons were in charge of organizing the party in honor of Apollo. Every four years it was celebrated and consisted of fights and horse races; the victors received a laurel wreath as a reward, taken from the trees consecrated to Apollo.

Just how history briefly defines the word amphictyons, constant in registration of the event. IV

Observing the appearance of the building as described, and where it was found translated, it is clear that it is a kind of hippodrome or amphitheater dedicated to Apollo, where parties would be celebrated in his honor.

The inscriptions referring to this. V, are not unimportant, which is why let's give them interpretation. They were found without determining the location and were any circumstance has been mentioned from which the cause or idea of his engravings. However, the ancient Greek characters with which they are formed demonstrate, through an artistic and approximate combination to the names they represent, do not

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

less than planetary signs and deities hitherto known. Thus, reproducing I give them, we accompany them, others later adopted and to this day admitted, the similarity between some of them being notable:

^ P m H ^

THE

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MERCURY j

EP HE

■" G 9 T-

2

THE

KPONOS

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SATURN

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Xt -|C

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JUPITER

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VENUS

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HPA

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EARTH

l ifí. I 237

Indeed, these planets have been known since ancient times and until now
Ch. Seignobüs, dealing with the astrology of the Chaldeans, in these terms:

*^In the clear sky of Chaldea, the stars had a much greater brightness than those of the
our misty sky. The Chaldeans observed that some of these stars changed constantly
Fearful of their position among others, they learned to distinguish planets from stars.

They faced the five planets. Mercury, Venus, Mars, Jupiter and Saturn, as well
also the Sun and the Moon, as special manifestations of the Gods. Each planet represents
sat a deity and had his name.

The Chaldeans thought that the stars manifested the will of the gods, and that if
I could, by studying its movements, guess what (|if it was going to pass over the earth (a
granddaughter). Priests were at the same time soothsayers, who predicted the winds, rains,
the floods, the great calms, the good and bad conflicts, also predicted the events
1 political fabrications, the death of kings, wars and defeats.

f –

(1) A 3* and 5* we join in a single figure, as it should be; on the contrary, we would have

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

It was, however, made the Chaldean diviners famous among all the peoples of ancient times, it was the art of predicting each man's fortune.

They imagined that the transition of the stars, at the moment a child is born, indicates in advance your entire destination.

Each man has his own style, the influence of which, happy or unhappy, persists throughout existence.

It was enough to know under what circumstances a man was born to predict his fate, at the which the Greeks called a horoscope.

They call this divination by the stars astrology.

The Chaldeans observing the sun also made discoveries that were verified further late; had the fortune of calculating the movements of the planets and predicting the eclipse of the moon; recognized that the year is made up of 365 days and invented the solar quadrant and, finally, they were the creators of astronomy.

Abstracting the history of the planets, we begin to define their functions, only in measure of time, briefly repeating the words of Elammarion, see ps. 126 and 133 from his cited work:

"Our ancestors lived in the most intimate communication with nature. No They had neither artificial life, nor hypocrisy, nor the care created by the needs of fictional data of modern life.

I pray they who laid the first foundations of science through direct observation of natural phenomena. If astronomy is the oldest of sciences, the observation of the moon is the oldest of all astronomical observations, because it was the simplest, the easiest and most useful.

The lonely globe of the night sheds its sweet and calm light amidst the silence and recollection of nature. The succession of its phases provided pastors with like travelers the first measure of time, after that of day and night, due to the rotation of our planet. The lunar crescent in its melancholy light gives the nature a pastoral calendar.

"there are the phases and aspects of the moon that once gave rise to the use of counting time by months and weeks of days, because of the return of the moon phase in a month and in the new form that Scylla takes about seven or seven days.

'Jal was the first measure of time, because there was no sign in heaven whose differences, alternatives and epochs were more notable". . .

"The week also, like the week before, had its origin in the moon, and the natural measure through its four phases. Also Scylla and of very ancient origin. Osgy'pcios, the Chal-God, the Jews, the Arabs and the Chinese had IFA in use since the most ancient times.

The first seven stars of ancient mythology, equal in number to the days of the week, were considered as their divine protectors and the names that these days It still comes today from the sun, the moon and the five planets, as it is easy to verify:

Dinianclie is this day of Soleit

Lundi

Jlardi ^

Mercredi

Jeudi

Vendredi

Sanicdi

de la Lune

by Jlars

by Mercure

of Jupiter

of Venus

of Saturn

INSCRIPTIONS AND TRADITIONS^ ASÍERICA PRBHĹSTÖRFCA BY BERR^fARÚÚ RAMOS

The same is true in all modern forms.

1 the Church, in its Canonical language, did not accept this way or this norm
pay, or rather these pagan names and call the seven days like this:

Dominica

Monday fair

Tuesday

Fourth

Fifth

Friday

Israeli Sabbato ICGS

The order of denominations, which does not depend on the brightness of the stars, nor that
ments and their distances, has an astrological origin that is traced to the figure
which SC follows.

On this diagram we place the seven wandering stars, known to the ancients,
in the order of their distances, admitted in this ancient era, that is:

The Moon

Jlmercurio

Venus Q

0 Sun or

JJarte (j

Jupiter S

Saturn ^

Let us place them, we said, at equal distances, along the circumference and unite them
each other by rope: we will thus form a Kabbalistic figure much appreciated by
ancient astrologers, heptachord, star with seven rays, inscribed in a circle;

Astronomical origin of the days of September

Fig. 1.23S

Well done! Let's start from the Moon, let's follow the line that leads us to Mars, from th

another line takes us to Mercury, there is another that goes to Jupiter, from Jupiter to Venus, from Venus to Saturn and from it to the Sun, and we will return to the Moon after having run through the planets of the week in its true order*\

It is difficult to know authentically whether this is actually the form of the denomination of the days of the week, because Dion Cassius, a Greek historian from the second century, mentions other systems divergent from this, in which the planets did not fail to appear.

20

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Whatever the acloptaclo system, the interesting point for us is knowing that the division of time for a period of seven days and of the highest antiquity, and due to the phases of the moon, but it was not used by all people, as the Greeks and Romans did not use it: the first counting weeks of 10 days (decades) and the second by calendars, gone centuries and thousands"^^

Therefore, this leads us to believe that the inscriptions with which we are now concerned contain names in Greek, symbolic characters, of the planets or deities then revered, in whose nomenclature the Earth is found.

We regret that (dispersed as these symbols were found) we cannot give the interpretation of its true essence, as we have just done with its characteristic critical and significant. But it is finally certain, that these planets or deities are found at every step, recorded in a very varied way, in all the regions of our country, where the people of our prehistoric civilization passed or were located. In these numerous fragments Greece will have irrefutable epigraphic elements to complete, in turn, its important story.

Here are finally not only valuable inscriptions, but also historical traditions; those more or less, interpreted by us, and these are summarized. They are subsidies for the prehistoric America can advantageously assist investigations or coordinations that wish to carry out scholars and philologists, about the migrations or settlements of the Greeks in America, what Plutarch called it the "Chronian Continent". For these migrations, it is worth remembering they had, as mentioned, a considerable fleet.

Defined, as they are, the series of considerable analogies, facts that relate with the present inscriptions, it will be unnecessary to repeat its conclusions, implied in the brief exposition we have just presented.

The abandoned city and its inscriptions no longer constitute an isolated element,

how it was happening. It deserved disbelief and unjustified criticism, as its existence, however it can be considered today as a real part, identified with other archaeological centers, with their alternatives in the backlands of the States of Parahyba Grande do Norte, Pernambuco, Piauí, etc., as reported in their inscriptions, immediately affinity and unmistakable similarity.

We finally believe that the inscriptions from the aforementioned location prove to be of The city is Greek, a vague testimony and therefore an archaeological element. Now Once found, the detailed interpretation of its historical epigrams will be carried out. phias co-study of its no less important monuments, competing as the most a positive element, in addition to those already achieved, on the prehistoric studies of c Homeland. It is possible that these fragments were buried in the great and hideous openings of the earth, mentioned in the description; that the land thus transformed offers today another appearance and, still, that the attempts are carried out, to find them, have not been careful and patient, as the nature of the work requires.

In the following note, they offer us a pleasant opportunity, the Annaes of the Ardnvo Publ /lluseu of the State of Bahia, year IV, vols. VI c VII, from transcription to exposition e

INSC RLPÇÕlzs AND TRADITIONS OF PREJIISTORICA AMERICA BY DERNARDO RAMOS

21

written by Canon Benigno Josc dc Carvalho c Cunha, with reference to this important subject:

"Commissioned by the Institute to inquire into anything important about the Abandoned city" in the backlands of this empire, I applied myself completely to this subject that I returned from Rio de Janeiro (> (November 1st), with the intention of enjoying my v in traveling in this respect, as soon as I could fix a term, at least likely for my defeat. A detailed map of Southern America, which Mr. Air cebispo and the information I collected from many people and especially from Mr. Dr. Remig

Pereira de Andrade, born in Minas Gerais, aged 75 and who had traveled a good part of these backlands, and Mr. Judge Mascarenhas, who from Rio de Contas, where he was nistro, had crossed the Serra do Sincora and the lands between Paraguassú and Una. Together with the list published by the Institute were the elements of my probable conjectures about the situation of this ancient city, which allowed me to establish my projected route gem of Rio de Janeiro, taking all this time, since November, under examination, hypothesis and preparations."

"Having no shortage of people to mess with my diligence in this article, considering fables "the List of adventurers of 1755"; I, however, do not discover any reasons in it. You have to distrust it, because there is nothing there that smells like poetic invention. I come up with a reason for glory or interest that could stimulate such a lesson; and how to? Would Greek or Roman characters scream at miners? before I notice in this "Relationship" a simplicity and disheveledness, like someone who writes without studying, because they don't. The presentation of the facts, then containing what should be narrated next, if the script or painted; shows that the facts were written as they were remembered, as if I see the "minted coin" that one of them found."

*Take each one there as he sees fit; It is certain that I saw my efforts crowned. I fulfilled my conjectures, if not with complete certainty, because my conjecture does not fit in time means and pre-plan my trip at least with a probability that is very close of certainty."

"I will first explain how I set my journey and then the testimonies collected on my trip to Valença, which so powerfully confirmed my happy conjectures. I noticed that the adventurers who wrote the "Relation" went down the river which runs in front of the city, they spent three days reaching the waterfall and wrote in its descent from the Paraguassu and Una rivers, between Valença and Cachoeira, or what seems better, of lands that lie between the Una and the small Paraguassu, which will flow into the same bay on the hill just ahead of Jequiriçá, very close to Valença, where there are located today by the sea, Valença, Mapendipe, Jequiriçá and in the interior of S. Felix, Ignez, Areia and Maracá.

There is another Una in the hinterland of this province that flows into the ocean, far beyond Rio de Contas, south of the villa of Olivença, it is clear that the Relationship is not false. In fact I would say that they wrote between Una and Rio de Contas and not from Paraguassu. Much less is this the other "Una" that rises from the Garanhuns mountain range, in the province of Pernambuco: right next to the mountain behind which the city is located and the river, they must head towards the West of these lands, where the List dates from; therefore the Sincorá mountain range, located in this direction, whose eastern end is above three or four days' journey, is the place indicated in the List where the city should be located abandoned. After this conjecture, which seemed well founded, I began to inform myself

. V.- «, vr/L%?a<*::

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22

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

of the particularities of this land, always keeping in mind the published "'Relation'": I which is perhaps the highest and most inaccessible in the backlands of Bahia, seen from the north and bristled with great ixmhas, in which many crystals shine: and their summit is always veiled and covered in dense fog until 11 am or noon; 2^, which has nothing more than a trunk leading from the northern part, from which its summit is accessible; 3rd, that this waterspout or waterfall flows from the roots to the top of the mountain and formed in a zig-zag pattern (pardon this expression) it takes two or four hours to rise and appears to have been broken by force of human arms; and among others that have passed through it, this was confirmed to me by the judge iMasca-reiihas; 4^ that from the town of Sincorá to the entrance of this road is two leagues and there is no river or forest that embarrasses the traveler, they are geraes; and all this is in the "'Relation" of adventurers".

"üra, that the opening of that road or "spout" is not due to the Portuguese government. I think, tuguez, it is undoubted, in fact it should be stated in writing or tradition the author asks for a work of such magnitude and labor, how difficult is it to break through such a steep mountain and the time roughly of the execution; but everything is ignored; the people who inhabit these villages confident people would not even have the strength and resolution for such an undertaking. These villages only date back 40 or 50 years, as he told me in Valença an old man called F. Logrado, who is 100 years old, resident there for 50 years, telling me that when he went to this villa there were only 18 houses in it, of which he still stands opposite his home and Alença is without a doubt the largest of all the villages which today exist between Una and Paraguassu until the village of Sincorá; therefore, it is to confess that the rupture of this mountain was the work of people prior to the discovery of Brazil by the Portuguese".

"The Sincorá mountain range stretches from East to West between 44 and 42, longitude, ending before the Villa do Rio de Contas: from the "tromba" to this villa it is 12 leagues; to the north. From this mountain range, the Sincorá River flows from north to south, which flows into the following Areas, Rio Preto, Rio Pires, Rio das Pedras, Rio d'Agua Branca, Rio Manaquê, Rio Oricoguassú, which all enrich the Rio de Contas, and are born by the waters of most of it in the vicinity of the mountains; a E'stc dcsemboccam in the sea the rivers Marão, eiras, Ararah^', Igarapinos, Serinhaen, Jiquié, Una (Rio de Valença), Paraguassu small. The large Paraguassu, rising in the vicinity of Chapada and ürobo, forms in its color a large elbow that approaches the Serra do Sincorá, and from there it returns through Cachoeira flowing into Bahia in the northwest, in front of the Island of Itaparica. At the mouth. From this mountain range, on the southern side, a single river originates that has no name

mountain range, running from West to LC'ste and going around the mountain here, it will run North of it, in this corner of Paraguassu, two days of travel to the west of Maracás; the its fontanel is at 43.6' longitude, 13.40' latitude. On the left margin of this river, which the surrounding people call "Banco do Sincorá", the Icgua and a half of the t little more or less, is what the "Abandoned City" must be, since all the surroundings The circumstances of this log are in line with the published "Relation".

"yVqui therefore I closed the end of my journey. I should, therefore, according to the itinerary that Desembargador Mascarenhas pointed out to me, boarding in Bahia for which either from the ports, or Estiva, or Nazareth, Cachoeira or Jaguaripe, from there pass to x^Iaracás, Lazenda das Flores, town of Sincorá, climb the mountainside, and demand the city along the same trail as the adventurers of 1753; for this itinerary it would take 14 and many others back, making the Scout journey. I only had 35 days until

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REGISTRATION3 F. TRADIÇOLIS OF PREIFLSTORLIC AMERICA BY BERNARDO RAMOS

the opening of classes and I thought that this way the expenses with riding would exceed my pecuniary strength, as I need to bring company, clothes and supplies and Furthermore, daily journeys are forced to be 10 and 11 leagues to be able to find clothing or rancho, as they call it here. I therefore decided to embark for Valença, where I judged myself to be, the end of my journey was closer, or at least the end of my journey. So, if you were able to penetrate to the place where you thought you should find the city because I had time to fit in, as the end of the holidays was approaching, I decided that I had some important circumstances, which I still lacked, such as the *'Braço do Sincorá', had a waterfall, spread out a lot from the fall and formed some peninsulas, if in the eastern bank there were mines or soca vos''; because finding these signs marked in the Rclação, even though he could not observe the city, was, however, certain of its existence station on the bank of that river, either still standing or dismantled; and for others I would go back on vacation."

' With this thought I embarked for Valença on February 4th, at 9 am, accompanied by a young man who was happy to do something with me the trip. The Hon. Mr. Paulo José de Mello, worthy President of this Provinda, fra- created an ordinance for local authorities wherever I passed, in order to assist me; and he would give me more help, if he really could, as he expressed his best wishes to me. I arrived in Valença on the 6th and stayed at my friend's house. Mr. John Antonio de V^asconcellos, honorable Judge of Law of that District, and when he already had man- It is possible to rent beasts for carrying and riding, despite the scarcity of land in the gender, the same Mr. The judge had made arrangements, the rain began, which continued every following days, and made the roads impassable; At the same time I knew that I was loved many more days of journey, and even to examine the waterfall of Braço do Sincorá] I then contented myself with the information I was able to gather from various people in t especially from Mr. Antonio Joaquim da Cruz, a professional marcher, who had traveled all those lands neighboring Sincorá, and two days' journey above it and all the The princes of the Villa gave me this man to inform me about this."

"From your information I learned that the city is covered by E'stc by mattas, who he didn't dare pass when he climbed above the waterfalls; that the Arm of Sincorá, falls from this high waterfall by different yawns with a great noise, and forms several peninsulas of greenery; and that on its eastern bank there are many and very deep mines, some opened in rocks that form vaults, under which you can walk at first in plan, and then end in unfathomable fauna; told me a phenomenon that SC observes in that socavao and is that from time to time it bursts out of their mouth horrible noise; he attributes this to the large quantity of gold and silver they contained. The reason, however, for this phenomenon is very clear: those mines extended up to dcbal. river bed, being broken by the course of time, use and movement of water, and water that enters through the shadows in that entire extreme basin that steadies the river. As it falls, it violently pushes the air out of those cavities, rapidly expanding through the throat of the mines, it explodes in the mouth like a fired cannon. This information In effect, they partially relieved me of the pain of not being able to continue my trip, and This practice assured me that to make this journey without risk to my health and life, and without ruining horses, he should have 50 days to go and as many to return; I had to prepare riding and driving for the beginning of next November and that he himself would accompany me."

'^IkSMMNHMM^V*'

3»V,a1Ç'""''

21 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

"In addition to this information, Iradiçao cios old cPaquellas towns, clesclic Va-Go to Sincorá, where behind this mountain there is an ancient city; but they cover this story of many fables, as often happens, because some say that this city was subverted by an earthquake, others by flood, some affirm that it exists, but that in it is a dragon that will bring who. approaches from there, others say that whoever goes, doesn't come back; In this regard, I was told an anecdote about a certain coadjutor. He released her from those places and never appeared again, etc. All these witnesses admirably confirm my conjectures and first hypothesis, so that I have already I cannot doubt that it is there, in the Sincorá mountain range, on the southern side, and I want in Braço de Sincorá, that I must look for the abandoned city^\

'I have two ways there, one via Mr. Judge Mascarenhas, which I have already exposed and another by Mr. Antonio Joaquim Cruz; this cjuer ejue let Braço do Sincorá to the catadupa and after three days of travel we are in the city; this The path is longer and lonely, but it is more useful as it is on the edge of Kagua, it tak that we reach the river, abundant with people and game for our food, and there is an ocean to observe certain old paths, and see where they lead: it is the opposite path from which saw the adventurers when they came down from the city; and following this road and going through the mouth of the mountain, I will have a better opportunity to observe the famous it is not written and is four leagues away from the town of Sincorá; Mr. Disembark-Gador Mascarenhas, who has already entered there, told me that it is very admirable and th of the earth until the torches go out"*. (•)

"Benigno José de Carvalho e Cunha"".

U) "See About the subject in the Conference of Dr. Lindolpho Rocha, at Inst. Hisl. from U

«Rcv. Trimmsa! from InstiU Ili^tc Geogr. do Brozil, dc 1845, Going from the excursion of C it had not been taken into account by the failure of the means to do so. fi

CHAPTER XVI

A iiis(ri|i(i;ão (iii Pedra laurada iio HsladíMla Paralnha (llraNil). Síiíikis, oiiiltleiii signs f('loslís, stars, toiislcllanlos, etc.

the precious copy of the STONE Inscription carved in the State of Parali.yba, of which we are now going to occupy ourselves with, is found in engraving no. 56, in volume 5 Instituto Historico c Cjcograpliico Ilrasilciro, from 1887. It deserved the attention of several notable scientists.

Far from belonging to this group, pcrmi((a-sc-commiítir us sohrc the subject our humble opinion. Under such conditions, we confess ourselves inclined to admit the illustrc sensible persuasion

Mr. José Fabio da Costa L 3 n'a,
corresponding partner of the Insti-
Historical and Geographical tuto Pa-

rahybano, externalized, not only
about this, like, about some
other identical inscriptions, in
his enlightening work- AS
ANTIQUES OF BRAZIL - pu-
published in the aforementioned magazine
Institute, volume and year P, of
1909.

Here is your preliminary ruling and your
subsequent concepts, summarize
mind:

^*In all countries between - IttscripçHo dn Pedra Lavrada in the State of Parahyba

all peoples, archology was always treated with special care and the wise men, who
studied past events in the early days of human history,
were to find the key or result of their investigations into the dust that the hand-
destroyer of the centuries hid in the ruins of prehistoric monuments: in the hycro-
gl^-phüs, where the human imagination, tired of wavering, had so many unfounded judgments
conceived, so many erroneous interpretations had affirmed. Found her patient and methodica
investigation, the mysterious oracle that came to clarify many points of our history
ancient, considered apoerv^phos or spurious''.

20

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY R BERNARDO RA MOS _

^^Soinenie in our country and especially in Esiaclo cia Paraliyba, onclc the most pre-
Jealous clocumecnos of the prehistoric past of the American lion are spread
in almost the entire extension of its virginal soil, if those competent in the
matter''. (')

"The study of archeology makes us extremely important and fulfills, (because of our
men of letters dedicated themselves to this important study, may governments take it under

special protection that
all who wish the en-
future growth of
Brazilian name collect
in the precious cellars
historical data
scientific documents that the
even Brazil closes and that

feel abandoned by
indifference."

"Little do you realize that
has made precious things
prehistoric that in our
fields are given over to the devastation of the plow of time, or the pernicious hand of the
adventurer, who was tested there and who will one day condemn us before posterity who
will be more careful to know the past that is distant.

The author deals with a report, in which he summarized notes and drawings of inscriptions,
on an exploration trip he took through the municipality of Cabaceiras, at the beginning of
1905, in the company of the distinguished draftsman and archeology scholar Mr. ¹edro Joa-
quim Vellez Botelho. From these inscriptions he extracted authentic copies and sent them to
Archeological title of Pernambuco, and it is regrettable that they have not yet been published.

In the 5th part, as follows:

"It cannot hover in the mind of the most ignorant man, who has fallen into
contemplation of these monuments that antiquity has veiled, the suspicion that the
inscriptions found on the rocks are the work of nature's whims; and
whoever wants to think like this denies reality for a condemnable p 3 Thronism, or not
if you want to take the trouble to dedicate even the slightest examination to it."

"There are, on the rocks of Brazil, two specific inscriptions; the carved one and the painted one.
Both are represented by unknown traits and characters, as an imitation of the
cuneiform writing; but the first, that is, the carved one, represents a variety of
geometric figures, many of which are perfect, some looking very similar to certain
letters of our alphabet, others with Arabic numbers".

"Seeded amidst the confusion of images, intelligent monograms stand out
giveis and crosses, sometimes isolated, sometimes intertwined, and all of this is seen so
laid in the granite rock, which the explorer, upon contemplating, would say had cost that

Gifts. 1240 c 1241. – Síéhos, cnthlcms, sytubolns, ccicatcs,
astros, constcl/açõcs, etc.

(I) In no. 1, di/. ft Magazine Editor; "O Estado da F;iraliyl>a offcrccc on archcologo imi-
tation of these inscriptions. They made references to his treasures: the great Dutch scier-
visited the interior in 1641, Kuster in 1810 and others.

More recent, however, is the investigation into the engineer Retumba, who copies an inscription
and submitting it to the appreciation of the great French oricntallsta Ernesto Rcnan, it was
This print can be found in the work: "/lí two /Imericas" by Mr. Candiilo Costa, page, 43.

INSCRIPTIONS AND ROUDITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

27

lierculco work to the patient arlifice who could not have used another instrument to not be itself, I mean, but the pc<lra, as the illustrious engineer judiciously thought nheiro Retumba'\

The second, that is, inscription in paint, roughly represents the painted objects

Fig. 1,242 – Registration cJo Pedrn Lavriala tin Provinda ria Par.thy.ya

by a more rustic hand, or rather, it represents more imperfect lines than those of the sculpture recorded".

"The color of the inks of these inscriptions is very variable, ranging from red to scarlet barks at the orange velvet".

"Three leagues west of the legendary and decadent village of Bocujucirão, on the far bank straight of the Parnaíba river, under a silver sheet in a field of emeralds, stretches to colossal granite mass that we are concerned with, measuring approximately 12 meters in length; and in it you can see, from 15 hands high, to the ground floor and still buried created in alu deposits, a large amount of unknown inscriptions, many of them giving us the idea of certain letters, as well as a variety of symbols. cakes".

After other descriptions of valuable achievements, in its entirety compared you had the most perfect reasoning, the author ends by dealing with figure 8\

"It can be seen that the hands of two different artists represented the first two branches of arts in the new world; It therefore remains to be seen which is the oldest and therefore which one can best provide the data we need to discover the end of the chain that once tied us to the universal family in its childhood bed"

'mKZ3T_

INSCRIPTIONS h: TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

"Ah, the last few of you heard them passing by, they are a distinct people, still in Brazil prehistoric; I am convinced that with comparative study archeologists will be able to reassemble the prehistory until today adorned with reasonable or absurd hypotheses".

In order to better clarify this issue, regarding the registration of the

Once drawn up, we have moved here some topics from the aforementioned memory, prepared by

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^ ^'VM if 'X; (o H ^ i H } o 19 ^

_ ll ^SCHLPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS 29

Counselor Alencar Araripe, in which, with menlanclo, reproduces the Enge- Report
miner Lrancisco Soares da Silva Retuniha, addressed to the President of the Pro-
province of Parahyha, on July 7, 1886. (')

. even before leaving the capital

of Paraliyba, I was aware that there were large stones in the backlands covered with incon

HEBREW VERSION by L. NETTO

-she laughs? n-rno •••n' rnp--n' ajiíi inj

sortirent àcommcrco roi («Iii?) cite (qui dc) la Siduniena Ic 3 Cniuanicna (cette) pierre
(cil6 royale)

□jví>y "inzt oin rpnn

Diciix dea choiaic aride et moiitasncusic terre réioigncc (par?) moí «ma

Ann**? mtyyi n]a;'n nj?t 2 ;n

puisaant nolrc roi Hjratn de dixiCiUe ct neuviemo 1 année dana DéwHcs cl

(dix-aouviêmc)

n-nj 1 niori? a)?yDjri lí-nr"»

sont rcalcs c(dix cn n.ivirca le peuple levèrent ct la mer rouge d.an3 AsiongaUr dc parte

X31''0 nn í? y"ií^"Í) 33d ajõ? year? iTn' a"3

élcvchcf«Iu furcatsépir<íá et rí'iS>-pto dc Ia terre Hc autour deux aon6c3 cnsmblic tncr
(eommandan0

rnyíu;''' year lop n:vj

troia et Dommcs dix deux fois ici sont arrivéj ct (Iciira) rompagnons dc B'clojj;cncrcnt c
(dozen)

rTi'n:u\v'n,o 'djí^ nin ^^"3 0 W 2

ai prisc''' nialheiiieux Mctu.astartc moi que iticonnuc (cette) cote ibns fcmma

(puissante acrvieear d'A8tar(c)

aient pitic dc moi Ica Dccascj ct Qucl(»l)iaix
P/M. IJÍJA

Ce monument de pierre a kté dressé par des Canaanéens Sidoniens Qur, pour

ALLKR FONDER DES COMPTOIRS EN PAYS ÉLOIGNÉ, MONTAGNELX ET ARIDE, SOUS LA PROTE-
CTION DES DIEUX ET DES DEESSES, SE SONT MIS EN VOYAGE DANS LA DIX-NEUVIÈME ANNEE
DU RÉGNE d'HIRA.M, NOTRE PLISSANT ROI. ILS PARTIRENT d'ASIONGADER, DANS LA MER
DES JONCS (la MER ROUGE), AFTER AVOIR EMBARQUE LES COLONS SUR DIX NAVIRES ET
ILS NAVIGÜÈRENT ENSEMBLE LE LONG DE LA CoTE d'AFRIQUE PENDANT DEUX ANS. ILS
FURENT ENSUITE SEPARES DU COMMANDANT DE LA FLOTTE ET ENTRAÎNES LOIN DE LEURS
COMPAGNONS. ÍLS SONT ARRIVÉS ICI DOUZE IIOxMMES ET TROIS FEMMES SUR CETTE CoTE
INCONNUE, DONT MOI, LE MALIIEUREUX M ÉTU-ASTARTÉ (SERVITEUR DE LA PUISSANTE

Astarté) ai prison possession. Que les dieux et les déesses me soient en aide.

(1) Revised by Instituto Historico e Geoeraphico Brosilriro. T. 50, pages 2r»5-2.%7.

prchcnslvcs. CSTC proposed that they drew minimal attention to a letter written by the Go. Ladisláo Xello to Mr. Ernesto Rcnan, in France, in which the aforementioned Doctor pretended to prove an inscription to be apocrypha, which had been found in Parahyba, and which, submitted to the appreciation of the wise Frenchman, was declared to be of Phoenician origin.

"I read the work of Dr. Ladisláo Netto, and I allowed myself to be persuaded more by the affirmation of our illustrious compatriot than by the strength of the arguments, which prevailed with the support of the clan. On the other hand, it is easy to understand that, if it existed (beautiful inscription, it is in no way in the Parahyba of the North that one can look for traces of it, yes, however, in Parahyba do Sul, where they exist with difficulty at several localities with the name of Pouzo-alto, which is, as we know, the name of the place where the aforementioned inscription is supposed to have been found".

"However, I thought it prudent not to abandon the subject altogether, as in any case. Wherever I get there, I'll investigate the matter, as you can see, without satisfactory results."

"However, my work was not lost, as it led me to the discovery of other inscriptions, which people call signs or paintings, which, as I said, are of high value. They consist of lines of risks and straight and curved lines, sometimes forming a specific set of hieroglyphs or characters that are difficult to interpret. Those characters are painted on gigantic rocks or on very high mountains, almost all logarcs are difficult to access. Each of the characters, which form the inscription, is found perfectly separated from the next character or letter, so that there is no confusion."

"Red is generally the paint used to paint similar inscriptions, which for the most part are placed away from the rain".

"I'll be in Gengibre, according to the official language, or Belém, in the language of the people, that for the first time I had the opportunity to observe such curiosity, then I went to contracting others, others and more others; After all, Hon. Sir, there is no part of the territory where you can't find them at every step."

"At first I gave them little importance, especially in the face of popular credulity. The people, from Ginger to Pom!al, is unanimous in attributing their origin to the Hollanders or the Lamangos, as the country people say, who for the most part are firmly persuaded. They say that the signs announce the existence of treasures or buried money. As innumerable as they are meaningless, the subtitles in the signs are founded on still today. Today, they maintain intact the beliefs of the past, (when, as Your Excellency knows, they were found more than 20 leagues from the coast."

"In Sabugl there is even a stream called Flamengo, without there being. Who can explain the origin of the name to you?"

"There is no doubt that it is only the Indians who are responsible for the authorship of what I'm referring to. It exuberantly froths the indelibility of the ink, which has been able to strongly resist the rigor of centuries; because it only belonged to the indigenous people, still the secret of fixed paints and colors".

"As I said, the signs in question seemed insignificant to me at first, but, as my trip progressed, my interest began to awaken. I noticed

(I) We reproduced the fact and tradition of the aforementioned inscription, for the same letter addressed by the aforementioned Dr. Ludisláu Netto to the illustrious science. The matter was written in 1872 and published in public in Rio de Janeiro in 1885, work that to those interested in this field of studies.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

31

very quickly a certain similarity between the characters of different inscriptions, some of which were at great distances from each other; I realized that in a single sign, Many times, the same signal was repeated; several letters were recorded on me in such a way in memory, that without delay he recognized them everywhere; finally I went forced to convince me that the Indians had writing*'.
*'

'My conviction increased even further when I later found the same characters, no longer just painted, but engraved, clear and perfectly graphic standing on the living rock. There was no longer any doubt in my mind, the evidence patently clear.'

"Upon arriving in Pedra-Lavrada I had the great pleasure of making contact with the illustrious

I was named Professor Lordao, in whose house I stayed."

"The first care of the worthy professor was: to show me a large stone containing a sign of vast proportions (cst. 56, already mentioned in principle), which is why, The Pedra-Lavrada people call it. Give the name of the village."

#

This is what we were able to summarize with reference to known history, although somewhat confusing, the inscription called – Pedra Lavrada.

Delia, with authority, has treated several notable scientists, among them the illustrious Dr. Ladisláo Netto, as demonstrated at the beginning of this last document; the ethno- soon Theodoro dc Sampaio, interpreted several of his symbols as: turtle, kagado, emu tracks or stock feet, bows and shields, shields, etc. (')the orientalist Ernesto Rcnar considering it of phenic origin and others, finally, from the world we have just exposed, transcribing your own words.

We feel we have to diverge almost completely from the way CFUE has been interpreted this archaeological monument. We only accept the opinion of the illustrious Mr. Costa Lyra which, in turn, we will largely confirm.

However, we ask for the due courtesy of those competent, to present our interpretation. The age-old conditions of this patient and difficult work, carried out without doubt, in prehistoric eras of our poetry, they could also lead us to mistakes.

The characters that predominate in it originate from ancient Greek combined with proper registration, whose coordination we owe in part to the wise JM. Le Bassur. You can attach the stage graphic in the same way, it is advisable to warn (|that k Alphabets contain double and even quintuplet letters, with variant shapes.

The registration itself will be responsible for perfectly characterizing and defining your capital issue, as we will see. We only add, on our part, a slight mythological expansion, making the subject more enlightening and enjoyable.

In their respective symbols, emblems, etc., which are constituted artistically and patient fearfully of these characters, the meaning of this one is summarized, as well as other var ignored registrations. Today, the mystery of a important part of our valuable epigraph, whose words match the traclitions historical, already invoked in this and other chapters, regarding migrations and the estat ment of the Greeks in America, which Plutarch called the Chronian Continent.

(l) King>. from Initltulj Historico and Geographico Brasileiro. These 3». Oóicial (4" of Special, consecrated to the l»* Cong. dc llisturia Nacional, published in Rio de Janeiro,

e- 'í

32

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

J'ig. 1,244 – Inscription of the Hewn Stone from Parahyba

#

Here is the interpretation of figures 1 and 2, to the right of the inscription:

me ^ ^

(^) Twenty-third letter of the Greek alphabet,
equivalent to za, ça.

l^ni numerical order V "0^ (Such is the number
of figures, in general, contained in the Registration). In
In the Portuguese alphabet, this letter corresponds to P.

TÍIPAS, (2) axos (tó) primilipo, sign, c in full,
LIMBLEM, SYMBOL; SICINO CELESTE, ASTRO, CONSTEL-
LATION; many times in prose, i>RoniGio, marvelous,
RHENOMENO; beginner, SIGN SHIPPING BY
GODS, PRESAGE; atpunias times, AMAZING prodigy
MONSTER.

* (3) Tπαç Acô<;, HoMERO, SIGN sent by Jupiter,
* T?παç avOpwrwv, Honi, Omen eaviado for men
or observed by men. Tεπα; Plat., what do you

Fiu. 1240 you say is extraordinary, it is phonomenat. Oixepa^ Arist., that's not

It's amazing, etc. .See? PT. Tspari, cttwç or Att. 'rpa, (7)V, dat. xepa/.t, SIGNS, PRODIG
STUNNING. Tepaxoe X&yov, or fig., extraordinarily OR rare patavras. (A (0ín};jLía) p. 381.

Pt Is

^ I]'

VP Pr'– “

N

f /\ 4 a |0

' J.J.

(1) Greek–Francrz Dictionary, by C. Alexandre, pAg. 1599, II* Edition – Pnris, 1865.

(2) ldcm,png. 1411. '

(3) I<lcm. • Signal of poetic or dialogical phrases and phrases. When this signal is at the
servant for all the pbrascs that make part of it.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

33

Consequentially, the three figures in the inscription mean:

700 SIGNS, KMDLEMAS, SYMBOLS; CELESTIAL SIGNS, STARS, CONSTELLATIONS,
elc.

This is the reason why their reproductions must be understood, in large part
format at the beginning of this chapter.

#

Containing the inscription the Signs/hatreds, we begin to gather them in numerical order,
that is, from 3 to 14, describing them as they are represented there:

Dicc. Gr. cited, p. 33 – Αίγυ/τcπωç, wv, tjq, (|ue has horns
goat – Capricorn SIGN OF zoniAC0.

Idem, 1858 edition of FS Constancio p. 221:

'CAPRICOHNIO (Lat. CAPRICORNUS from CAPRA, Goat, and
CORNU, horn) celestial goat, Zodical sign, primitive emblem
tively intended to designate the highest position of the
sun in its apparent annual revolution, as it is the goat or
goat, the animal that always climbs to the top of the mountains. Today
the stars* of this constellation correspond to the opposite
winter, when the sun is lower, and Cancer, therefore,
Due to the precession of the equinoxes, the summer had already passed. Copricorn Tropic, t
or southern. Capricorn, poct., the god Pan".

Fiffi. 1,247

Dicc. Gr. cit., p. 1.121: IlTJYotJ0c;, oj '^6), pe-
GASO, fabulous horse, because he has sprouted
source of Hippocrene.

The Dicc. Const., p. 757, describing the word,
-• PEGASO - says: (from Gr. ■^oQYig - PEGHE: source) t.
myth. and poetic, jabutous path that with a kick
he made the spring of Hippocrene spring up; fig. ASTRO, genius
poetic, etc. PEGASO, name of a constellation
boreal.

Dicc. Popular, Pinheiro Chagas, 9 vp 256:
'^PEGASO. Fabulous horse that had wings and that
poets said it was born from the blood that came out of the head
Medusa's head, severed by Perseus' sword.
According to some mythographers, Pegasus was the
steed that Neptune made come out of the (error, when he hit her with a trident, on the occ
who argued with Minerva, about who should give the name to the city that Cecrops had
founded.

Pegasus is the symbol of poetic estrus and it was this horse that, striking the ground, ca
the river of Hclicon, the source of Hippocrene where poets sought inspiration'".

*'>nnp

^TFG,
@aAAa'
f 2 U s

Fij}. 1,248

P

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THE

lf\f'^CRYPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Dicc. Alex., p. 708: IXHTl uo^ (ó), fish, etc. Acc. tx0jv,
a!g. times 0 i)lur. coaclines with

Dicc. Const., p. 758: "('lo Gr. ikhthi/s seems to come from
txTap iklar quickly). Lai's PISCES. SIGN OF
FISH. Coiirt of Gel>elin derives from the Cyclic isc, water,
eciuvalente ao (jiie lives in the water. MV W elster, in his chest-
celfcntc Dicc. of the English Language (1832), refcrc-sc to the di-
verses animal names, such as pesk in Armoric or B.
Breton, pi/ff) Gall. fast, impetuous. Km Sanskrit. visara, bisàra or pisora mean
fish, lake sarit, liquid sru run, etc.

I believe (jue to Court dc Gel elvinology) it is true, but the roots are Egy-
pcias, pc ser, estar e schck or schik j:) rofundo, or hep or hip hide, and ickcn bor-
given river, animal that breeds and lives in water, etc."

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Fig. i.2rto

Dicc. Alex., p. 81b: KIM0i:, oo (&), ram, animal, etc.

CONSTELLATION\0.

Const., p. 226: (from Gr. 7 .?ioç kríos, ram, dc kérias,
horn, or dc xpeiúv kreíon that rules the herd, chief, guide
of sheep) ARIES, Zodiac sign, etc.

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Dicc. Gr. Alex., p. 1 100: TAVPOS. or (ó) rOURO –
ANIMAL: THE TaUREAU, CONSTELLATION, etc.

Const., p. 919: *'Taiiro – (Lat. taurus; Gr. 'raúpoç –
lauros) Chaldaic thor) one of the signs of the zodiac, among
Aries c Genuni.

In antiquity it corresponded to the equinox of the prime-
true. K* .svmbolu or Egyptian hlcrogivpho, as well as the other zodiac figures.

It should be noted that a bull covered in black wool was included in Egyptian invtilology
consecrated to the goddess Alhor, one of the symbols of creative feminine nature. Kste nan
Alhor means home of Hor or Horus*.

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Dicc. Gr. cited, p. 381 (.)v(o0 that is, CASTOR E

POLLUX, word for word, sons of Jupiter. Radical
Zsu.;;

ditto Pinheiro Chagas, p. 189: "CASTOR AND POLLUX, children
of LcÍla, called the Dtoscuros, because they passed through
sons of Jupiter and Tyndarldas because Leda, their mother, was
wife of 'lyndaro, king of Sparta. Refers to the mythology that
Jupiter, fell in love with I.eda, Iran transformed into a swan and
who, chased by \enus disguised as an eagle, took refuge in the
breast of the queen who bathed in Euroías. Leda left
be fascinated by the irresistible seductions of the beautiful and false

ENTRY h: TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

35

palmipede. Concchcu d'ellc two eggs; from one came Pollux and Helena, from the other Castor and Clytemnestra. The painting frequently dealt with the subject. Among the most notable ones we will mention those found in Pompeii and that of Leonardo de

Vinci.

The little ones showed well in green years (|that they were children of Jupiter. Accompanying them they called Jasao to the conquest of the Golden Fleece.

They were later worshiped as gods because a storm was raging, says Diodorus, Orpheus made a vow to the deities of Samothrace. Apollo immediately mind the process and a flame was seen above the heads of the Tyndaridas. Since then

Castor and Pollux were in charge of calming the storms and occupying
in the sky is the place of the ancient cabiras of Samothrace, Phoenician deities invoked by
navigators in ancient times. When they returned from an expedition to the archipelago
The Geyneians learned that 'Ihcseu, king of Alhenas, had kidnapped their sister Helena, for
twelve years old!

They went to Aphrodite, where she was being held, and transported her home. Early
The beautiful Greek woman's career of romantic adventures began.

The two brothers having been invited to the wedding of Prothe and 'felaira,
daughters of 'i yndaro's brother, stole them during the nuptial and marriage ceremony

from them.

The deceived persecutors and Castor succumbed in this persecution. Pollux practiced
a legendary trace of fraternal friendship.

Being the son of Jupiter, he was immortal, but he asked Jupiter to make him die or leave
make Castor immortal. The father of the gods could not add to the ardent supplication, but

spend six months in hell and another six on earth.

Thus they lived until Jupiter placed them in the sky, where, under the title of Gemini,
They are a sign of the zodiac. The Greeks and Romans classified them among the great
constellations.

There were temples dedicated to them everywhere."

Diccionario Gr. cited, p. 77)2; K.VPKIX01: crab.
Specific of crustacean, crayfish, etc. CONSTELLATIONS du
CANCER.

Idem Const., p. 214: "(I^at. cancer that comes from con-
cha, Gr. '/-ovy.r, ~ konkhé shell and - kclê the claws
or crab legs with the same crab; mu-
giving the / in r; or from xapxtvo;, karkinos, by transposition
from ke (?); Celestial crab, ZODIACAL SIGN, emblem
hieroglyphic image of the sun receding, represented by the march
of the animal that appears to walk backwards or forward. AND'

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The wandering of the sun that wanted to express jM)r this symbol, which mainly had to correspond when reaching the lowest or lowest point of the star, that is, after having always

to descend in its opposite march towards the southern pole since the summer solstice, pointing its highest elevation in the boreal hemisphere*.

36

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Dicc. Gr. cit., p. 849. Aeqv, ovtoí;, (ó) lion,

animal. LEO, constellation, etc.

Dicc. Constancio, p. 650 – '^(Lat. leo, onis. Gr. lion, clc ?aotcv lasion, hirsute, co-rajoso, from the Egyptian labol or lajoí, which means very big-haired, which has fur, big teeth etc.) LEO, name of the zodiac sign that is between Virgo and Cancer^'.

Faith. I.2S5

a cob in the hand.

Dicc. Gr. quoted, ps. 1,073 and 1,074: nAPOENOS, o. (r;), VIRGO, maiden; alg. times per ext. young woman; adj. (6f,), virginal, pure, chaste, not yet married; fig. virgin, intact.

Still: riapOevsa, a; (t;) VIRGINITY, adj. PARTHENIA OR VIRGEM, nickname of minerva and DIANA; word sometimes Bibl., symbol of virginity.

Dicc. Const. cited, p. 968: 'VIRGIN – SIGN of the virgin, virgo, zodiacal consellation, represented by a woman with It is hicrogl 3 pho symbolic of the month that in the primitive zodiac corresponded to the harvest of bread, etc.

In mythology, according to Dicc. Pinheiro Cliagas cited, \. 5-6, pg. 74 defining DIANA, we can deduce what refers to the virgin, also known as: 'diana (from the Latin Diana, before Deiana in legation of Divana which means celestial), goddess of hunting and forests in the mythology of the Greeks and Romans. The mythos that refer to this goddess seems to have been extraordinarily confused and that is why it is attributed a multiple difficult to explain.

To reconcile these various divergent opinions, Cicero recognized three goddesses with this ncm.c: the first daughter of Jupiter and Proserpina, the second daughter of Jupiter and Latona, and the third daughter of Upis and Glauce.

According to Heredoto, Diana would be the daughter of Paccho and Isis, and Latona would be created. This last hypothesis indicates a mix of Egyptian fables, but the most generally adopted considers Diana as the daughter of Jupiter and Latona, the Artemis of the Greeks whom Hemero and the poets of antiquity celebrated most and whom the Greeks and the Romans paid divine honors, erected temples and raised altars. The more publicized sayings give birth to this goddess in Delos, on the same day as Apollo, but before this her brother, having even helped her mother Latona to give birth to her son. And they also say that, seeing her go through the labor and suffering of childbirth, she had an aversion to marriage due to what he got from Jupiter remaining eternally a virgin. Jupiter, the queen of the woods, gave her a bow and a quiver and a procession of sixty nymphs called Octanias and twenty more called Asias. His main occupation was hunting

so she was considered the special goddess of hunters. His power was such that it demanded not only from their nymphs but even from their priests the most absolute chastity, and the This is due to the atrocious punishment he inflicted on Actaeon, which by seeing her in a morphed into a deer and devoured by dogs"

INSCRIPTIONS n AMERICAN TRADITIONS PHBFIISTORICÁ BY BERNARDO RAMOS

37

'After all this, if we believe some writers and among them Pausamas, the rebellious Diana took pleasure in Endymion and had him no less than fifty daughters, besides of some children.

Like his brother Apollo, who was called Phebo in the ceo, Liber in the earth and Apollo in hell, Diana also had three names: Diana on earth, Phebe or Moon Selene in the sky and Hecate in hell.

The deer and the boar were especially consecrated to this goddess and were offered to her. the first fruits of the land, of the oxen, the sheep, the white deer and even the Sometimes human victims, like Iphigenia of the Greeks. In Taurida all the Greeks who Shipwrecked on this coast were beheaded or thrown from a cliff, in honor of the goddess to whom the axes sacrificed a boy and a girl.

This goddess is generally represented armed with a bow and quiver and followed of a pack of dogs, other times on a cart pulled by two white horses or by two heifers and others with wings holding a lion with one hand and with the

another a panthera'".

As for Minerva, v. 7-8, p. 218: **Alhenê and Palias among the Greeks, goddess of knowledge doria, of arts and war, was the daughter of Jupiter; according to Fabula, she left armed of the brain of your God.

When Cecropes built the capital of his kingdom, Neptune and Minerva disputed themselves the honor of giving a name to the new city: this honor having been reserved for In order to produce the most useful thing for the city, the goddess created the olive tree and abundance, while his rival made a horse come out of the ground, a symbol of war; the prize was awarded to Minerva, who named the city after Athens. It is said that Minerva competed with Venus and Juno, on Mount Ida, for the golden snitch that should be the bellcza prize; who animated the man formed by Prometheus from the slime of the earth, who gave Pandora the gift of embroidery and sewing; who transformed Arachnca into a spider, for having dared to fight with her in the art of spinning, who instituted the Areopago to Orestes, etc.

As goddess of war, she protects courage directed by intelligence and helped by dexterity, in opposition to Mars, who is the god of brutal courage: with this title he makes devours the greatest heroes, Hercules, Perseus, Bellérophonte, Ulysses, who takes the side of the Greeks in the Trojan War and which inspires them with the ire of the hobbyhorse. Moreover, the Virgin par excellence {pariétws); punished the indiscreet looks of Tiresias, depriving him of sight; in processions, his veiled image walked.

They represent Minerva dressed in a sleeveless Spartan tunic covered with peplum, with the helmet on the head, the chest defended by the aegis, formed from the scales of a monstrous reptile from which he freed Lybia, holding the spear with one hand and with another is an Argohco shield that has the horrible head of an i^ledusa (it is also seen, for this reason, the name aegis for this shield), with an owl, his favorite bird, at his feet, and various mathematics instruments. The ancients celebrated many festivals in honor of Minerva; she hurts this divinity; the most notable were the Panalhcmas, in Athens, the ^Miacnfacs or Qídnqtiatnas, om Rome. There were temples in Uh\l\ Greece, the most famous is Pari/ierton, of Athenas, where there was an admirable colossal statue of the divinity, created by Phidias in gold and ivory (it was reproduced in our dms by Símart). In the times older, was represented by a crude wooden statue called Paífa-ditiffP-

INSCRIPTIONS AND TRADITIONS OF PREIIIISTORICAL AMERICA BY PERNARDO RAMO,S

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Dicc. Gr. cil., p. 1.576: Rsumclameníc: 1", XHAI. t;-; (V)
– Claws <le animacs, pincer-shaped insert, tenacious
or CLC surgeon forceps, etc. 2^, Xlf AAl f.»v (zt) plur. cm Go. astro.
the Lraços (]◀ scorpion, special heat was later made to B.^LANCE
(.TPVTAMÍ) SKÍNO í)0 ZODI.ACO''. Iclem Const., p. 154. treating
of the new form of this sign. UILANX, from double Bí and LANX

ancts, balance plate; LAN.k comes from Gr. Xsy.avt) – lekanc dish,
basin he Xí la a lot and /.aí/stv kliainein open), instrument
of grief, composed of Iran, divided into two arms, of which
half SC lifts the Jicl between the wings, etc".

Iclem Pinheiro Chagas, v. 3, 4, p. 28. Scales. K/ is the symbolic attribute of Justice
personified, and with this meaning there is often a scale showing
in the funerary monuments of ancient Egypt, Greece and Etruria.

The Christian artists of the middle class also, in the final pilzo scenes, represented
Often times a scale is suspended in the hands of Divine Justice, in those of the archaipo
S. Miguel.

The po<.'(as represent the figure of Justice holding a sword
with inaction on the right is a balance with the left.

The Qur'an also mentions a scale in ejue, and in the final judgment, it has to be weighed
the good or bad actions of each one, weighs the balance between, according to Muslim comme

It was brought from heaven to earth by the year Gabriel and given to Noah so that he could give to their descendants.

Libra or Jahra is also called the seventh sign of the zodiac, a sign opposite to that of Aries, so called, ponjue, when the sun shines, the days are equal to nights (days and nights are balanced); formerly this sign corresponded exactly to a certain constellation, which is why it became known as called Balance or Lthra) but today, as a result of the precession of the equinoxes, it no longer has the zodiacal sign to the respective constellation".

Dicc. Const. cit., p. 499: "(I^aí. scorpio, onis, Gr.

scorpius, from -y.opziót.)

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scorpioâ picar), lacráo, insecto aptere, poisonous, long-tailed, terminated by a stinger with which it stings; has a belly lined with blades comb-shaped.

Name of the zodiac sign that lies between the Balance and Sagittarius.

Scorpio emblem of the month that in Egypt brings diseases acute and epidemic, intense heat and great darkness, by the effect of the winds that blow from Lybia and the desert and the great low waters of the Nile.

Scorpions, pl., whips with iron tips with which meat was torn apart by the sea-t^/res ca other victims of the atrocious Roman justice*^

Same Gr. cit., p. 1,295 I^KOPPÍOI*. flight). scorpion, war machine for throw darts; celestial sign, etc.

INSCRIPTIONS AND TRADITIONS OF PRHISTORICAL AMERICA BY BERNARDO RAMOS

30

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Dlcc. Gr. clí., .p. 1.432 – TOZOTUL': '' .

term as(. 0 SAGITAIU0 – coiislellação. Desía word ti-
branches still TOZON ARCO. al^. times Poet: art of shooting
bow; ílexa thrown by the aix'o; by metonvmla, rainbow,
all things built in arches; in the plural, follow the
poets: bow and arrows, or bow alone or bows alone''.

Tdcm Const., p. 867: '"sagittarius or sagittarius (Lat.
sagiHanus, dc sagitta setta) Ilexelro, setteiro, air warrior
bow and flax; that. sm CONSTKLLATION c sign or
zodiacal emblem that occupies the place of the ecllptlca^ between the
Scorpius and Capricorn, have the figure of a centaur, and
In his hand he has a bow with an embedded arrow to shoot.
*y a liicTogl.vpho cgvpicio intended to represent the winds
etesios ([which precede the summer solstice. J)e ordinary had two opposite faces, (jue
seem to indicate the year (|i:e ends and what will begin, and corresponds to the epoch in
the armo cgvpicio began with the summer solstice, at ([iial corresponds primarily to
conslellation of Capricorn, according to Dujmis.

Sagittario, soldier of the Roman nillicia, armed with a bow and sects "".

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Dicc. Gr. Alex., p. 262 – : A44>0Arril, r;í (rj)
VENUS, GODDESS; pleasure of love; charm, grace c se-
ducçãü, etc.

idem Const., p. 960.: ''VENUS (Lat, l'enus, erls.
Cicero derives it from oenio, will, come, be born; but I believe
(jiie .SC cheats. G name of the goddess .svbolica da ge-
ration comes, as I see it, from the Egyptian phen pour, c
ounoj pleasure, voluptuousness. AJ enur gcnclrix dos
Romans corresponds to the Xeilh or Xethc of mythology
cgypcia) t. myth. and poet., goddess of love; flg., woman

very beautiful; There's a Jenus.

Venus, planet between Iercury and Earth. Hearing it appears in the morning, it's called
morning star, and in the afternoon the shepherd's star.

Dicc. Popular cit. P. Chagas, p. 320, vol. 13} 14:

"Venus. One of the twelve great deities of Greek and Roman Olympian, the same as
the Syrian Astarte, goddess of beauty, mother of Love, queen of the nymphs c (jue presided
all the feminine charms whose secret she possessed.

This was the way Venus was most generally representative, but if we go up
It is at the origin of her myth that we will see in her a divinity of production. The Lie
they personified the female generative principle in Aphrodite.

The Greeks also worshiped a celebrated Aphrodite or Urania, whose attributes are
very distinct from the attributes of the goddess of beauty, the Morpho laconia, but in Aph
said particularly represented the varied forms, the diverse aspects of beauty,
of voluptuousness and love".

INSCR/PTIONS AND TRADITIONS OF PREINSTORICA AMERICA BY BERNARDO RAMOS

''A VC2CS grants you elevated and noble clotcs that exclude any kléa de sen-
suality, but ordinarily they paint her as so scductive (lovely) that the feeling of

love and pleasure are inseparable (beautiful conception. The love that they thus conceive
Sometimes it is pure and delicate, but almost always violent and passionate, sometimes liv

sometimes libertine and lustful.

Homer considered her the daughter of Zeus and Dione, Ilesiod of the foam of the sea waves. Jupiter, who, according to legend, wanted to win the love of the goddess, finding himself Tied her, giving her as wife to Hephoestas (Vulcan), the most deformed of the gods.

His loves with Ares (Mars) are not kept secret because he himself

Outraged husband, having surprised the two lovers, went to call all of Olympus to him.

show d'cssc crime. The most daring of the gods, seeing adultery as the only mind the extreme beauty with which she was endowed, they also entered the number of loving gods, and from there were born Graces, Love, H^meneu, Harmony, Priapus, etc.

It was to Venus that Pastor Paris gave the prize for beauty on Mount Ida, which gave rise groan at the wrath of Juno against the Trojans.

This goddess was especially revered in Paphos, Gnidus, Amathonte, Idalia and Corinthe, but the most famous of his sanctuaries was in Cytheu.

His cult was transported to Mount Eryx in Sicily and from there it spread throughout everyone.

The rose, the myrtle, the pigeons and the swan were sacred to Venus."

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The Hydra constellation*

Dicc. Const. clt., p. 608 : ^^ (Gr. ile hidor water) snake

Dicc. Gr. cib, p. 1 . 461 : TAP0^, oj (b) ^ Hydra, eagle serpent.

FÍA.

Still in hieroglyphs, and sig. determinative i

REPTKJS are represented in this way.

INSCRIPTION^: ^ AND TRADITIONS OF PRELISTURTIC AMERICA BY mÍHNARDO ftAAf0ê

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0lcc. Gr. cit., p. 1.023: (" 0) serpent, serjx',

Cühra; the serpent consteilaçito or, properly, follow the p.
3,993 – AFakííN. ovto; U) drao. snake: ciragío cons-
íellation, etc.

0icc. Const. cit., p. 435: (Lat. draco, onis, from Gr.
^px/ov drakoo, derived from Spaxeív drakcin, from Bspy.w derko ter
' ista acute, insightful, or before ôpaaori» drassô grab,

excite, false c s.ynil)olic monster that appears with claws, like the tail of the being-

clntc, etc. Dr.agao, tr. astro. : extremely extensive constellation of the Arctic pole – and the dragon's tail, the two opposite points where the moon's orbit cuts the ecliptic; is the ascending node (0 ca tail the descendant (0)).

Dicc. Pop. cit., vol. 516, p. 118: ^'Dragon is a pliantastic animal, created by the fear and imagination. It is found in the tradition of all peoples and is generally fi- Held like a reptilian shell, armed with powerful claws, bristling with growths thorny, with an ol liar at the same time fascinating and (terrible, c vomiting flames or fouling the air with his breath. Most often it has membranous wings that end in claws. It was supposed that he never slept, in imitation of Argus. The Greeks had it consecrated to Minerva, to indicate that true wisdom never sleeps and Baccho to express the rages of drunkenness. In the traditions of Greece, the golden old ma the garden of the Hespcklcs, the fountain of Castalia, etc., were maintained by In China

and 110 Mexico it was thought that eclipses were caused by a dragon, which threatened to devour the sun and the moon, and which they tried to scare away with the noise of instruments

According to Scandinavian fables, a black dragon will devour the bodies of the convicts. swam on Judgment Day..."

Dicc. Const. cit., p. 340: (Lat. cyenus or cygnus, from Gr. •/.üjtvo.; kiknos. Some derive this name from x«-Bvoç kydnos or white kudnos; others dc kyma or kuma wave c vew

ncâ swim, waterfowl, etc. Eig., the Theban swan, Pindar; – niantuano, Virgilio. The swans of Parnassus, the vates, the poets. Tcrm. astro. constellation.

Dicc. Gr. cit., p. 824: KVKX0i). ov (o) Cysne, bird, etc.

Astr. Populaire, Elammarion, p. 726: L0iseau ou te Cygne.

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Dicc. Gr. cit., p. 1309: rrAVPí)l\ or (ó) Estac.a, Calvetk post to which criminals were tied, cross or instrument supplication, etc.

Dicc. Const. cit., p. 333, defining the cross says;''(Lat. crux, eis.
No etymologist has yet guessed at the origin of this voice.
crux, despite its great importance. It is derived from
í.at. crux coxal, leg, tree trunk below the bifurcation).

42

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY PERINARCA RAMOS

two poles of equal length crossed in quotation marks, the (, which we call St. Andrew's cr

or p.ío forçado, gallows, instrument of torture among the ancient Romans.

It was not composed of two poles crossed at right angles like our cross.
This form is Egyptian, and is a hieroglyphic character, attributed to the gods, and, in the
means eternal life, Immortality, will last perpetually. This sense is the di-
vino both derive from the fact that the cross represents the sections of the zodiac
(called circle of life) by the sun (source of physical life and home of well-being souls)
fortunate, in the Egyptian technological system that is established on the cosmic system) :
(four cardinal points that correspond to the equinoxes and the solstices.

The cross is the intersection of the four rays of the solar orbit or the circle of signs.

In Brahminical mythology, it is called the zodiac around the world; the wheel of the car
The sun has four luminous rays that form a cross.

The cross was an attribute of Serapis, one of the emblems of the sun among the Egyptians;
also received worship among the ancient inhabitants of Guatemala and other worshipers

of the Sun, and had exactly the shape that we give it, that is, it consisted of a rod cut by ouíra at right angles...

Dicc. Gr. cit., p. 1152: U/.zív.;, aoo.; (rj, consteilavão de

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^ * II I Plikiades, the heavenly Plkiades: brother .lyed Jtg'. the poetic Plciade, GO /V/iv r,'//> n-ipflinrpx noetns containDorancos. second Pto-

.^ ^ Idem Popular, Pinheiro Chagas, cit., p. 418: "PleiadE?,

(3) 5 Ir S Daughters of Atlas and Pleiona and sisters of the Hyadas. There were seven:

IClectra, Maia, Taygeta, Asterope, Merope, Alcyonc and Celcno.

These goddesses who are also called Atlantis, disgusted with the death of their father

or sisters, committed suicide and were metamorphosed into stars.

Ordinarily only six appear, because Merope hides, as it is said, in shame. rdiated for having married a mortal, Sisyphe, while her sisters married

Pleiad. This name is generally given to a group of seven poets who live in the same epoch and linked together by intimate friendship. This name dates back to the time of Pto- lomeu Philadcipho. It was given to the poets of the school of Alexandria who counted among its members: Callimachus, Lycophronte, Apollonius and others under whose names they are w tors are not in agreement, etc."

Dicc. Gr. cit., p. 1457: VAAKi:, wv as hyades, con- Stellation of seven stars on the bull's head. Elijah passes due to rain. Source. u; or uw.

/•7/e.

Idem Const., p. 608: "'(Gr. jaS;; In/ades, from uw hi/S to rain, because in Greece's climate they bring rain, when the sun is in the constellation Taurus. The Romans derived it term of sus. Gr. lij/s pig and that's why they called them

Suculcc-, and, in effect, in the zodiac eg;\'pcio are represented

Idem Const., p. 608: ''(Gr.

ij; hyades, from £5w hyâ rain.

by a sow with offspring), seven small stars on Taurus' head.

INSCRIPTIONS AND r/iA DICTIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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Idcni cie Simões cia l'onseca, p. 668: Hyadas – Astr. Seven young stars in the head of Taurus. Hyadas (Mvlb.) Nymphas daughters cic Atlas. It was such a jealous feeling they delivered with death he scii irnitlo Hvas (pie Jupiter transformed them into a conste which has the name clc hyadas".

Dicc. Cir. cit., p. 776 – Kiijtaupoç, oj (the . centaur, monster or per,\'onaflí't}i false'. centaur, cony^tcUation, etc.

Iclem Const., p. 243 (Gr. ccnlouro.f, from xevtcu

kenlco mince, and Tzjpo; blond) term. myth., fabulous monster philosopher whose body up to the waist was that of a man with the rest of horse, etc.

Iclcm Popular de I^inlieiro Chagas, v 3,4, p. 231:
''CICNTAUROS. Mythology tells (jue Ixion, having
in love with the goddess Juno, he declared his love to her, and

Whose woman was jealous of Jupiter, her husband. Jupiter en-
delivered to Ixion a cloud the cpic had given the form of Juno, and of the love affairs of
Ixion and from the cloud the centaurs were born, others were born from the effort made
by Jupiter to abuse his daughter Venus who resisted.

The centaurs were fantastic beings, half men, half horses, thick.
men, brutes, who lived in Thessalia, and who at the wedding feasts J^irithva decided to st
the bride and rape the guests, being prevented by some fable heroes, resulting in
ePahi is the famous combat of the Centaurs and the Lopithas.

The reason that seems to have given rise to this fable is that the Thessalians were excell
cavalciros, and they used to run the bulls, crossing them with their spears. The word cen-
tauro (Icenteintausros) wants to cffectIvely diicr that will give him the laurels'.

Dicc. Gr. cit., 1519 T,; t; whale, huge

cetacean, etc. also on p. 783: KllT0l whale, etc.

Iclem Const., j). 155 – (Lat. hahena, from (ir. çaXaiva
phatoina, from xaXXw pallâ to strike, to throw, in the fifth year to
top) very voluminous viviparous cetacean, with large
fins, (luc throws swords of water (lue gush
very high.

Idem Simões da Fonseca, cit., p. 208 – Balêa or
Whale. Cetacean, etc. (Astr.) Constellation of the hemls-
austral pherio near the Aquarium.

/íslr. Populaire by Flammarion, p. 727: – ''This
constcllícao encloses the star i^lira Ceti, called the wonderful one; belongs to the clas
Variant stars are one of the most extraordinary, sometimes they shine as second-class
sometimes it becomes completely invisible.

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INSCRIPTION AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

heroc, give a constcl-

Dicc. Gr. cited, p. 1618:

Qpt(.>v, wvo; (o) Orion, name of a
lace c (an Indian bird, etc.

Idcm Const., p. 752: (Lat. c Gr. of vegetable garden bcllcza); to have.
astro. c mytli., a very bright southern constcllation.

Astronomic Populairc by Camille Flammarion, cit., p.

725:

The Constclla(action of Orion becomes richer in bri-
In other words, one could almost call it the CEO's California.

DICC. cit. by Simdes da Fonseca, p. 895: (Mith.) Giant out of the skin of a lifetime
íclla and indefatigable ca(ador.

Dicc. Gr. cit., p. 219: APKT02, or (o) Bear (t)) URSA; the big one
bear, constellation.

Idem Const. cit., p. 915, alias 951. (Lat. ursa) female bear.
Ursa Jlaior, Ursa Alcnor are two northern constellations.
Encyclopedia of J. Bonança cit., p. 77:

""Ursa Minor is a constellation that appears to the north
made up of seven stars, four of which form a square
imperfect and the remaining three are prolonged, in the
tail, from one of the corners of the square. The last of
three, which forms the tip of the tail, is brighter c pa-
It is fixed, while the others revolve around it.

the polar star or star of the north. Service to dial
defeats and create meridians. Many nights only

SC divides the polar and the two on the outer face of the square; which they call guards. These serve as a guide to look and find that one.

Around Ursa Minor revolves Ursa Major, with the same shape as that one, but made up of brighter stars. Ursa Major runs around the Minor a revolution, which is useful to know so that there is no confusion in determining the polar.

In the month of January, the tip of the Big Dipper's tail is almost buried in the horizon. zone; In March, Ursa Major is to the left (east) of Ursa Minor; in May, on top; in August, to the right (west); in October, from below, crawling the horizon: positions in the first part of the night.

The position of Estrella Polar has not always been the same throughout the ages; she varies as a result of the movement of the equator pole around the ecliptic pole. At the time of the oldest observations, the Polar Star was 12° from the pole; current-
incent is at $1^{\circ}.15'$. This distance will further decrease until the year 2605, when it will just 26% from then onwards it will increase to 46% in the space of 15,000 years; w
will then decrease. The position is fixed, relative to the situation of the pole, indicated permanently: that's why it serves as a guide''.

REGISTRATIONS IS. TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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Dicc. Gr. cl(., p. 289 – BouxoXo?, or (ó) boiadeiro, cic.

Idcm Const., p. 179 – lloleíra, adj. f. (òoi, des etra);
esircila boieira, Boots, – boreal conslellação, called the
Roiciro.

p. 182: B00TES (from Gr. Hoú<; òous boi, ct«)0eoí hi/ito
drive, make it go), tr. aa (r. o Boieiro, boreal constellation
which is close to Ursa Major and consists of 25 cstrcllas.

Boofes is cold because it dominates winter.

of

Dicc. Gr. cit., p. 154 – Stcçcivy), (t;) circle that surrounds
the top of something, I circle it around the head
head, crown, helmet, battlement of a tower or a hill,
etc.; also y.cpwvt) korone corôa, xopwvc? crowns shot,
summit, cornice, as defined in the cit. Dicc. dc Cons-
tancio, p. 517 (luminous circle around the sun and moon
etc.)

Tdem by Simões da Fonseca, p. 581, Astr.: Species of
meteor.

Astr. Populairc by Flammarion, p.. 715:– Corôa Borealis, a small circle
cstrcllas (7) that if you are in the Bootes constellation. In May 1866, viii-sc
It didn't shine a beautiful sparkle, which only lasted 15 days.

Finally, Dicc. by Pinheiro Chagas, v. 5/4, p. 569: '*Crown. The use of crowns is
as old as the world and the first ones were naturally made by shepherds, dc
some herbs and branches that they collected to protect their heads from the sun's rays
while they rested from their hard work. From there the coronoe granunae were born,
pamplnecc, etc., which later took on various meanings. These rustic crowns
symbols of rest, joy and contentment were thus created and therefore within
Soon the heads of the pagan gods were adorned with crowns, as I recognized
ment of men and the desire to make the ilcuscs favorable Their supplications made
so that, instead of flower crowns, silver and gold crowns were offered to idols.

From the gods, the crowns passed to the men who were employed in the cult and the
Priests and sacrificers began to wear crowns during religious ceremonies.

Private individuals also finally began to make great use of crowns, and in
banquets were used profusely, with each guest having to have at least
three wreaths of flowers, one on top of the head, another on the forehead and a third at t
neck, falling over the shoulders and chest.

The victims destined for sacrifices were also crowned with cypress and pi-
nheiro; In functions, crowns play a great role and are so geiicralised they are

was the use of crowns that their manufacture became an art that was called by stcphanoplocia.

It was the Greeks who brought the use of crowns to Rome, but while the luxury of Asia did not penetrate the republic, they served especially for the worship of the gods to reward military virtues.

16 INSCRIPTIONS /: TRADITIONS OF PREH/SIORICA AMERICA BY BERNARDO RAMOS

Ks(the clc fciios and inaterine cliffcrrntcs comas had cspcciacs names and destinies, there are eight species.

1*. Coma castrc;isc or vallado {Corona caslrensU or vallaris), was given to the soldier <pic first entered the enemy camp, surpassing the trenches. Kra gold and formed from a circle of gold with ornaments shaped like palisades (valli).

2". Coroa civica {Corona couca), was intended to reward the girl who had saved a Roman citizen in a comhate. To achieve it, I must not only have saved the legionnaire in danger, but also having killed the aggressor and preserved the terrain in which the action took place. At first it was made of oak, but later it was made of cass Indian tannery and finally oak.

Mural crown (Corona niura(e,()), was awarded to the first soldier who climbed the walls of a besieged city. Kra of gold and surrounded by ornaments in the form of battl

!■*. Obsidional crown (Corona obsidionalU), granted only to the áciuelle (juc saved an army surrounded in its camp and put in great difficulty at the beginning friend. Intended to reward the governments given to the lilK'rador by the army save, there is no grass, or other herbs, when there was no grass, but always vegetable plucked right on the spot (the army had been saved, it was because of this reason also called graminca corona. It was the most honorable of all rewards. you think military.

5*. Naval or rostral crown (Corona navali.r or ro.dralir), was given to the soldier who First enter an enemy ship. It was golden and decorated with ship spurs (rosira). Another naval crown (which was called the classic corona) cra con- given to the general who had destroyed an enemy squadron (cla^'si,^). Differia of the previous one because the spurs were replaced by entire proas.

6''. Olive crown (Corona olcaginea), was granted to the general under his direction a victory was achieved, even if he was not present in the army, and in certain circumstances it was also conferred on soldiers. As your name in- tip, cra formed from olive branches.

7". Crown of ovation (Corona ocalu), was granted to the general (|ue had merecitio the lionras of the little triumpho called ocalio. Myrtle Kra.

8**. Triumphal crown (Corona triuniphalis), was reserved for the general who had been judged worthy of the great trlumph(>, c was of three species|)ecies. The insignis cor pfit was blond and the general wore it on his head during the triumph ceremony, the second was made of gold and sometimes with precious stones and was led by an official above the triumphador's head during the cutting march o.

These two crowns were offered by the soldiers and besides them there was also a third, also made of gold, but it was a simple gift sent by the provinces and That's why it was called provincial corona.

Each triumphant always received some ebestas last copy crowns in the first These were simple voluntary donations, but eventually they came to constitute a true tribute that was called aurum coronariuni.

Many other types of crowns were still used for various purposes by people. from antiquity; But you can easily understand the impossibility of giving here in the cour ticia although very summarized of them all. Four species appear on the medals different from the crowns of the Roman emperors, the laurel crown, the crown of rays, the of pearls and the crown called camelanciuni invented by Justinian.

_ ^SCfí/ PÇ(jfSE TRAD!ÇÕi; 6 DA AMERICA PRHHISTORICA BY 13ERNARD0 RAMOS

Early Christians disapproved of crowns as symbols of paganism, but these ideas didn't last long and the clirists soon started to make great use of the exact crowns exactly like the pagans; The calliolic kings gave great refinement to this catheo attribute Pope, on days of great solemnity, puts on not a simple crown, but rather a triple crown,

Even today, as is known, crowns are involved in many acts of (|which is not necessary It is important to cite examples here, as they all sal>em (jue is from Slvlo the bride in wedding to carry a wreath of orange flowers, (|and on the days of great benefices artists on the tlicaters are given crowns, etc."

*

Diec. (u*, cií., p. hõS: - Demigod. Constel-

laí^ao borealis. Popular Itlem of Pinheiro Chagas ci(., p. 280, V. õ/ò: "Hercules, celebrate hert)c of antiquity Greek.

In orphic traditions Hercules is assimilated to the Time; he is considered a cosmogonic prince; {Telle was born an immense egg that, hatched by her |'ac, broke into two parts, forming one of them the sky and the other the earth.

/•lThere. J.2T4 ' Kas later conceptions the Greek Hercules c son

of Jupiter and Alemena; is the personification of strength. luno sent two dragons or two serpents to devour him in his cradle, but the heroic child suffocated them in his arms

It became <le extraordinary size and strength. Married to McGara, Creon's daughter, he killed her in a fit of madness, as well as his children (he had of her. To atone for this involuntary crime, he was condemned to obey King Kurys-theu, his brother, who made him perform the rude emjiresas known by the name of the Twelve labors of Hercules. VAs your enumeration:

J°. He had to fight and kill the lion of the Ncinea forest, whose remains always used afterwards.

2^. Killed the Lerna hydra.

5th. He caught Kuryaniho's boar alive.

4®. He caught in the race the horse with feet of bronze, and chirps of gold, a horse so rapula <|that no one before him could overpower her, and (|that the hero would not <|be with its inevitable arrows, for being consecrated to Diana. He chased her for a year entire, through the forests of Menalo, mountain of Arcailia.

õ®. He killed the birds of Lake Styinphalo with arrows.

the". He tamed the bull on the island of Crete and sent it through Neptune against Alinos.

7". He took the horses of Diomedes, king of the 1st Hracians, ([who supports his horses] Valled them with human flesh, and punished him for his own cruelty, making him decorai by their own horses.

8^*. He captured the Amazons and kidnapped their queen.

9^. He cleaned the Augean sheds, which had not been cleaned for over thirty years and which contained three thousand oxen. Hercules made the river pass through that deviated from its course.

10". He fought and killed Gkryam and took away his flocks.

11°. He took the golden apples from the garden of the Hesperides.

Tradition also attributed to Hercules a multitude of other feats; nios^
 (Ra-nol was armed with his terrible club, which only he could wield and with which he exte
 undermined bandits and monsters. Thus he supported the sky on his shoulders to
 relieve Atlas, freed Hesione from a monster that was going to devour her, exterminated the
 took Trova and placed Priam on the throne, killed the giant Antaeus, the bandit Cacus and
 sires, separated the mountains of Calpe and Abvla, later called the columns of
 Hercules, freed Prometheus, killed the centaur Nessus, fought the gods themselves, and
 injured Juno and Pluto, etc. Dejanira, Hercules' wife, jealous of having the hero kidnaped
 daughter of King Eurytho, sent him the tunic dyed with the blood of Nessus, blood poisoned
 baby by the arrow with which Hercules had killed the centaur. This man, when he died, beque
 tunic to Dejanira, telling her that, if her husband were to be unfaithful, this tunic
 would have the virtue of making him regret it. Only Hercules covered it, so
 the poison in which she was impregnated burned her flesh, which came loose as she
 that he was trying to tear off the fatal tunic. In his furious anger, he created a fire in
 Mount Octa and plunged into the flames, but after having plunged into the flames himself,
 waves of the sea Euden the unfortunate Lichas, who had brought him Dejanira's fatal gift.

The Greeks and Romans gave the name Hercules to all the gods of the people
 foreigners who seemed to have some analogy with Alemcna's son. The most famous
 it was Tyrian Hercules or Melkarth. It was the Tyrian Hercules, personification of the Ph
 cio, who made the journey to the Ocean, and the slowness of the god therefore reached the
 combined with this and other exploits of other Hercules.

As for the significance of this heroic legend, we will not expand on that.
 with explanations incompatible with the plan of this Dictonarlo – we will only say that it
 supposes that in the legend of Hercules or Héracles, there are historical facts involved,
 In any case, the myth has the characteristics of a solar myth.

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Dicc. Gr. cit., p. 865: ATIW, a; Ü) lyra, instrument of
 chord, (also i^oesia lyrica; lyra, constellation.

idem Const., p. 665: '^(Lat. c Gr. Comes from Gr. TAotpos ilaros

cheerful, jocund, formed of soft ties, able to run,

sound. L\ras, poetic composition of 5 verses of (juaes the second
co (together they are heroic.

í^yra - a southern constellation''.

Dicc. Gr. cit. alieis Const., p. 490: Greek name of
River Pó {Píidtis La(.), river of Kalia; name of a cons-
southern tellation located below the Whale.

Astr. by Flammarion, p. 724: ^^Endon and compound
dc a series of strcllas surrounding the left foot dc
ürion and getting lost on the horizon; after a long time
nuosity, ends with a beautiful first-class star
greatness, Archernar. It's the river where Phacton fell
who drove the car of the sun clumsily; was collo-
fell into the sky to console Apollo after his son's death.

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INSCRIPTIONS WITH TRANSLATIONS OF AMBRÍCA PRBÍiSroRlCA BY OERNARDO 4^

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Dícc, Gr, cyt., p. 1118 : riEPi:íiri: – PERsÉo – Pme dc.
Mar \ enncelho, name tie a boreal ccmstclação on the via íaelca
enlrc Taurus ct?:? Cassiopea pes*

Likewise ilefine Const. ap, 7f>S, and Simões da I'on-
dry* Ph 934: íMitlu) King of Argos and iVindadc^r of Mycenae,
fillu) of Jupiter and Danae, XIV century, by fcáiiis Clirislo.

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Dicc. Gr. cit., p. 28: Apyrc)^:, with eagle* bird* tamhcm
prcsagio* oracle, c(c.

Idem Const. cit., p. 30: (Lat. aquila dc acus, sharp point,
0 wing, aza, bird), insignia of the ancient Romans, war; name
of a boreal consiclation.

Idem Popular by Pinliçiro (cit., p. 243, v. 1/2:
*^GUIDE. From time immemorial to allegorla and symbolism
have made frequent use of water.

The imagination of the first peoples naturally placed
in the first class the animals, which he considered stronger; the lion, for example, among
quadrupeds, and the eagle among birds.

Poetry also endowed the eagle with earthly qualities; and Greek mythology made her
the bird of Jupiter, placing the thunderbolt between its fearsome claws. Then it became th
emblem of genius, greatness and majesty, where his image shone on the chests of
cradles and demigods, and both in antiquity and in modern times led to
combats the most powerful in (,5es.

bvlla appears on the standards of the Persians in the time of Cyro, and it is generally be
It was here that the first people adopted it as an emblem.

The Romans also adopted it for the legions, during the second consulship of
Alario; the first eagles were made of wood; The crowns were then added, and sub-
the first were replaced by others of silver with rays of gold; and, finally, in the reign
of Caesars were all made of gold* but without lightning.

Each legion had its eagle, which carried sandpaper on a spear* and sometimes
The word eagle (Aquila) was even used to designate a legion in general, and to distinguish
dyeing the legions gave the eagles difficult lores; this is how they represented themselve

standing* now seated* but with the wings always open* as a symbol of constant activity.

The eagle was preserved until the end by the Greek emperors.

In the West it disappeared with the empire* but re-established itself like the first Caryovdngian vines placed the imperial crown on his head.

The double-headed eagle was first in use among the emperors of the East* which*, according to what is believed, thus manifested their rights to the two empires of East and West. Later* the Western emperors adopted this symbol of East and West. It passed to the house of Austria. Russia also adopted the use of the eagle

50

REGISTRATIONS AND WITNESS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS

in the reign of Tsar Jrasilie^útch. In 1804 the eagle became the emblem of France imperial; disappeared in 1815, and was only reestablished after the coup (bState of December 2nd. The black eagle appears on the weapons of IVussia, and the white one appears (La Poland.

Finally, at the time of the War of Independence, the United States took p)()r flag an eagle on a blue background strewn with stars.

Scripture provides many emblems taken from nature and our own eagle data.

It says, therefore, chap. 11, i^ers. Hey. Deulcr, chap. 14, ^*crs 12, (}uc all genres of eagles were unclean to the Israelites and prohibited by the law.

David, in psalm 102, giving thanks to God for the benefits (}ue (bellc there was re-received, he says, among other things, that his youth was renewed like that of the Apuia.

The interpreters made several conjectures about the renewal of the youth of the eagle.

It is read in Exodus, chapter 19, e. 4, which God said to Israel through the mouth of Moses who had lionized them in the wings of the apitiias.

Solomon says, Proverbs, chap. 30, o. 19, that there were (four things that he did knew, namely: the usage of the eagle in the air; the usage of the serpent in the rock: the of the nation at sea and the stage of man at the origin.

Micah, chap. 1, the. 16, it seems to say (like the eagle sheds its feathers in its mourning

In Job, chap. 39, ver. 30, 31, 32, 33, there is a description of the eagle, which ends in these terms: and where there are dead bodies, eagles gather.

Jesus alludes to this when he says: and wherever the dead body lies, there the eagles will

Eagle is also the name of a constellation. Greek mythology says that the eagle was received among the stars, in gratitude for the service he provided to Jupiter, who, reading that he had been hidden in a cave so as not to devour his father Saturn, was created by an eagle who, as some say, was a learned woman, and who cultivated poetry. Others say that it was in memory of the eagle being a happy omen of victory that Jupiter achieved on the island of Naxos, against the dictators, or by having He provided weapons in the war he had against these, who had chained his father. Put That's why Jupiter wanted this bird to be consecrated to him and in all His military expeditions carried the figure of an eagle on their flags. Some affirm they confirm that the eagle was placed in the zodiac, in memory of the theft of Ganymedes.

Some mythologists report that this eagle was born of Typhon, and of Echidna; and that gnawed at Prometheus' heart and liver, and was then wounded by the arrows of Hercules. Finally, there were among the ancients some authors who thought that it was the soul of Plato transformed into that celestial eagle. It is the subject of the following epitaph, translated from Greek into Latin and attributed to Spensipio, an Athenian philosopher, nephew by the same Plato.

Cur Aquila, ad tumulum hunc oculus dic nunquid an Astris illic habitare
From an intuitive point of view!

Imo anima extincti surn dios Platonis; Olympia
Quae colo: sed corpus terrigenum Attica habet.

The eagle was a bird of good omen, when it flew with its wings all open and towards the right side".

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INSCRIPTIONS AND HYADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS í)

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Dicc. Gr. cit., p. 826

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íicim Consí., p. 218 — —'"Small dog, IVocyon.

J^sla conslclhçao que tlevvcria escalla canicula.

idem Simões da Fonseca, p. 288 — Greater Ctlo,
Canicula, Sirius, Sothis, Cachorro minor, Procyon. Ksla
last const. should be called, with ra/ao, cani-
cell

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Dicc. (ii*. cit., 921 – MoXoccoí de Xjí.)v – kúoa
molüsso dog, large shepherd dog, eíc.

Consí. i<lom: Bigger dog, Canicula (improper
mind).

Sirius, Sothis, in Egyptian. Says Dicc. Gr. cit.,
p. 1276, sohre Xetpto;. "SlRio: ahrasaníc, burning –
Scipto:, acrrr.p or «jTpov, Poet. burning star, that

L ^ íanto the sun, like the star of the canicula Sap-.o;, oj (o\
sirius, star; the canicula, constellation or season.

Const., p. 892: (Lat. Sirit/s, from Gr. Xsip.o;, Seirios from «tpov, seiron astro or before
Egyptian cion astro, and ouhor cao), a southern constellation commonly called
Canicula, but which is the MAJOR DOG, called Sothis by the Egyptians, or star of Tsis,
{ciou, astro ti Isi, from Isis or Sourot)'".

Flammarion, in his ohra cit., p. 724, says about this constellation: "'(|ue represented
cila big role in astr. Egypt, because it regulated the ancient calendar, was the famous
canicula, which predicted the flooding of the Nile, the summer solstice, the great heat and
fevers, the precession of the equinoxios ha o.000 aimos delayed the season of
his appearance and today he announces nothing more, neither to the Egyptians who died nor
successors."

Dicc. (ir. cit., p. 854 – Aavoíi ti (ó) dat. Xav»-)/acc.
\oL-(uy/, c Xavti, plur. Xayv oí or XatT^ft wv, oTt;, oj;;

(the gen. sing. XaYôj is also found, even in
prose) HARE, animal-, sea hare, fish-, hare, const-
ellation, eic.

Jdem Const. cit., p. 650 – (Lat. lepus, oris, formed
of levris and pes, light of feet), etc. Hare, a constellation
southern lation.

52

INSHIPÇES F. traditions of PREHISTORICA AMERICA BY BERMARDO RAMOS

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Dicc. Gr. cil., p. 532: AEA<M^, or before –
cctaceous animal. Constellation.

""The origin clesía word, according to I^inhciro Cha-
gas, is uncertain, but they say it comes from the Aufinatas,
^ people of whom Plinio c Ptolemcu; others think
^ that the Alhobrogas bore the name of Delplios;
Still others want the delphinado name to be
of using ciuc princes after Boson deno-
mined in this country, on their shield a delphim
as a symbol of dc>VHra and humani- principles

tarios and linalmeníc other modern opinions *.

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Dicc. Const. cit., p. 244: (Lat. cerberus from Gr. XpSep^íc; – y.?í3c kerheros,* kréas carne, and Bópoi boros that devours), have. myth., the three-faced dog that guards hell, etc.; Boreal constellation.

Ditto Popul. Pinheiro Chagas, vol. 3.4, p. 232:
'Cerberus. Trifauce dog, which guarded, says mylhologia, the entrance to hell, and that line by im- mission ask the souls to escape. It had three heads his fur was bristling with serpents.

The ancients always put an obul to pay the passage to Charonte, the infernal boatman, and a cake of honey to sweeten Cerbero's severity.

Hercules brought the dog to the land of the living, after fighting with him and giving him secure with diamond chains. Returned to freedom, the monstrous dog, after from this little pleasure trip to earth, he returned to his beloved hells, from where never left.

He was the son of the giant J yphao and of Echidna, whom the giant had seen in a den from hell."

Fiü. 1,283

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Dicc. Gr. cit., p. 865: ATKOX, oj(ó) – Wolf, animal, cslurgeon fish; species rooster, probably owl, a*e, spider, wolf, insect; rough bridle for a horse that has the hard mouth: iron hook to suspend the meat; also flower of «ris or similar plants, etc.

Idem Const. cit., p. 661. "Wolf – (Lat. lupus, which etymologists derive it from Gr. Xjyíií Igkos, Xjyíu Igkoô devour. I doubt this etymology that supposes the substitution p into k, letters that have no similarity. 'raKxz lupus be formed from Gr. leta prey, and xif;u plezo seize), quadrupedal, carnivorous, fierce and cunning animal similar to a wild dog, etc. Lobo, name of a southern constellation, under the Libra starship".

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Dicc. (}r. cit., p. 701: IlMi: too^ or lo; (V;) Iris goddess', ires or arch-irls incíeoro. Rad. little used sT?»*» to say.

p Same Const. ci(. , p. 655: ''Laí. c Ou. o arch ccicslc,

\l/ ^ I ^ ^ goddess Iris, messenger of the gods; the lily flower. You

etymologislas derive the Greek name from eiró to say, predict, therefore the rainbow announces good weather after the clove.

Km Egyptian ins means the dawn, and lorh the pupil of the eye; term. myth. the goddess Iris; name of a flower, lily, etc. Lumi- celestial arc noso, of various colors, commonly called the old woman, due to the refraction of the rays solar panels by raindrops, etc."

According to Pinheiro Chagas: "messenger of the gods, especially Jupiter and Juno, is the daughter of Thaunias and Klectra.

It carries divine messages to the sky, to the earth and to the depths of the waters, She who prepares the bed of the ruler of the gods, bathes her in

Juno.

V'cmol-a, in the poets, introduce Ihetys in Olvmpo and take it from the battlefield, beneath the walls of Trova, \'enus wounded.

In his dealings with the Mortae, he frequently helps them with his advice.

Juno changed her into a rainbow, a swift messenger, transformed into a goddess uncle air, give water to the thirsty clouds.

She is generally considered a virgin goddess, but some mythologists say Zem-n'a lover of Zcphyro, of (}lucm had Love".

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Aj?

hey

/'iVj. i.eitG
more interpretation.

Dicc. Const. cit., p. 565: (great disagreement between etymologists about the origin of this name, etc. \ in from Gr. $\varphi\alpha\alpha\omicron$) $\phi\eta/\alpha\omicron$ rt) $\mu\pi\epsilon\rho$, fender), *frecha*. Arrow looks more correct, etc.

C. Alexander, who we have cited, in his Dicc. Gr. the p. 280, sets, $\text{HzXo}\varsigma$ arrow.

The figure, as stated in the inscription, serves

Dicc. Gr. cit. p., 1440: " $\acute{\iota}$ " " λ " : \bullet cm angles;

li-cs tips, triangular, etc. The Triangle, boreal constellation.

your ohra cii., v. ô (), p. 480: " Greek /eus,

the supreme god and pac c lord of gods and men
for the (iregos and fiara the Romans was the son of Saturn
c of Rliéa. Not having reached Saturn within 1 hour
ance of the tlirono except with the condition of not raising children
men, Jupiter was supposed to be devoured at birth by his own father, but he was saved by
Rhéa's cunning, who replaced the divine child with a stone wrapped in bands that
was devoured by Saturn. He was raised secretly on the island of Crete, where he suckled his
milk from the Amalíhca goat, and where the curettes and the corvbantes took care of her in
Informed of Rhea's fraud, Titan and his sons attacked Saturn, dishonoring him.
ram-n\)) and threw him into a ditch; but Jupiter, despite being only a year old,
He freed his father and put him back in the ihrono. Some time later, Saturn, which I feared
the ambition of such a powerful son laid traps for him; but Jupiter, knowing the
his desires, expelled him from Ol.ympo and seized control of all his States.

ICníão shared the world empire with his brothers Neptune and IMutao;
gave the first the seas, the second the hells, and reserved for himself the earth and the
ares.

Jupiter had to wage a terrible war against the giants who (made
climb the sky to avenge the titans, his brothers, and to dethrone him; got rid of them
fulminate them.

Poets tell of God a thousand adventures; plunges into hell Ixion, who wanted
attack Juno's honor; fulmina iantalo, Salmoneus, Capaneus, guilty of
impietlaíle; ac<'iTé*^t'' Cíoií.vi^o Ih*omeíheu fiue raging the fire from heaven; a di*i,
to Arcadia, to the house of King Eycaon, cruel and wicked prince; changes him into a wolf,
palace to ashes, strikes his children; another day he visits Phrygia with his son Alercurio
c sd finds hospitality in the house of l^hilemon and Baucis, (was rewarded as a ver-
given god; In short, he would like to punish the wickedness of men, by giving them death t
a flood, and only except Dcucahão, prince of Ihessaha, with Pyrrha his wife,
Jupiter marries Juno, his sister, who became the mother of Ulcano, Hebe, and Lucina
and whose haughty character caused him a lot of trouble.

He had, moreover, a multitude of lovers: Lo, Semclle, mother of Baccho, Ceres,
tle mother Proserpina, Alnemo.syne, mother of the Alusas, Latona, mother of Appolo and Dia
Alaia, mother of Alercurio, Alemena, mother of Hercules, etc.

It generated, on its own,-The innerva or Sabctloria, which left its brain armed with
white dot. This god metamorphosed in a thousand ways to satisfy the
your passions; seduced Daiiaé under the form of a golden shower, I.cda under
In the form of a swan, he kidnapped Europa in the form of a bull.

Jupiter is represented, seated on a throne of gold and ivory, with a scepter
in the hand, and vibrating the ray with the other; At his feet is an eagle with its wings
preachtlas, and at the foot tTellec, Ganymedes, his cupbearer.

The oak was consecrated to him, sometimes it is confused with the air, within the (fual
His throne was in place. The most famous temples of Jupiter were those of Do-

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55

owner in Epirus, of Olvmpia in Elida, of Aniinion in Lybia, with Capitolium in Rome.

Public games and games were celebrated in their honor (Juac's distinguish the games olympics. The most beautiful statue of this god with Jupiter Olympian of Phidias, statue colossal of gold and ivory, and one of the seven wonders of the world.

In the legends transmitted by the ancients about Jupiter, he is found some time ago the idea of a supreme god, who presides over the universe, and who is found throughout part with a thousand diverse forms, and the memory of a mighty but dissolute prince, c (Juc reigned either in Crete, or in one of the countries where there is a mountain Olympus''.

Dicc. Gr. cil., p. 217: AIMIL'. gcn. date. ''Aps'. , acc.

OII "Apv, VÜC. "Apz.; or Poct. "Apsí (oh) Mars, god of war.

Simões Fonseca: One of the main planets whose orbit it is exterior to the earth and interior to Jupiter ('). Milh. second Pinheiro Chagas: ''Mars, in Greek /'Ircj, the Jlanicrs of the saints binos, the Jiaporle and Great of poets, son of Jupiter and Juno or Juno alone, icon of war and personification of violence lence and brute anger, at the same time (Juc Minerva was courage combined with wisdom. This is why Mars protects the Trojans, that is, the barbarians, while Minerva She is the protector of the Greeks. Mars having murdered Halirrothio, son of Neptune, this summoned him to appear before the gods gathered on a hill near Athcanas. The defendant was acquitted and the Arcopago court (collina dc Mars), whose establishment is also attributed to Minerva. Mars was honored among the Greeks, but much less than among the Trojans and mainly than among the Romans who considered him pac of Romulus. There was a school in Rome of priests called Salians. The first month of the year was named after this de.s, as well as the Tuesday dedicated to him. In addition to other animations, the rooste was consecrated to Mars.

Very few statues of this god are found among the Greeks and on the contrary They are in great number among the Romans.

Dicc. Const. cit., p. 663: Gr. -eÀr,vr, sclcne\ Lat. lunn, pj-unciaílo lua, suppressing the initial se.

Etymologists derive this term from I.at. luceo, believe to shine, or of lux light, but do not explain the origin of the final, (Juc comes from noea, because the moon renews its light in the phases of each revolution, satellite planet of Earth. Moon noi'a, in conjunction with the sun; - full, in opposition with the sun; ens eclipsed.

Same Gr. cit., p. 1277: (íj) the MOON, some sometimes Diana, goddess of light, etc.

AA fA.

(I) Es(c s>|{nu comprcIicnJc o »lc n.46, ou ncllc est.í annrxado.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Jclem cia Holy Bible by Pedro Laclicz cit., p 157: ''Taq The lowest of the

seven planets, which were created on the day to preside over the night, and also serve to the marking of time: Sinl hi signa, cl tempora, et cites, et annos. Jews, as well as Other peoples had lunar years and regulated the months and festivals according to the cour of the moon.

The Hebrews worshiped this star under the name of Astrale, the goddess of the woods and th

return of the Ceo. \ 'e in Isaiah and Jeremiah, who at the crossroads of the streets and or

roofs of the houses, the cracked Hebrews once placed offerings of sweets and other objects dedicated to the Moon".

Dicc. Gr. cit., p. 650: "IIAl0ij, or (2) sun, they lick half day, heat of the day, etc.

Idem Const. cit., p. 897: ''SoL (Lat. sol, with some ety- mologists derive from unique suns. \ 'in of Gr. helios,

whose origin does not give Court de Gébelin, limiting himself to saying which is an oriental term, llelios seems to me to come from Kgypcio ial

Via. 1,201

or iel, splendor, c osch, great), the luminous star, center of our planelar system.

light source, day star, fig. day. From sunrise to sunset, from the time it rises until it Sun crisis, solar eclipse, etc."

requested and recognized by the morlaes.

The ignorant admire him because he feels the effect of his power and his \aIor; the wise man appreciates it because he has learned to know its unique importance in the system world; the artist salutes him porejue and sees in his splendor the virtual cause of all ha monias. h"this giant star is truly the heart of the planelar organism; each of its celestial palpitations reached far away to our little land, like to distant Neptune, even to the pale abandoned comets further away in eternal winter, and to the stars millions of thousands of kilometers away. . . each one from the palpitations of this inflamed heart launches and spreads without counting the imm vital force that will distribute life and happiness over all the worlds. . /'

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Dicc. Gr. cit., p. 817: Satuknü, god of lempo, etc.

Idem Const., p. 876: (í.at. Saturnus) name of the most remote planet in the world sun and earth, etc.

Mythologically defines Pinheiro Chagas, work cited. "'Satukno, in Greek Kronos, son of Uranus and Earth or Rhea who became his wife.

had of this: Jupiter, Neptune, Pluto, Juno, Vesta and Ceres. IV lick father from the cen- Chlroiite taurus.

Its story, half Greek, half Ilalic, takes place in heaven and on earth. In the sky

He defeated his father and succeeded him. According to one of the versions, to escape death

which one of his sons was to give him, devoured Vesta, Ceres, Juno, Pluto and Neptune, but the goddess gave him a stone to eat instead of Jupiter and forced him with a

drink to restore his other children. According to another tradition, he did, with Jano

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

57

his eldest brother, ordered him to devour his male children, to leave him the throne, but Jano, through the fraudulence half used by his mother, Jupiter lived and at last Saturn trapped him. Freed by Jupiter, Jano was only a year old and reestablished in throne, Saturn imagined several plots to undo himself (Telle and was finally expelled from the world. Arriving at the Libre Island, he was welcomed by Jano, king of the country, and married. Jano, sovereign, civilized men, gave them laws, teaching them at the same time to cultivate the lands.

The country in which Jano lived then took the name of Lacio and his reign became known as the Golden City.

The cult of Saturn was not large in Europe, but it acquired great importance in Rome, where they celebrated in honor of the Saturnians and where this god had a temple, near the Capitol, in which the public treasury is kept.

Saturn is represented with the likeness of an old man with his sickle as his handles, the hourglass and some big wings. The Saturn family devouring its children seems to be the symbol of time (it destroys everything it built').

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laugh. 1,293

Dicc. Gr. cit. p., 090: ou fo' conlr. by KPML.VÍ^. mkfi-

CURIO, god or plan, etc. To have. mvth. according to Pinheiro Chagas, cit. V. 7/8, p. 177: 'AIkrurio: I'son of Jupiter and Nymplia Maia, god of eloquence, commerce and thieves; exercised also the functions of messenger of the gods and led the souls of the dead to hell. They say (|he was born in Arcadia.

lX'sdc his beginning, he was awarded for his dexterity and for his

thefts: stole Neptune's trident, Mars' sword, Cnus's belt; it was for

because of these crimes exiled to earth; and reduced, like Apollo, to guard

the flocks of Admetus. He transformed the indiscreet Baito into jKxlr pumice, stole the flocks, weapons and Apollo's lyre, and he used this idea to fall asleep Argus, the cow guard; freed Mars from the prison in which Vulcan had imprisoned him chained Promctheus on Mount Caucasus, etc. They represent it with the figure of a handsome young man, with wings on his shoulders and heels, and holding in his hand a caduceus. The Greeks called this god Hermes."

or JAN0, queen of the gods.

Dicc. Gr. cit., p. 584: a? (t;) (Glossary, word

taken from ancient grammarians, such as Hesychius, Sidas etc., to explain old words, not used today)*

Tdem, Const. cit., p., 924: (u*. KPA was TERRA. Icrra, the earthly globe, fig. - the world, men, etc. "Earth according to some mythc-logüs, deity of the pagans, identical to Cybele. l'oi wife of Ceo or dc L^rano and had the following children: The Ocean, the Itäcs, the Ciigantes, the Cyclopcs, Japhct, Rhea, Thetys, etc.

The ancients considered the earth as Nature or the universal mother of all things. beings and that is why they gave it the name magna maler. ox the bull (you said to Saturn

INSCKLPi^ THADITIONS ON PREHISTORIC FRIENDS BY lih.RNARDO RAMOS

(jiic scriii clcstlironaclo by his son and was the first deity who (eve an oratory Hey Delphos.

Homer says (|that they sacrificed black lambs to her and invoked her in their oaths". Also see p. 1577 of the Dicc. Gr. cit. XHUX, ovô^ 'ri) Porf. Earth; land.

soil; country, homeland; the interior of the earth, and also hell, etc. Homer: go down earth, that is, to die.

Idnalinentc we still have p. 508 by the same author: Tlí gcn. 'T»' contr. put or a:, earth in every sense; earthly element; terrestrial gloho; by(,í»o of territory, country, cultivated land, field, domain, etc.

Piti. 1,295

Dicc. Francez – Gr. by MM Alexandre, Planche, etc.
Defauconpret, p. 256: xuXi^ Kspecies of vase, small bowl.

Idem Const. cit., p. 914: (Arah. /rfj* or bowl), vessel of hehcr, of short height and broad hocca; metal, crockery or glass, etc.

Dicc. Gr. cit., p. 804: KOPAZ. axo.; (o) CROW, bird; the crow southern constellation, etc. d heogn. everything is abandoned ars crows, that is, chaos and disorder and corruption.

j 0 constei la ç
crows, it's

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- PR

Idem Const., p. 525: Raven (Lat. corvus, Gr. xópai korax, from
krozô, quack, imitative voice).

Sink. 1,297

Others derive it from kôros, black, rad. kaio, burn (but the [:rimcira eív-
mology seems preferable to me); black bird, with a sharp and curved beak, carnivorous, and
mainly sustains corpses. etc.

The Dicc. Biblical cit. This is what he says about the Crow: "Bird of prey declared
purified by the J>ci of Xloysés.

.^landing Noc (pie a raven came out of the ark to see if the waters were still con-
served the land, this animal did not return. Dimisit corvuni qui egrcdiehaiur cl
non revcriabalur (Gen. 8, 5).

Having withdrawn, by order of God, the Prophet Elijah, to the side of the torrent
dc Caritho, the Lord ordered him to be supported by ravens, which twice a day read him
go meat and bread. Corvis que pricccepi ul pascant te ibi (3 Reg. 17, 4).

The Fathers see in the raven sent to leave the ark the image of the evil ones who do not 1
the Cordealmenie Church, and who are so insensitive to good and evil, do not concern them-
selves for anything other than satisfying their passions."

IN^CfitPTION,^ H ÍHADITIONS AMERICA PHEÍTiSTORÍCA BY BERNARDO RA\WS

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Htí. 1,298

Dicc. Gr, cií., p. 938: XA1'ÍÍ qen, virf- «hi Im Wír'^

JíTWí/í/Y /ítL í{ai, v^T. ííff:, vajv. /?/. vf^e;, (^ít/í víwv. yxj^L íJíT.

and > 173;. f/urr/, vf^a. //c/í, ^ daf. vçoív (tJ, NAVi0» f/r,
"Austral Constcllítçao (|Lie contains the cstrclio 0inopos or Ca-
iníljos, (luc scgmniú Coiist-, p. lí 17 ú dcrivatlo do Egvpció etwith
or cfjii/} íqtic means astro brilluiníe cinniio or gold) t*strvlla ilc
first degreeJcza and inuito brilliant, located on the exlrcnildatle the

Lucridional Kiis of the constellation called Náo Argo or Argos''.

/iV. 1 290

iiÜM(J2 - Dicc. Gr. cil.. p. 298 oo (6) altak, cspccialmcntc dhiina

pagan divinity, lambem temple, sanctuary, clc. Conslella(,«ão.

Idcm Consí., p. 39 allarc, derived from altus, a, one, high and ara

ara, altar; from Gr. apa ara, ora(,oes, vows, prayers, imprecations) ara or raised table of temple or church over the (sometimes sacrifices are held, and prayers to the Divinity. So much is said about Gentile, Jewish, etc., as of Christian temples, and of the sacrifices of souls, as of symholicos, etc'*.

1 .^ iírMJ/jm t/c tőiftiítÁ yltttticUis f* signos coutUías fiJi jmscj-j/íćííw t/n fct/rn
/.«vfíif/^ íii\ Pntnhyim, ofgumwti^lo tnt (órmií do Z<idÍiàC0. cf>iiíeíJt/ií nt sclc
r/n//fc/üf/cí grcgns c úo c^u ERA [TtrnA, Junn, rainhn dai dcust^s^

011

INSCRIPTIONS AND TRANITIONS OF PREIUSTORIC AMERICA BY BERNARDO R AMOS

Contain the inscriptions of the carved Stone, which we have now finished inheriting, in it (olality, except for the figures actually formed by constcllation stars, Ceplieu, Andromcda, Cassiopca, etc., we arrange fig. 1500. These are the signs zodiacs c of the planets, in fact Greek Deities: \^enus, Moon, Saturn, Mercury, Mars, Sun and Jupiter, with the center – ERA – (earth) being the main one, according to the anc of the world and in the second century of Christianity, followed by Ptomoleus.

The curious, meticulous epigraphic work did not strictly obey the order of constellations in the Celestial Sphere. We do not consider it as flat. celestial sphere but as a simple conjunction of symbols, therefore, as properly SC deduces from his initial words. It was, indeed, in this way that we found identical works of Egyptian origin, which deal with and offer beautiful reproductions, the sages Flammarion in their important work – *Astronomie Populaire* and H. Kraemer in its no less valuable – *Les Origines Chrétiennes*.

Yet it is, from every point of view, the Tavara da Parahyba Stone, a labor for aware and precious for our prehistory:

1st. Therefore, it does not depart from astronomical chronology, which is of great interest of the constellations, known or cited by Job, Homer, Hesiod, Eudoxe, Aratus, from the XXVIIth, to the IV century, before our era; it is likely that even earlier. At the first date, they were not unknown, as they deserved to be cited as a classic, if someone could say, before (best last period).

2nd. Because it is a valuable revelation that may well confirm or expand the story still so dubious of antiquity. Sacred writing tells us about the Phoenicians, from more ancient times, they sailed on all seas and by traditions, we know that Before the Trojan War, the Greeks had their first ships for the exploration of the Argonauts. Then we see the Iphigénia fleet of Sesostres enter the Ocean; this time <? Until the time of Alexander, it was admitted that the Greeks, very enterprising, like If it is known, they could have crossed the Atlantic and managed to establish themselves rich.

They were naturally annihilated as a result of the blockade of the Dardanelles Strait. Gades (Gibraltar), made by the Carthaginians, for 500 years, by the fusion of their race with those of the autochthonous peoples. The Greeks settled on the Iberian continent (America) should have made their migration about 1,000 years, perhaps, before the era Chrétienne, among Scythians it is said, that they took part: astronomers, naturalists, geographers etc., topics thoroughly covered in previous chapters.

50. Lorsque le S 3 'stema de scripta, being like c, formed encompassingly de characters from the primitive Greek, reveals the antiquity of its execution, as it has any analogy with the inscriptions found throughout the Western Hemisphere and various countries, as interpreted in this work.

40. Because I don't make up worthless figures or arabesques, lightly like that considered, but it contains an issue of certain relevance, as has been proven, worthy of a serious study compatible with our epigraphy, deserving of better attention and interest.

50. Because it finally contains one of the valuable concrete proofs that we have left, so that we can define, in due time, our prehistory, when our scientists men to organize the Brazilian Registration Congress, the similarity (which is practiced in the countries of Europe and North America, for careful

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY PERNARDO RAMOS

01

study believe these true archeological monuments, which will come to be called Nationals.

The important inscriptions of Parn!od)aclio (Wande do Norte, disseminated throughout Its vast backlands are worthy of the utmost attention and study.

By happy chance the following ones came into our hands, which is why (|uc, with

With pleasure, we will add them to the present chapter, which was already finished. We give them the appropriate interpretation, based on the drawings, some lithographed and others copied by hand.

Let's start with the registrations of the Municipality of Brejo do Cruz, State of Parahvba do Norte, whose drawings were sent to our distinguished friend Dr. Klviro Dantas, by the Mayor of said locality, Mr. Severino Dutra de Moraes:

INTFRPRI-TATION:

VI 'c 0

♦I20S hi Poef. II0^. equal, fair, equitable
tive, united, etc.

tnoi:. Laceíí. p. God. Recorded three times.

t2:iA' Laced. by ©KA\ goddess.

02

SUBSCRIBE!PÇ(lh:ME TRADITIONS OF PREFLSTORICAL AMERICA BY PERNARIX) RAMOS

*OTA0i]. pain, misery, pity,

sorry, bad, him.

SUMMARY:

, 110:2 000l OTA0V VIOIIIA OTA0l

FAIR AND RAPINO í: o !>(') UK GOD AND GODDESS, PAIN AND MISERY.

L

le T yv tí

THERE

*E'riAOM Al, play, divcrtrr-s<?, ale-
gr«ar-sc# him.

'4/ ^

2ii «>2:

-l0E, GOD

/■;<. 1,302

J

J_ 1

I'

'riiiiis. happy,
aforí uiado.

summary:

*'K»nAOMA(H0l »riKll

WHAT TO REJOICE WITH GOD K HAPPY AND LUCKY.

INTERPRETATION:

* 11 , ^en. tvóc;. filra, nerve; by cxi. Poet. strength, vigor; alp. rez, im-
pei uosity, violence, he.

AIO 1

/im loiüL,,

w ni0J

V 1 i HI

Aiól. Jupiter.

1101, FAIR, UNITED, he.

IS. strength, vigor, he.

♦SIOS. God.

oa

*AAAT01:. INFAI.I.IVKL, INVIOI.A-
VKL, INVI-NCni-L, KTC.

rif!. J.303

SUMMARY:

ii: Aió^ íí:()v íí:tv|{'v aAatoi:

THE STRENGTH OF JUPITKR í: THE TRUE STRENGTH OF THE GOD INVEXCIN I'!,.

vjrTiK'S0| hiniesto, etc.

f-What

Til® s

GOD

THE

X

í » "1

\ 1 J

The 1

1

•

^J

•A0iXh0^^ o fíiiiiíi!, qac comes naked, depíns lios inilros, the ex-

1 remidaJe, etc.

◆il0oz, Foel sífo c shWo, itvleiru, (jue subsiste ou cjuc so-
survive, etc.

SUMMARY:

!l]AAAIü ♦K10A01' ti^l V AÜIilH0i^ f^U0^

LAMENT WITH VIRTUE TO THE GODDESS AND FOR ITM SAO AND SAVE.

_u o ^ 1^-6

,y. "5 the XE II»

'Iao*/,ftp, que leni a lor^a, a
Equal strength, He,

XE o -C

•ll0l', or Poet. tl-or, equal, juslo, C(lui-
lallvo, him.

Fig. 1,305

'0yí^, tenacious, firm,
solid; with gea. what
retain. 1^, force, him.

SUMMARY:

Al i^oxKii» íí:óí: t^iòi' aiói: oxo^ é

STRONG, WHO HAS EQUAL POWER AND RETAINS STRENGTH IS GOD JUPITER.

*

UN6CRYPTION:SE TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS

r).'j

HIÍJ-, vklá, live, civillzaí^ao, a luimanidaclc, cic.
LUAD, strength, lorça, c(c.

that lein taken its growth.

f

AtoeSo-o: given
by Jupiter, etc.

and

T

1

THE

con-
temptation, ale-
slang, etc.

lí^:su.^K):

liíoi: HíAiJ AAAiiKii: Ai<')rA()T()i:

LIFE, CIVILIZATION, l^UJAISÍÇA, STRENGTH, TFM TAKEN SFU GROWTH WITH ALJ;GR 1 A, DADO
BY JUPITER.

me me

66

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AXFERICA BY BERNARDO RAMOS

hi

p==ij:

^QQC:

n 6 o 2 ;

T}

FOR rxi

SAFE AND SAFE! SAFE AND SAFE!

Fig. 1,307

summary:

oxor níAr HÍor Aíór tsiôs rôor róos

WHAT HOLDS THE POWER OF LIFE IS THE DIVINE AND PRODIGIOUS GOD SAFE AND SAFE!

SAFE AND SAFE

*

Poel.

quite flowery.

OH AM

A(av, very

strong, etc.

-h

tenacious, firm, so
read, with gen. which retains,
which contains, etc.

Fig. 1,308

SUMMARY:

ALAXWEr AIAN oxôr

VERY FLOORY, VERY STRONG AND TENACIOUS

*

Mr (D)^

^'oror, lao

as big as
C0 n had given V el;
plenty of numbers
rose, etc.

tnôr, Tjăccd.
p. 0£óç. God

SUMMARY:

SO BIG

HOW MUCH DO YOU CONSIDER-
RABLE IS GODL

SI on

Fig. 1,310

Fig. J AM

G7

summary:

*AÍi:roMAf >:iós iiaioí:

SUPPLY TO THE GOD IIELIOS (sun)

'0 30

, liSET]

|(S1BLÍJ_l©

read

V

how big.

2002. safe and sound.

02102, according to justice, fair,

etc.

2102, God, etc.

1 312

summary:

"0202 2002 *02102 t2l02

HOW GREAT ARE YOU SAFE AND SAFE, ACCORDING TO THE JUSTICE OF GODl

0ata;;, ceremonies,
obsequies, funeral, etc.

r

oh oh

Tototo!, interj. CEO!
oh 1 oh! from me! etc.

T0T0T0l

INSCRIPTIONS F. TRADITIONS OF PREHISTORIC AMERICA BY ÜFRNAR DO RAMO S

XOPAH. string
of a lyra, of a
mu~ instrument
sica, etc.

Let us now deal with the inscriptions contained in the magnificent traliallio of the illus
geologist Luciano Jacfjues de Moraes, asking him for the time to reproduce them, as
Only then can we suggest our modest way of interpreting these inscriptions, ilue
allrihue to the tndifjcnas and which are the result of the idle sports of successtvas gene
For us, however, this would be the writing system in ancient times, so
popularized in various regions of the world, revealing the most striking proof of contempo
porancity and equality with that of Brazil.

PRINT I, FIGURES IN GNEISS LOCATED 1 KM AWAY. NORTH OF PEDRA LAVRADA, MUNICIPALITY
FROM PICUHY, NORTHERN PARAHYBA.

fNSCRÍPÇiih,^ E 7 k \nf Ç Õf-:,s PA AMERÍCA f^Rtlflsr0RlCA by BERNARDo ramos

m

THE

0

z

*í»ííenemy»

that c, anuulít, tjiit-
ritlíi, Cíiro; amank%
(cranti^ íimiroso, etc.

/the

UJ

Poet,

equal, equal, equal
uukÍcj etc.

'S so S

Ein- I, 7 /f

^riKJX happy, aforlunatk etc,
ZK>Z. LeWeJ. by HKí>Z'f OKUS,

/'iV, IMft

PCIA.

Fig. 1 . 3 iy

HAPPY, FOREVER*
YOU SWIM.

Fig. 1,320

GOD,

i:ir 0 s

Fig. J .321

■^vniOS, poor, indigent, uncivilized, etc.
BIOS life, live, etc.

1^10 'rH, means tle live, etc.

AiAsA0T0S, Poet. Tied by JUPITER
ZIOS. GOD.

^lil0T0Z, goods, fortune, profession, etc.

♦ABI0Z, Bl0Z BT0TII ATOZA0T0Z tZl0Z BI0T0Z

TO THE POOR INDIGENT, WITHOUT LIFE OR WAY OF LIVING K GIVEN BY JUPITER, GOD, GOODS AND
FORTUNE

•0

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

PRINT II.
BIG,

INSCRIPTIONS ENGRAVED AT GNF.ISS IN CARVED STONE, ON LOCATION
100 METERS NORTH OF POVAÇÃO PARAHYDA DO NORTE.

PIT

. \
V\

5 .

t AA cm A AI or
simply A, par-
inseparable bond that
is placed at the beginning of
words, equivalent
Al AN, very strong.

"AI ©AS

*Atxá<;. Poef.
crowd of
stones or simple.

stone. ISieoí.
gemstone.

Fig. 1.Í23

SUMMARY: AAI AI0Á2 STRONG CROWD OF PRECIOUS STONE.

#

SUMMARY: AION, 2102, 1202

AI02, JUPITER.

2102, GOD.

1202, fair, equitable, etc.

Fiü. 1,324

JUPITER FAIR AND EQUITABLE GOD I

#

20 times gra-
leave the word
12 already known.

FÍÊ. I 325

©

ap

cb

I

uJ)

W

D

Cl.

I'

(£

Fig. similar
á prcced. 12. word
already defined a lot.
time.

•AAA.A' adi^. but,
but certainly, al^.
That's why; well,
be, etc.

V

Pig P32B

REGISTER iPTIONS B TR ACTIONS OF AMim tCA PãÉHISTORIC BY BERNARDO RAMOS

71

í^iT, ticusá Eg;^''pçía.

0X02, as big as consklcravcL etc.

V. goddess.

summary:

AAA A'. A A. \ A' 1212'0202 12 [A '

WELL, BE ISIS AS GREAT AS CONSIDERED

goddess;

Hi: Hello

SUMMARY:

2 IÓ 2 0202

GOD IS AS BIG AS
CONSIDERABLE I

J.y^r

KSTAMFA MI

INSCRIPTIONS ENGRAVED IN THE GRANITE OF STONE CARVED 6 KM AWAY. WEST OF S. JOÃO DO
SASUGY, RIO GRANDE DO NORTE.

V-

|VJ|

There. etc. very,

Yay

strong, etc.

BIA2. B102, AJA

summary:

AAÍ, BÍ;\2p ÍÍIOE AÍA

THE STRONG POWER OF HU-
MANITY IS JUPITER.

FÚt- J.32S

#

0jr.

QA^l

3

Ay^

ALREADY DiTl)

;t>)

r IO ^

0AAl. AU. whole barley grain
or coarsely ground, which is spread
over the head of the \u200b\u200band over the
altar, cyclic.

SUMMARY

J 20 S Í 2 2102
RIGHTEOUS IS THE VIGOR OF GOD.

Fig. l.Jifl

v'

72 INSCRIP. MS AND THADICT^ES OA PHI-. LIISTrRICA AMERICA POH HERNA RD O RAMOS

OEÍIE

>ih
3 D\

SI[©S

RESfM0:

Tí^iA ^:í:Uí:f,

HOW MUCH AND GIÍANOF. THE JUSTICE OF GOD!

fig- I

/

cirzj

r^í°)

S0 © "22

□ Cii VJ
z: 1 0 s ^

fTJJJLJ

read this:

íioos x\0% í:ia'

SAVED BY GOD AND GODDESS.

FiH. I.JJi
#

'1

JIS

BIOITEPHE

cõiinncgtS.

LíJ _L .[3 TA

UítiffTepi;^

hey who's late
melti í-lc live,
ck\

I 3 .n

summary;

oí;ns ^loi- ííif>i:'rEPHs

HOW BIG K GOD

who lacks the means to see.

EZ!

1 _ 1

the 51

< 1

1

Ca)' ^

L/

J T>í. /.

\

/

1

^1

the.

-

0E1DH, holy* with
 pity* with juslkíu

0XAÍX0-" concerns
 to the multicio, eíc.

summary;

()i:ias'0XAixoi:

WITH JUSTICE* THAT CONCERNS
 k CROWD,

^® 3 BOXES

{It seems that the previous thought focused on this one, or a word was omitted.

imCRfPÇõils E 'IHADíQ^iCS DA AMBRíCA Pki^HtSniRíCA BY lUiRNARDi} HAMf A' 7S

Y

VA

1 I

TT

1 I

*Aítí, Po^t. {ííjí, trre/í^, from AITON^ ,f. u^aa^ati üsíóAi, ptirniíi

níío [>urd*LtIu, roíip^L white^ etc.

R. of Ai roi^, simple, not Ijortfailci^ etc.

cy^/aiii)

0 X 1 0TH t

'OctáTtjs. sanctitlade, piety, inirf?:aj legítinii-
díide, prtibity, etc.

rP)

' ^ III 01

equal, united, ;usto, equitable, eic.

0 Ay (^ly^/^

OXAPirTA

"íJX*A*im'A. Ihmi, the best j>ns
siveL etc.

/

I\

etc.

IX, r<iri;n, vigor ^^ / C

THERE

AJS aàj^ fcm. PotL p.

'kvsTfit Jiso, etc.

/ - i_ -%/

AIAN

AIANP adi*, niuíio, tiemasiado, forte, etc.

/fr/i

^ (Air

fAílI, (Tti>;. Gnim,, upholstery, white nnipa, etc.

I

I !•

I

INSCRIPTIONS n TRADITIONS OF PREHISTORICAL AMERICA BY HERNAUDO HAMOS

OPMHTIXO'E

"OPMIITIXO^. that excites anyone
something or maintain with ardor; vio-
slow, lively, impetuous, etc.

AITÍ OXlotlli: IXOS OX'A"Pi:CTA IX AIX MAN AIX 'OrMUTIXOX

UPHOLSTERY, SIMPLE CLOTH, UNORDERED, EQUAL, UNITED, THE BEST POSSIBLE, WITH STRENGTH AND
FORCE.

usage, DESIASIA00 TOLLTE, THE UPHOLSTERY AND THE ROOPA B.IANCA, IJOE EAC.IAM WITH V.VO APC

>

Zi

>, (AÍ>íV

aT IA

♦APIA, Poct. p. /?/•

*APK)X, Pod, small forest, trees, etc. Don't
find nothing but nonúnai. co pl. epia p,

^,

/

1 o>^'^ p 1 i:T0t,

0X'A"PLXT0X
the best possible,
etc.

'0 ^<> me

S CD) S

♦0X0X, how much
big, how con-
siderable; also
great than, etc.

MA/L

AAIA
*AAIA, Poel as-
assembly of the people.

VA

'A AI,

I i*alcnle a

Xíav, very strong.

AIO 'C

L

AlOX,
gen. ZKT2,
JUPITER.

OXOS. so
as big as
considerable, etc.

ÍNiSCH ÍPi^ÕES AND rRAUJ TIONS OF A Vf/TR/CA PRBHJSTORtCA POfT BERNARDO RAMOS

! 9 .

, AA®

AAnl, people, /?. fv/, mirllídào, Poel armadci ^ pnttct-
pa/metife, infantry, cyc.

*APÍAÜX' a-fi2:tq2*aaaja^ -oro^: aa aióx* fXíóZ^Aioi:^ aióx xoi: ^orox aaóz

LITTLE FOREST, THE MKLIIÜU POSSIBLE POPE ASSEMBLY OF THE PEOPLE. QUAKTO CONSIDEKAVEL
AND VERY STRONG IS JUPITER, GOD ADMIRER HIS PRODIGIOUS AND EMIKENT! JUPITEp! YOUR
CROWD OR ARMATU IS AS LARGE AS IT IS SIZEABLE!

link. IJSC

xo I PA A OI AA

X0IPAA0S, rocliedo

cragiia ílor; little stony island
high, etc.

A:\ íJüAAI- mu: 1 the strong.

AI0í:. JUPITER,

0X0Z. as big as ctmconsiderable.

-l0N, GOD,

0XI0íI, holy, i^grated, just, according to justice, purej
peep, etc, •

I Vv c3 cr „

^ (Dcnn^

X0\t-

ÓXÓX:, iénaz, firm,
*1X01!, united, equal,
strength, vigor*

0x

0X

THE
EIA

0XK lA, fertilization, generation, etc

Go

YOU

Mh

AA

trfíA.V, Poíi. p. F.MÍ. heat of the liiaj soao (cal¬ wind
moso de Este).

XOIPAAOX AA AĽÔX^OXIJXt XjfJX 'OXíOX OXOX IXOX IX OXEIA t TEAA
STONEY ISLAND, LITTLE HIGH K MLTTO FORTE, JUPLTER AS BIG AS CON¬
SIDERABLE GODi HOLY, SACRED, JUST, TENA2, FIRM, EQUITABLE, OF STRENGTH,
GENERATIONAL VIGOR AND HEAT Ľ>0 DAY*

Q

0n] > c3
0 > 0 ^

0.J.

0X0I

0^IOS, according to the laws of religion, holy, just, pure,
eminent, etc.

0X02, tenacious, firm, that retains, that contains, etc.

[/LOX

l^Di:, equal, similar, fair, equitable, etc.

V0/^'- ~Y ^'

A 0r\ 'LT^\Z

A0ril'TH2, calculator, master of calculations, ve-
rifier or recorder, critic, censor, etc.

'Qx(y^

o X o I

0XCJ:, (strong, firm, (jue retains, containing, etc.

ox7y-)A0;

0X A PI Z T0Z

üX'.VP1}l:TOX, the best possible, etc.

INSCPJPTIONS AND TRADITIONS OF PREHfSTORSCA AMERICA BY imR^íARDff

' <e>

<í

ion

as big as
considerable.

/> [aa IA

AAIX^, ilomo
own, etc.

*AAIA, Poel,
assetnbiéa of the people.

ox"'APi2Tov '0ijioi: oxoí:

ii:ox Aorii:Tiii'

'OXOX0XA-I^íltOX

OXOX AAINX AAIA

the BEST AMONG MANY, FAIR, FIRM, EQUITABLE, CALCULISHER OR MASTER OF
CALCULATIONS, CRITICISM, CENSOR, TENACIOUS, THE BEST POSSIBLE, SUCH A GREAT LAINS OF AS-
NO B LÍA in the PEOPLE.

Pig. 1,333

*AÃÍ, Poel dat. from Aá2Ç,
^AÃ.AiJ, Xãaí, dat. there-i
acc. or rare lon. w

Poet, stone, rocliedo, boulder,
reef, etc.

AAXü,
]iovo, pexL
in LI 11 id ao,
etc.

I *A(), elis. p. Xós, Poet. p. /Ace, Inip. of aò<.), AOLíi, {Poet. and
niiut. time. Xoúr<v, verbal Xoutcov) to baniiar, wash, bathe, etc.

0x-/y-ri J

I o XA 'T>l Z^TA

■U'.V 1 *li;TA, the best possible.

Hi^0X;, as large as considerable* etc.

2002, Sito e salva, que subsis e solirevívc.

7H

IMCRIPTIONS AND TRADITIONS OF THE PREHISWRfCA MHRJCA BY BERNARDO RA^FOS

0)0 0A

0X APILT

((XWPi^TOS, of many
the mellior or niais brave.

0jx0-^Av0

X ot PA. T0 21

XQIIWAOZ, ,rwA/- rochctlü á flcir
iragya; íllia pcdrcgMsa, little dcvatla^

•AÀr AAô:: Aó üx'A'PirrA ''oxaxr ^óoí: ow^atixtus xoivaiq ^

ROCK FOR THE PEOPLE ÜANifarj, LAVALÍ; THE BEST POSSIBLE, AS CONSIDERABLE AND WHAT
SUBSISTS*

K GIVE MLITOSp THE BEST ROCK IN FLOR D*AGUA*

<1

y\

CD:

IP 3

I [f

tn

pu

Uios. Z 101 II0I

A\0J
0H 0Z

Qjyo--

0EI0Z

A-0'>

f iiiiii. íj:íí)

EIÓE, Lacetl p. ^f4?, GOD,
»)í Bcói, the

viüE, »)) Bei-, »

AIÓS, pen. cic ZKV2:. Jupiter.

0210^, according to the laws of religion, righteous, holy,
pure, eminent, etc.

X o 1 PAA o Z

X0IPAA0S, subs. rock to flower
water, low elevation island.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

79

OXAPIZTO^

OX'A'Píi:T0yi, cie many ü better
or angrier.

1

1

l[i

Doctor

::io-

GOD 1

/

I 1

0Z

-J

AI0Z II

JUPITER.

1-1 strength and vigor.

tSl0>J t^l0S AIÓX (Jxi0v XÜIlWA0i: 0X'A'Pirr())A\

THREE TIMES GOD IS JUPITER, ACCORDING TO RELIGION. ROCK A FLOR d'AGUA, OF MANY,
THE BEST.

%

«Vinagre and Fecliaclo, are two silios embedded in the property and date back to '"Santa House" currently belonging to Colonel Manuel Jaiuiario da Nobrega. The date of Santa Casa comprises the Municipality of Brejo do Cruz, in Parahyba and Patii, in Rio Grande do Norte, however \'inagre and Fechado are located in the Municipality do Brejo do Cruz)>.

GOD.

-IA, GODDESS.

()2JI0S, according
the laws of religion.

Fig.

IIb(I3aC

0 <; Go oc

/J

^ IZ

1.3Í9

1-0^, joined,
equal, fair and equitable
tative.

IS, force, vi-
gor.

tSl0i: tSIA 0vi0v |v.)v jv

GOD, GODDESS, ACCORDING TO RELIGION, ARE UNITED IN FXDRACE AND VIGOR.

FêM. 1.34Í

YES, GODDESS.

7

S.D.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

rr^

rrn

ATIZ

Pain. p. iíTtç, jcní. from oaTtç, pen.
ojTtvo; ijattvoí;, elcāi pron, king. ind. who, which,
that which; in general, who, want, which, any
that, someone, some.

(SfCD

.HZ\T.

filillX, Glo^-r. pleasure, joy, contentaineiilo, ;ul)ilo, etc.

0 x' Â p 1 A

0X'A"l*Ii3TA, the best possible.

T

síoi:.

GOD.

.0hlí

] ^ -A__^

i ü cc:?ií

f1 o fI 1 AI

GODDESS.

jis ILOE

1^, strength,
force.

IS0í:, jus-
to, equal, uni-
of, etc.

trr.x atí^ iixix oxr\v\^r\ tsioiq í:iàí:. i^hi

GOD AND GODDESS – THOSE WHO GIVE JOY AND CONTENTMENT, BEST POSSIBLE
GOD AND GODDESS ARE STRENGTH, VIGOR AND EQUITY.

REGISTRATIONS EI tiADICaES DA AMEMCA PREHIJÍTORJCA BY Í3BRNARDO RAMOS

81

the 1

LAJOU, own, private,
and the private domain

unique, special, that

"H) I OI 1 5 IA IIIIVLELI BIOI LAIOL.

SO GHANDE GOD! STRENGTH, VIGOR, HAPPY, LUCKY IN LIVING IN THE PRIVATE DOMAIN.

m

cXh

./TTi

uy

frg. Í^S43

Al0s

AIÓŠ

2102

2102

II

12, strength,
force.

XIA PA

XIAPA, ear of fruit
niento (frigo candial) that
if he ate like that.

AIÓŠ

JUPITER

Si02 god

SI0E god

o+-a^0

0X0 c IL

0X02, tenacious, firm.
12, strength, vigor.

BIA r 9 10 2:

BIA2, strength, etc.

RI02, life, living, subsistence, society,
humanity, etc.

AÍ02 AÍ02, AÍ02, t2i02 t2l02 12, XIAPA Al02 t2l02 12102, '0X02 12 BIA2, Blb2.
JUPITER, JUPITER, JUPITER GOD! GOD OF STRENGTH AND VIGORI WITH FRUMETO, GOD,

THE TENAZE, FIRM GOD OF STRENGTH, VIGOR AND POWER, TO THE CIVILISATION OF HUMANITY

82

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

LL-LQ.

m

Fig. 1,344

PtAP.

The 1

Luna

ITI
n 1

AIA

[_LLD_^

2IAA0S, satyra, satyric poem; sar-
chastity, mockery, mockery, joke, etc.

AIA, pcf/
AIA,

a lot, of-
too much
you, etc.

-THE

0 XAP 1 TTA

OXAPIST,
best possible.

the

2IAA0S, satyra, satyric poem; sar-
cham. OXÁPISTOS, the best of many
or angrier.

AII

τΑΪS, i-:oç, Granim. upholstery and white clothes, etc.

IS, force vigor.

<0

07.

0202, so
as big as
considerable.

21AA02 AIAN 0X*AP12TA. 2IAA02 2IAA02! 0X'API2T02. τAl2 12 *0202.

THE JOKE IS NOT USED STRONG AND THE BEST POSSIBLE.

SATYRA OR THE SATIRICAL POEM IS BRAVE.

UPHOLSTERY AND WHITE CLOTHING, WITH CONSIDERABLE STRENGTH AND VIGOR!

Fig. 1,343

THE

OXAP 1 í; TA

m

m

laugh ot

R\$ 0

44 -

1

oo

o £ 0E A0 - J) c

AITA AIS OXAPISTÁ^ fSieS A0XEIOS-

LINEN CLOTH AND WHITE CLOTHES, THE BEST POSSIBLE* GOD IS SO BIG THAT HE HAS
RELATIONSHIP OR PRESIDE THE BIRTH*

Fig. lS*\$

'S-^0LJ

PILKOL

PÍSKOSí safe, chest, suitcase, trunk, etc.

VI Ê 1 i:

V 1 : 1 ^.

^lEls, happy, fortunate*

'lAA, Mount Ida, in Crete, and cm ^ so

ftH Neúi.t púr form, appearance, hue, color*

light blond, etc*

box

XIA 4^ IE > ^

SIA, goddess*

^FAITHFUL, happy, fortunate*

there

I

•I

I

'I

Ú-0)

Al OA

AIOS

JUPITER

><?//!

/^apiaoi

AAPIA02, etc.

R. *AÀP02, Poet.
vel, kind and p. exl,.
funny, etc.

please-

beautiful,

PI2K02 'K1EI2 lAAt*IAH. t2IA' ^'IE12. Í2102 AA02 0X'A''P12T02. A1Ó2 AAPIA02.

HAPPY SAFE, LUCKY IS MOUNT IDA IN APPARENCIA. LUCKY HAPPY GODDESS.
THE GOD OF THE CROWD IS THE BEST POSSIBLE JUPITER AMAVEL

#

F!g. 1,347

0X02, tenacious, firm.
lAA, Dor, to *IAH, troop, squadron,
•. ext. tumult, crowd, etc.

I

I laugh

12, strength and vigor.
1202, equal, united.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

85

0X'A"JM2T0S, 0 ò J

'0XAPIIT0E

best possible. f 1 0

>

[T

2I0S, GOD

0X02 "LAH 12 I202Í2IÓ2 AlÓ2tAIA '0202 12 1202 0X'ATI2T02t2I02

TENACIOUS, FIRM CROWD WITH STRENGTH AND VIGOR UNITED TO THE GOD JUPITER FOR HIS FEST<A
SUCH CONSIDERABLE STRENGTH AND VIGOR, UNITED WITH THE BEST POSSIBLE GOD

#

/ /!! nt it>

//////n//i i<

Fig. 1,348

12, strength, vigor.

/ / / tf i !!j ! [

/ í /111 ni Jn ^ J (

'I- .

0iupa3

I o P o E

t^n 1 1 A 1

A 1 AIIL í A /

X)P02, liniite, border,
cippo, elevated to serve as
monument, landmark, etc.

12, strength, vigor.

0202, so big

how considerable.

2IA, GODDESS.

AAIA, people's tribune.

t2AAA, (7/. shaking,
riot, etc.

AA, too much, strong.

1212, Egyptian Deuja.

AA, too much, strong.

•I2A, 1202, equal, if-
similar, united, etc.

0EIO 21

'02102, according to the laws of religion,
profane, holy, righteous, circumvents justice,
etc.

0x

o XE 1 A

0XEIA, cohabitation, gathering, etc.

IC7;o^

0202, so
as big as

["T 1

yy 1

[o E o E

considerable.

1

[x Q 1 PA^. 1

X0IPA2, gm
tr. of med. tumor,
scropholas.

12 -0202. tSlÁ AAIA t2A.\A AA 1212 AA ISA. "0P02 02102. 0XEIA "0202. X0IPAS
strength and vigor so GREAT AND CONSIDERABLE!

GODDESS OF THE PEOPLE'S COURT AND HER EXCITING AGITATION IS ISIS, STRONG AND EQUITABLE!

THE LIMIT OR BORDER IS ACCORDING TO JUSTICE.

COHOUSING AND COLLECTION AS LARGE AS CONSIDERABLE. SCROPHOLAS

■iii !|;

Fia. 1-349

í'^ <

THE.

AA, very strong.

r I or

2IÎ2, god.

\i/

aiaaio.mai

ATAAIOMAT, Pœi. wish to live, strive
to answer, look for her, etc.

® jX0/^\\vVo 0

] X o IPAA o H

X0IPAA02, subs., rock at the top of the water,
stony island, not very high, etc.

\

'j^|0X7p\\j)A

lo X AP'ZTA

0'XA"TRACK, the best possible, etc.

A0A1^o

A0AIX0, long, elongated, alg. i^sz,, long time
duration, etc.

01 oz

W*IEIS, happy, fortunate.

0202, as big as it is considerable.

/x eu-o0

ZH XC Z-

2HXÓ2, fenced place, and private.» fe- park
called a reed, stable, sheepfold.

IMCRIPTIONS AND TRADITIONS OF PREHISTORAL AMERICA BY BERNARDO RAMO^

S7

Pis, l,SS0

o E 0 ^

0X os: 0XA0S:

C7J) - the
The í o ^

•"0X0s, tenasi firm> that
r^tem, etc.

"0XA0S^ ruFi mutiny, you-
a lot^ etc.

0Sl0S, according to the laws of
religion, etc.

^ IZ\Z

/(^cn^

í • 2 : oc

13, strength, %*ígor.

1S02, equal, united, fair, equitable*

ÍL I _ a'A vZ/0^v

^ ' AI 1 AIASIOZ

a, ob

BIO

tAI, p. Xtíjcv, too much, strong.
lAiA, daL slng. lem. d* lAlOS,
own, particular, singular, etc.
3103, GOD.

BIOS, life> live, subsistence
cia, good fortune, liumanídadc,
civilization, etc.

' UC l_

II IA

12, strength, vigor.

SA, pl. neutral adj. p0f<f\ 202, 2II, 20N, 202, yours,
yours, yours.

0X02, tenacious, firm, containing, retaining, etc.

'0X0'2 0XA02' 02102 12 12 1202 AI rAIAt2l0'2 BI 02 12 2A '0X0 2

TENAZE AND FIRM IS WHAT CONTAINS THE tumult, ACCORDING TO THE LAWS OF RELIGION. STRENGTH
FAIR FORCE IS EQUITABLE. TOO STRONG AND UNIQUE
HE IS THE GOD OF HUMANITY
AND HIS TENACIOUS AND FIRM STRENGTH.

#

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Rig. 1.3S1

0X02, phenaz,
firm, etc.

The X'aPI ZT0^

0 best possible

1AA

"lAA, Mount Ida, in
Crete and Phrygia HAI, Neol.
p. íBáa, form, appearance.

C3X07

0X0S, tenacious,
firm.

><i

AAI

AAI, equivalent
to Xaív, too,
strong.

l.or me or

OSIOS, second
the laws of religion,
holy, just, pure,
eminent, etc.

0-/- o v.

0 'X 0t

0X02, tenacious,
firm.

>>

AA

AA, or AAI, dema-
siado, strong.

'0X0 2 0X'A''PI2T02 ""^íAA '0X0'2 AAI 02102' 0X0'2 AAI'

TENACIOUS, FIRM AND THE BEST POSSIBLE AND MOUNT IDA. FIRM, TOO STRONG, EMINENT
AND TENACIOUS.

#

Cti

chrj :)

cn/TJ

Fig. 1,352

2IA, GODDESS.

1212, Egyptian goddess.

AI o HLI OL

AI02,

JUPITER.

2102,

GOD.

Ky) Hey, I've already swum.

^IEI2,

I fe 1 i 2 , luck.

FNACRiPÇÕfiò ã TRADITIONS OF PREHfJilORiCA AMMTCA BY (iEHNARDO RAMOS

89

, U-CDJ

IS, force, vi-
gor.

rn

IL JL 0 Z

IS0S, same,
united.

^A \

AAI, so much

strong.

o-/-":v

; 0X o iu

0X02, tenacious,
firm.

n<^/ujox<^^

o HI o tL ox oc

tSIA ISIS Alost SIOS tiéis IS IS0S AAI '0X0S '0Sl0S '0X0S.

GODDESS ISISI JUPITER GOD! HAPPY, FORTUNE, STRENGTH, VIGOR, FAIR, VERY STRONG,
TENAZE, PIOUS AND FIRM.

*

'/;■

/N

A0X

AA0S, people p. ext.,
crowd, Poti., armed.
In the pl otXaoí, men,
warriors.

fan

r Pr

!a'a

AA or AAI,
quite strong,
etc.

there

GODDESS

ISIS

OK0H

OX0S, tenacious, firm.

%

C/h<.

ZIT A

SITA, pl. ocxaç,
wheat and use
as oÍTía, \dveres.

PI ta

s: IT OT TJ'^ o\\o\

SITIA, there-
ment, provisions,
edible, vi-
see, corn.

SITOS, wheat, grain
wheat; p. ent. lots of bread,
food; SIT0II0IOS, what a pre*
for or used to prepare
bread and food. Subs.
baker.

A /\

' I

, AA

MM

IS., strength, vigor.

ISIS, Egyptian Goddess.
AIAN, too strong.

AA0StSIÂ 1212 AA 0X02 21TA 21TIA. 2IT02 2IT0II0I02 12
THE CROWD OF THE GODDESS ISIS IS VERY STRONG, TENAZE AND FIRM. WHEAT, FOOD
WHEAT GRAIN, BREAD AND BAKER. THE VIGOR OF ISIS IS VERY STRONG.

#

1202, Equal, united,
fair, equitable.

TT7\ .ni' /\

AA 1 A

AAIA, as-
white of the people.

/ / / \lL /

(AA i

Ah, quite
strong, etc.

IXI 01.

2102, GOD.

I j 201, dai. of

' prcn.

1 1. 0 í sir, tl, tu, you.

Q] 00) I 0202, so big
^0^0X j as considerable.

j rj^ t12 ado. inir. who, what,

J / / ^ that which, which, which,
T 1 2- those who, which, etc.

D3

21 IO r

2I0S, god.

ACT|o1^

L [oh HI.

A102, JUPITER.

o ^ í

the ^I of religion.

ffi

rm

TE, tl, tu, etc.

strength, vigor.

I

y -r

, , _ -. (1202, equal,

j J oa I united.

^ '-' *j 2102, god.

AI02, JUPITER.

1202 AAIA. AAl t2I02 201. TI2 • 0202 t2I02 AI02 02102. Tli 12 1202 tSI02 A102.

UNITED EQUAL TO THE PEOPLE'S COURT. VERY STRONG IS GOD! TO YOU, F. TO WHOM SO GREAT
GOD JUPITER DOES JUSTICE. TO YOU, EQUAL STRENGTH AND VIGOR OF THE GOD JUPITER

INSCRIPTIONS AND TRADITIONS OF EARLY PREHISTORIC AMERICA BY BERNARDO RAMOS

91

Fig. 1.35

This, and the following inscriptions are located on the fabled site, of the property SANTA CASA, six kilometers away from Belém and 6 sayings from Belém, all, in the Term of BREJO DO CRUZ

AI AN, aíf.
too strong*

XIASj éo/rto* XEIA' grave
where the serpents sleep,
proRindo den, etc*

\CV

0

V

^OXOS, tenacious,
strong, etc*

Y<>7 oc
you A o 1

TÓAOS, Poel.
soot,
dicie, avarice,
squalor*

X

I go
Aa

AA or

equal to
AlAN a lot
strong*

ioy A c; I IT A

OXIPETA
The melkor pos-
sible*

(-nc

II

2102

GOD.

the

II

0«

02102, jus-
divine, pure flame,
saint, etc*

ALAN XIÃS 'OXOS TOA0X AA 0XAPISTA AA t SLOsfSLOE OSLOS.

VERY STRONG DEEP DENVER, WHICH RETAINS TOO MUCH SOOT AND FILTH. THE BEST
possible And strong God, the PURE AND JUST GOD

, ^ / 0j)
,z i oz

SI02

GOD

t

etc* II
joy.

0íosj^ small stone,
wr, p. E^nA', aJegna,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

jor70;

1

"0TA02 Poet. pain, J

1 VA

[0

misery, pity, evil, etc.

[to A

AA or
AAI, iMito
strong*

^|0C(D)

02102, according to the laws of i

^ (the H 1 HI

religion, righteous, pious. l~

I- 1 o

£10^.

GOD

ü,0^

Oh the

Aibi

JUPITER

/:

OH 0 T

^ UJI c

VI t il

OSIDS.

fair, pious,
etc*

happy, for
tuned.

t 2102 TIA 0TA02 AA. ''02102 t 2102 A102 *'02102. T1EI2

GOD GIVES JOY, CONTENT.VMENT TO EXTREME MISERY.

ACCORDING TO THE LAWS OF RELIGION, GOD JUPITER IS PIOUS AND JUST. HAPPY LUCKY ONE!

Fig. 1,357

OR A. 41 equivalent to AIAN,

too strong, too strong.

'r0AS, more us. to the pi Aí^íit, the kidneys, the loins, the muscles
lumbar glasses.

0 ^ Hello
o K o

ÓX02,
tenacious, firm
I.

y II \.'

IFI Z.

I'L

'K1E12, happy, fortunate
swim. IS, strength, vigor,
etc.

@{ÍS

'^AA12 Poet.
meal, feast,
etc.

'12 or "ISA pL Ind,
1202, united, equal, fair,
etc.

INCREDIBLE B TRADITIONS M ÍAAÍER/CA PREHISTORICA BY BBRNARDO RAÁÍOS 93

'^/íí]líJ\'end
f1^

'Fieií;,
happy, for
tuned.

'0Zi0l

POWDERY ODIUM,
justice
vina, etc.

AA, AA, AA, ^KOAí:- 0X0^ ^FleIS IX- AAIX IXA- 'l-UEIX 0X102

strong! DEiVSIADO STRONG! THE LUMBAR MUSCLES!

TENAZE, FIRM, HAPPY, LUCKY, STRENGTH AND VIGOr!

MEAL AND FEAST UNITED. HAPPY, LUCKY IS ALLOWED BY RELIGION

*

I / I f

'ill

j

IE't

0(/QJ

o II o I

VIEIS, happy, fortunate.

02102, according to the laws of religion, etc.

OCI^)

01 lAI

j OXIAX, religious rite or ceremony,
í funerals, justice and legitimacy.

and especially obsequies,

'l^-iElX, happy,
lucky.

AA or A AI, equivalent. the
Xtav, very strong.

AA0 i: IL

HELLO

AA02, people, p. exL mul-
titude.

12, strength, vigor.

0X02, as big as
considerable.

1 to 1 to f

XIAIA 2, UH' thousand, the number one thousand.

VIE12 '02102 '02IA2. V1EI2 AA AA02 12 '0202 XIAIA2

HAPPY LUCKY ONE ACCORDING TO THE LAWS OF RELIGION AND RELIGIOUS CEREMONIES. HAPPY
EXTREMELY FORTUNATE, ARE THE PEOPLE OF SUCH CONSIDERABLE STRENGTH AND VIGOR TO THE THOUSAN

*

r

•J

íłJTlh) 0

//////^W/üz)

^ ^ b II0I

N

Vig. 1.3S9

0210S, jus-
divine grace, pie-
d of.

wi

%

\i/\ / ^

TA'

11 £ I z

'PIAZ

happy, af
tuned.

m

unriD)

s

lOZIAS) SLo-s.

0X02, tenacious,
firm, holding fast,
it contains.

02LA.2, rite,
or ceremonia re-
litigious.

1202, equal,
united, fair, etc.

DIVINE JUSTICE

T1A2, alg. time. p. joy, contentment, etc.

02102' 0X02 'rililX 02IA2 1202 'KIÀS
í: TENAZE, FIRM, HAPPY, LUCKY, JOYFUL. EQUAL AND UNITED,
ACCORDING TO THE RITE

m

Fig. 1,360

0X'A''P12TA, the best
possible.

1202, united, fair, equal,
etc.

The XV
AXAIAI

•AXA1A2, Poet. acheenne, or Greek, archival ornament

tetura, serrotinho, etc.

•►AXAIA2, Acheenne goddess, surname of Ceres.

inEl2, happy, fortunate.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

95

■Y,

I '/

y IE 12

'rilíI2, Happy, fortunate, ditto.

/ I IAI. I ment, etc. ^ 1 i A ^

4^IA£, joy,
contentment.

0X*ATI2TA 1202 AXAIA2. t^lA »nKI2, »riEI2, 4>'1E12, »nA2, TlA2.

THE BEST possible, LTJICO ARCILITECTURE ORNAMENT, GODDESS! HAPPY LUCKY ONE'

HAPPY LUCKY WITH JOY

*

&^r\Qtí,rft

Fig. 1,361

0H 1 naked

02IÜ2, feeling, with pity, with justice

tiça.

yi AZ

H^IA2, p, ftjící, joy, contentment.

+0v0ix/-\C

X0A0I and I AI

XoXoix^aç, grammatical error.

OZ IAE i AI A

021A2. religious rite or ceremony, and (c.
lAIA, íial. sing. Jeni. of and employed

as adj. like this:

*IAI02, property, private, etc.

3 I 3 1 d^ I Ç I

I m! A 1 rn rK

^•IE12,
happy, for
tuned.

E10Z AIA

£102, god.
AIA, acc. of
2Er2, JUPITER.

•02IÜ2 ^m2. X0A0IXIA2. *02^2 lAIA *nEI2 t 2102 AIA.

WITH JUSTICE IS JOY! GRAMMATICAL INCORRECTION.

THE RIGHT TAKEN IN THE PROPER SENSE IS FORTUNATE BY GOD JUPITER

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICAL BY BERNARDO RAMOS

REGISTRATIONS on the website CURRAES VELHOS, in Termo de Brejo do Cruz.

Tell us Mr. José Targino da Cruz: "The lines made in black ink represent cutting in low relief; those with crimson paint made with a light red MAPAGABLE paint with the action of time. The darkest spots are holes opened in the rocks by those who made the registrations".

Fia. me 3S2

I XIA, like XEiA, pit
where the serpents sleep,
f A p- deep den, re-
shooting, ignored loneliness, etc.

♦lAIOS, own,
particular, singular,
special, etc.

r

z > o L

2102,

GOD.

I Z0l

t

J

, S"

I20S, united, fair,
equal, etc.

IS, strength, vigor.

7rM>.

Al AA í

AI, or
AAAA, very
strong, etc.

t IOL

ILOS, equal, united
fair, equitable, etc.

IS, strength,
force.

•- the

1 (A /\ o 1

lol, sa-
tyra, poem sa-
tyric, sarcasm,
etc.

the

T)

the]

1/

rrr

-p

02102. according to the laws of religion, divine justice,
02IA2, religious ceremony, obsequies, funerals, etc.

XlA IA102 t 2102 1202 12 Al AAl 1202. 12 21AA02' •02102' 021A2.

UNIQUE DEEP DEN! GOD IS UNITED WITH STRENGTH AND VIGOR, VERY STRONG AND FAIR! ^

THE STRENGTH AND VIGOR OF THE SATYRIC POEM IS NOT A POINT ENHANCED IN THE LAWS OF RELIGION

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

97

AZI dZ

AADI0i;, covered with powder, dense, thick, tight
tado, compact, etc.

AAINA

.\AI\A, rare {}. XAAINA, XAAINA, cape, cloak,
bed blanket, etc.

■•OXI0l', corlbrme the laws of religion,
just, divine justice, etc.

XI0X, LaCCii, «eów, GOD.

DKL*S

JUPITER

OXAPIIT0X, the best
possible, etc.

aaí:ioz xaaTna oxia:í; t^in^ ox^Ainixor.

DENSE, THICK FUR CODER, Yi CAPOIE COVER.
IN ACCORDANCE WITH THE LAWS OF THE RELIGION OF GOD AND RH 0.

GOD JUPITER IS THE BEST POSSIBLE!

:VÍ^j>A

o AI o HA 1 AZ\0Z I r AA

*'0Al0^. that 6 cJ'a happy omen for the via-
jauíe, (jiie proíeges the traveler.

There A, acc. from /KT/, gen. Jupiter.
í:ios. God.

1^. strength, vigor.

tAA, or Xaí. e{}uii>alenlc to Xav very strong.

**!Al0i:, own, private, sin-
gular, special.

I

◆X0A0I. Pocl. p. X0AH, bile, gall,
where is it from? poison, colcra, anger.

'ITIÍA, buckler, wicker shield, roundel, defender, protector, asylum,
guard, shelter, tree, ship mast, etc.

n)AI()X AÍA tXIOS tAA "lAl0:!: 'X0X0!'. ITKA.

JUPITER IS THE ONE WHO PROTECTS THE TRAVELER, GOD IS THE STRENGTH, FROM TOO STRONG VIGOR.
PARTICULAR DEFENDER FROM CHOLERA AND POISON. SHIELD, PROTECTOR, HELP.

REGISTRATIONS /? TRAITIONS OF PREIIIISTORIC AMERICA BY BERNARDO RAMOS

99

'V

^ £ I o Z

l'!()S, Jjciccd.
GOD.

2102, GOD.

IXNf)2, (movements, steps,
pc mark, trace, trace, yo-
diCio*

M

1202. equal,
united, fair.

-IA, GODDESS.

there

AXHN

12 '■()202 t2lû2 IXN()2 AA 1202 t2IA AXIIN

*"AX11N, poor PoCL, beggar, beggar

say, he.

STRENGTH, VIGOR AS GREAT AS CONSIDERABLE. GOD. GOD, GIVE THE DASH
ENOUGH?: STRONG AND EQUITABLE WITH A GODDESS TO THOSE IN NEED.

1(10

REGISTRATION AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

ni
□ the
to the

are and

saved, which remains
or survive.

0üüi:, so
as big as
consider V el,
etc.

GODDESS

F/gvpcia.

II 11 o I 'i ! hey

1^, strength, vigor, impetuosity, violence
lence, etc.

united, fair, equitable;

GOD.

"ovov is. :í:íó2.

SAFE AND SAFE BY THE GREAT LSIS WITH STRENGTH AND VIGOR.
FORCE IS LIKE GOD

l'IA.

GODDESS.

goddess.
I1TL\ goddess
Egyptia.

Q;(°yv

0X0L

Ah, very strong,

0X0^, tenacious, firm, etc.

UGLY jviQ^ t-IA lEIX AAI '0X0i^

goddess! god] GOD goddess ISIS IS STRONG, TENACIOUS AND FIRM!

#

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

lol

This is a large and important series of descriptions, offering a certain advantage in terms of variety of subjects, from which one can deduce the great intellectual knowledge and social of the people who originated them. Among them there are some similar to those of several countries, but the last ones are most notable, carved with small dots spherical black, identical to the figurine found in 1'uxtla in the *^lexic, lapidary of CHANDB\sl\VAS, in the Indies (Revett Carnac), in Kscocia (J. \ Simpson) and Portugal etc. Commendable was the, Mr.'s teacher. Jose 1 Argino da Cruz, who achieved, with astonishing expression, the component features of the aforementioned inscriptions (as we have just int These contain great ci)igraphic value, which is why they are of great importance for the our work.

The illustrious Mr. José i argino da Cruz published an important article on the epi-graphe atkavkz in the centuries – traces of an ancient people – in the newspaper ''union'' da Parahyba, n. 55, March 10, 1928. Considering the iconographic value relation to the localities in which you found the inscriptions that we have just discussed black; We have moved this valuable piece here.

THROUGH THE CENTURIES

VESTICr0.S DS AN ANCIENT PEOPLE

"When we wrote previously about the lapidary inscriptions of Olho d'Agua and Belém, in this term, we said that we had promised to go to Dr. Elviro Dantas, forward, through you, to Mr. Bernardo Ramos, copies of other inscriptions also existing in this same term, to be deciphered.

To fulfill this promise, we travel to the places where Scythes exist, in order to copy them and gather certain impressions on the spot.

Effectively, on the "Santa Casa" property, on the border of this municipality and Es-ted, with the Patii district, in Rio Grande do Norte, there are three mountain ranges form

a rectangle, which are known as "Serrota do Vinagre", "Serrota do Biii" and "Serrota do Giráo", all four leagues away from this villa.

The rainwater that comes down from these three mountains, as well as from the "Serra Preta" a little to the Northwest, and "Serrote do Frade", a little to the South, form the "Riacho do Vinagre", which is tripartite at the top, receives the waters that come from the "Serra de Fora", to the west.

The "Riacho do Vinagre" passing between the three first mountains, crosses there a bulge called "Sacco do Vinagre", which is covered with a dense and luxurious rich vegetation, forests, etc., which give the impression of an oasis in the middle of the backcountry deserts.

The "Sacco do Vinagre" which has several water holes and several cultivated lands, is composed of clay and alluvial lands, enriched by the large amount of decomposing vegetable debris.

About two kilometers below, in a different location, on the edge of the said stream, the terrain changes its nature. It's not so fertile anymore. There the clay is sterile humus, being yellowish, showing a large mixture of uranium oxide. In this place, covering both banks of the aforementioned stream, lies the "Serrote do I^etreiro", so known due to the abundance of existing lapidary insets on some stones.

102

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS _

Although the Inscriptions form a true labyrinth at certain points, we copied two hundred and eleven emblems.

After completing the mission that took us to 'A'inagre' we transported ourselves to ^Teco, six kilometers from the list of 'inagrc, and also from the "Santa Casa" property.

The "l echado" is bathed by the stream that has the same name, which, Starting from the aforementioned "Serra do Patii", it flows into the Belcm river, that is, Pigs, the most pastoral region of the Parahíba backlands.

Ko "Closed", on the bank of the stream, and in the center of a wide, We have cultivated land, there is a saw, in which there are some stones some inserts, with sixty-five emblems.

These inscriptions were made in low relief, noting, however, that the emblems They were made with light red paint, and then opened in a low cut.

Defying the destructive action of time, there are the inscriptions perfectly visible, despite the centuries they have been defeated.

The identity that exists in Belcm's inscriptions, which I have already discussed, is quite

we see in other articles, such as "Vinagre" and "Fedado".

It is worth noting that Belém is only six kilometers away from "Vinagre" as for "Closed".

In Santa Casa, close to the Belém river (Riacho de Porcos) there is Lagoa do Sobrado, which is reached by the waters when they overflow from the same river. This lagoon, on one side it is surrounded by a submerged dam, made of stone, which you can clearly see it rising a little above the ground.

Near the same lagoon, there are the remains of a construction shaped like circular, whose base is also made of stone, as if of a large silo, is emerging from the Earth.

These constructions were built before the exploration of our backlands.

We collected copies of other inscriptions existing to the south of this term, in the site "Curraes Velhos".

There, on the slope of a height, with siliceous terrain and rare vegetation, the bank from the road (Luc comes from Catolé do Rocha to the town of São Bento in this mention term, there is a saw called the "Ladeira do Letreiro", in which we find three stones containing thirty-nine emblems.

These stones are admirably hard, have perfectly polished faces, and the inscriptions are open on them, some in low relief and others in red paint. The paint is the same as we mentioned above, with immen durability. Therefore, the inscriptions have been known for centuries, always with the same tone, the same color, and, while different generations went to eternity, and the pages of the centuries are slowly turning, they are there, accompanying catching the outbreaks of progress and science, social and human evolution, until one day, Bernardo Ramos, or any other emulation of Champollion, will come to interpret them and show the world your exciting story.

These stones contain our history, that is, they attest, give news of a civilization which flourished on the American continent a few thousand years ago.

They are scattered pages of our millenary book, and they must be the object of our affection and pride, as the Vedas are for the Indians, the Quran for the Arabs, etc.

They are all the most sacred and sacrosanct that the ancient Brazilians read to us, and represent the literary work, although (being) laconic, however, of inestimable value (because) those old Indians of a civilization whose was extinct by elements naturally corrosive, but he left us accentuated and unsuspected proofs, they transmitted to us through the times.

The irrefragability of these proofs is found archeologically in the monuments, temples and works of art found in the Amazon, in Xicaragua, Perui, Colombia, Venezuela, Llanos, and many other points on the continent.

In Peru, in archeological studies found in mummies, objects and inscriptions exist. Trying in the thousands of tombs in the Lurin cemetery, we find proof that many before the Incas there was the Inca Empire, a people who founded civilization through several generations.

Archaeological studies, excavating a distant past, have shown us later clearly that, long before the Christian era, existed in Atumã, in the State of Amazonas, a Tupac assembly in the (which) the Amazonian stage found traces of laws of Solon, the great Athenian legislator.

Fine and many other proofs exist to link us to a past civilization, which was lost so many centuries in the night of time, leaving us relegated to the species. Until Bernardino Ramos, Musen de Lima, and other scholars, deepening the His inquiries, and spanning the centuries, illuminated the glare of that Amerindian civilization. It was hidden through the centuries.

Thus, soon the American continent will no longer be just the postponed of Colonialism, but rather a land that possessed its social and political organization, and (being) living in contact, not only with the eastern peoples of Asia, but also with the Greeks of classical antiquity, and other civilized peoples of that time.

We will turn over the centuries, deepen the excavations of the past, and from there

take away the veracity of that continental civilization and it became extinct, we don't know
Brejo do Cruz.

José Targino da Cruz.

liistriiNjôcs, (radirôcs c lVa<fiii('iilos of (ages, iio iiileiinr of various Kslates of P

ROLIXAS nionograpliias (in shekels made over many years, on
copywriting, necropolises and fragments of cities, in the interior of our country,
thus attesting to the importance that the subject has been given to men
_ scieritificos.

No less is the work, which with excellent results in other countries (in
effective, aided by iconography, the elementary and revealing key to the mysterious mo-
monuments of the past, which we seek to unveil.

Km 1868, half a century ago, therefore, gives us Counselor Tristao de Alencar Araripe,
his monograph, read before the Instituto Historico e Geographico Brasileiro ('), work
of high merit, until then in our scientific circles one of the most meticulous in the gen

Listening to him briefly, abstracting however, the orthography
phonetica, (jue was peculiar to him.

He begins his work with the following words: "At the time of the discovery of
Brazil, we see it occupied by an illiterate population lacking in architecture, incapable
to produce monuments of importance".

"If, therefore, in Brazil we verify the existence of old inscriptions and abandoned cities and ruins, we must conclude, that in our land a civilized people subsisted, (which preceded the errant tribes), found by the Portuguese, at their advent, to the Brazilian savannas, and was the guardian of these inscriptions and the builder of these cities".

"In Mexico and Peru, traces of advanced culture still persist, (which possessed the populations obedient to the Incas and the celebrated Emperor Montezuma, (before the Spanish conquered these countries. They erected true monuments architectural, and expressed their ideas through lasting signs. The quipus in Peru, and the drawings in Mexico, constituted ingenious systems, which satisfied the task of our alphabetic characters and were capable of transmitting to posterity".

I

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among the Indigenous tribes, they lived in complete savagery without other buildings more than (|uc miserable cabins of temporary duration, and without another expression of t ment beyond the voice/and the nod".

"It was not, therefore, these Lords who built cities and recorded Inscriptions".

"It is extremely important to investigate whether there are actually inscriptions of unknown characters and buried cities hidden in the woods; porf|uc, if we reach an affirmative result, we will have advanced in the knowledge of archeology. gia, adding to the history of man new theories and new ideas about revolutions, porcjuc has clle pixssado on this sublime globe; anthropology and etymology will make new achievements."

Referring specifically to Inscriptions, dl/, their existence is not recent dictionaries in various parts of our country.

Allude to those found on the journey of Ilias Eckman, in the center of the Dutch domains. landezcs of Brazil in 1641, carved in stones on the banks of the Parnahyba river, Since then, there have been many others in different characters and styles, including contracted in various parts of the interior of our regions.

l''m such conditions cite those of the Assuruá mountain range in the State of Bahia, the A enough in Minas, on the banks of the Japurá in Ama/onas, in the district of ínhamun c others in Ceará, from Apodi in Rio Grande do Norte, from the Serra do Teixeira, branch of borema in Parahyba, carved and painted with red paint, in slabs and caves, in addition to of the Cabofrio that the common people call, the devil's go/rar.

Many uneducated people claim these inscriptions as the work of the Hollanders or Flamengos, not even considering the possibility of the existence of a civilized people in our lands, before those.

He considers the observations contained in the work Lamentação Bra^yilcira, from the work of Father Francisco de Menezes, who traveled through our northern backlands, Regent, later King of Portugal and Brazil, D. João \ l; labor of 1799 to 1806.

"The inscriptions mentioned are sometimes opened with a chisel, sometimes executed with bl nothing and sometimes black, it is important to observe the similarity in the identity of characters like these with those from distant logarcs; and it is not advisable to disregard similarity also in the signs of the lapidary inscriptions with certain ornamental painting of the pots and other ceramic artifacts recently found on the island of Marajó, which they serve as a curious object of archeological studies".

"The reality of such signs is not unlikely, continues the author, nor is the appearance ment of other pre-Colombian monuments in Brazil, when, in fact, the wise men believed in the existence of a civilized people in our lands before their discovery made by the Portuguese".

"The illustrious Dr. Carlos de Martins, thought so, and in a letter addressed to our In-institute, clle expresses itself in the following terms:

"While my studies on the early history of the autochthones of the

Brazil, it appears to me as a general fact that the entire primitive people of the Americas in very remote times in a more civilized state than the one in which we find so much the Mexicans of our time or other mountain peoples, such as the wild Hindus of Brazil.

REGISTRATION OF TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RIVERA

it is

This entire town, without a much larger population, enjoys a very nobler, for various reasons. . . My studies point to the Brazil or the lot, where the greatest memories of ancient times still reside and are the forests between

the Xingu, Locantins and Araguaia rivers. There reside descendants of the ancient Jupvs (t Alpiacás, Gês Mondurucús, etc.), and they still speak the Lupy language; they must be cons dears, cofuo depositories of mythology and tradition and remains of some civilization of t past times'\

In these yogars perhaps some traces can still be found, (|that shed light solve the causes of the present ruin of these people. But unfortunately no one has been th estudial-ar'\

If, therefore, a civilized people existed in our lands in remote ages, why doubt should we leave monuments like these lapidary inscriptions?

Referring to General Cunha Mattos, one of the founders of the Instituto Historico and Geographico Brasileiro, states as follows: "'I don't reject the idea of the existence three characters unknown in Brazil, and referring here to the tradition of inscriptions from the Serra das Letras in Minas, says in his liner from Rio de Janeiro to Pará: Ku ncác these characters, I am persuaded, (jue Scáo dcnlrites\posto (jue ncio se j^ode deny the existence of hieroglyphos of an ancient people in several Yogas of Brazil, as well How dare I deny the existence of a Sumê, and he could actually be a companion or disciple of Abanco Capac, or apostle of the ancient legislators, who introduced a very philosophical religious cult in Alexico, Guatemala and Nova (jranada, as tes- tify the wonderful and stuienous monuments, which, a few years ago, were has found''.

This is how he thinks, says the author, a wise investigator of the facts of our national b which thus urges us not to dismiss the news of Lapidares signs in the Brazil, and we must first convert the *subject into the subject of our studies.

Continuing, he says:

Today, it is not lawful to doubt the existence of very ancient lapidary inscriptions in th Brazil, especially after our preclaro consocio l)r. T.adisláo Netto, cigos studies anthropological works; they excite the attention of European scholars, published in the JI National of Rio de Janeiro, the sign of the iteamaracá stone, on the Xingu river, as well other copies in Amazonas, Rio Negro and Aladcira". Dealing with the emigration of people primitives on our soil says: "Of all this martyrology, not of a single individual, but of an entire nation, several traditions were perpetuated there in deeply recorded, which no Champollion has yet known how to decipher. Four major problems We are faced with the inscriptions left behind these various pilgrimages carried out throughout American soil: the general direction taken by the emigrant nations; the meaning of similar inscriptions; the times in which the various emigrations took place, and the instruments that the fugitives used to save themselves on hard rocks a short time ago history of their itineraries".

In Brazil, in particular, it is almost possible to determine the stops by car singular monuments were left; These are the valleys of the great rivers.

Alencar Araripe then said: "Although it is too early to issue; cation of lapidary signs in Brazil, the truth is (luc fulfills investigation, c investigate with commitment, about its nature, in order to discover this cal- ginous past, so manifestly indicated in these admirable monuments".

THE INSCRIPTIONS AND TRAILS OF AMERICA PREHISTORICA BY DLR-RI^A R00 RA.\t^ _

"The fame of the cave near the mountain of the Gavca, so close to us, there was a sign of large proportions, aroused the solicitude of our respectable Association, and it kept I give a commission from within you, to carry out appropriate research, in order to analyze and copy the inscription". In addition to this work, the author refers to the relation presented by the Perpetual Secretary, in the anniversary session of 1840, as in IVdro Clansen, on the inscriptions of Lapa, in Minas, in unknown characters, whose drawings have been made in the library of the Instituto.

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With reference to abandoned cities in the interior of our vast and unexplored territories, affirms that sometimes, their existences have been announced, not unaware of the commitment of the Institute, in this sense, demonstrated in the consideration and in the script written in 1705, about an old abandoned city in the backlands of Bahia. Canon Benigno da Cunha, of dear memory, was responsible for the investigation and discovery of the aforementioned city, he was unable to achieve anything due to the lack of necessary resources, and his whereabouts are problematic, as referred to in the letter of the current date 1845.

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some, (Continues Councilor Alencar Araripe) the signs do not pass (read irregular figures, which stand out on the rocks due to the chemical action of the atmosphere, which erodes the less consistent parts of the rocks to leave the more rigid veins outlined). For others, however, these strange characters actually represent the work of the man who they intended to fix the memory of his deeds.

"For some, the news of hidden cities in the jungles and betrayed by traces of houses, streets and squares, a mere laughable fable, created by the imagination of credulous people, that, these people see in heaps of stones and other more or less formless materials capriciously arranged by nature; For others, however, these stones are ma-

gestures, significant of opulent cities, which will manifest to us the constant activity of a numerous, cultured and industrious population.

"Our learned chorographer, Ayres do Casal, shows distrust of the reality of the monuments, when, telling these signs of a clan, this is how it is explained.

"The alleged letters, which are nothing more than crude illegible hieroglyphs, and the ignorance of the people attributes to the hand of the apostle Saint Paul, they owe their ferruginous particles, it seems."

The examining committee for Gavca registrations does not refuse to believe in the possibility of the existence of the signs with unknown characters, when, after several considerations about the difficulty of resolving the issue, says: 'But the commission, gentlemen, coming before the Instituto Historico e Geographico, to give an account of your is far from solemnly protesting against the idea whether or not the signs are an inscription those grooves or traces, which are found on the summit of Gavca.

While there are abandoned cities in the center of our lands, the wise Dr. Carlos de Martins, a meritorious researcher of things in Brazil, declares that "it is not true similar and you find themselves in the middle of our forests, not yet cleared, but in small portion, ruins of ancient cities.

INSCRIPTIONS AND TRADITIONS OF AMERICA PREJUSTORTCA BY BERNARDO RAMOS

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Urges the Institute, in view of the competent authorities, not to back down in the future, the existence in Brazil, the description of the cities and shattered cities, the follow your initial connections, in order to recognize whether or not you react to them. signs and likewise the ruins of large cities*.

This done, if so, the work will be sufficiently compensated; of ruins we will draw countless deductions and from the deciphered inscriptions, revelations world until a time ignored".

A broad horizon will unfold to us, showing us "cultured America, and then subverted by a hideous catastrophe of nature; perhaps emerging from the darkness so decanted and so doubtful Atlaniida".

"If however nothing is real, and everything is the product of fantasy or speculation of fact, let us be mistaken and stop conjectures."

"At Mexico, with patient investigations, Palenque was discovered, like other cities in addition to portentous monuments of the Aztecs and their successors".

Let us, in turn, carry out the most meticulous investigations in Brazil, then a new Champollion, to uncover the dark chaos of the American world, as This lucid and investigative spirit dismantled the Nilotic era in Egypt with the decryption of hieroglyphs".

"Let's do our ante-Cabraline epigraphy," urges Alencar Araripe, let's analyze the characters, let us criticize the inscriptions, and the epigraphic art could perhaps in solving arcana, today we can barely think about it."

"The study of Greek and Latin inscriptions, (the sages everywhere gather, are removing them from under the upper layers of the earth, (they constitute a precious archive of humanity, constantly augment us with historical notions and give us new lights to know antiquity, despite the surviving authors of the cataclysm of the barbaria of middle age do not expel us with precision".

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He also tells us about the news of a petrified city, in Piauí, published by press of Ceará, under the signature of Jacome Avelino. "Reading this news, arousing his curiosity, and (in disbelief at the proclaimed wonder, he sought information, came from the illustrious Dr. Simplicio Coelho de Resende, deputy for the same Province, obtained the statement that the existence of the aforementioned ruins was constant. He is considering a lapidary inscription on the banks of the Xingú, referring to a monument Bored by Domingos Soares Ferreira Penna, in 1885, a subject of certain archaeological value logical.

Finally, it is accompanied by his valuable monograph of 56 engravings of important inscriptions, part (Pellas carried out by Father Francisco de Menezes (June, during 7 years, he traveled with investigative enthusiasm through the backlands of the North, wrote his observations, the work (which we have already alluded to.

Regarding him and his work, (which we, in turn, judge of importance, says Councilor Alencar Araripe:

"He was the aforementioned priest of an indigenous race and he himself described himself as from Brazil. \lived in the backlands of Ceará and Rio Grande do Norte for many years, came walked through them dominated by the idea of metallic money and precious implements buried

by the Jesuits and mainly by the lioliaiulezes, iiiiirincl cias riches that he den-
named closed or hidden headers and treasures, and the existence of melons

valuable."

*'Xin his investigations he noticed everything that helped him to inculcate the dreamed we
Therefore, stones marked by paintings, nails engraved in trees, remains of air
iron and crockery tiles were included in his work; and cbaln came to have the in<plication
of the r(K'has covered with unknown characters and figures, certainly worthy of detailed

exam .

"J^lle mentions more than 100 places, where such signs are found, guided by the
narration by ignorant and credulous people, in their rustic simplicity they denounced
the locations whose routes were highlighted for future inquiries".

"'I agree that much of the news collected in this way after being verified, does not
they will pass from fanastic creations of minds exalted by the taste of wonders, or of
absurd fables; however, it seems that we should not peremptorily disregard the beliefs
of the naive priest; for this I extracted from his work a complete note of the indications
of lapidary signs by clle dadas, translating the author's own words, to
(jue the reader for themselves to appreciate the news and the story on their own terms).

"It is boring to read this note due to the monotony of the facts; however, it is important
pay attention, combine the minimum circumstances pointed out in each article, to
to form a general concept of this object, which at first glance appears to us to be futile

"After considering the information, we observed the agreement of so many people in these
bear witness to the uniform fact of the existence of characters indicative of man's action
in so many and so diverse locations; and from there this force, which wants to persuade us
reality of the symbols noted on the stones, at least their possibility".

"Can the imagination in the natural veins and grooves of the rocks see letters and signs
cxi)resives of human thought, however, the most fanciful brain cannot deceive itself
to confuse scratches and irregular lines caused by accidental corrosion of the rocks, with

Read confirmation of man and brute animals.

"Line figures and irrational beliefs are visible and clear in inscii-
| lapitlar x;ions ilo Hrasil, according to the «Icnuneiam repelled testcmunlu.s; and so it
seen the intelligent hindrance enter there; ticslc case, facing the monument, we are tor-
they were exclaiming with the famous Klmano Sadino, <iiiiig was the fanatical work's dread

li>;priestly hand:

"Of men I know the brush in my hand!

Suppose, however, (because these figures do not exist and because so many people conspire
A plethora of lies and deceit is not reasonable; and when perhaps we do not believe in
Inculcated signs it is necessary to at least accept the news as an incitement to investigate
of the truth."

"The author of *Lamen*Uição Ura cileira copied some lapidary inscriptions, which praise him
shown in their country pilgrimages and we give them here after the aforementioned
note with local explanations, <iue accompanying the drawings.

"The inscriptions mentioned are sometimes opened with a chisel, etc., as stated; fulfilling
here observe the generality of the fact: – the same industry recorded these inscriptions of
south to north of Brazil".

"In all the points where they appear, they are of both genders, gray or
painted".

INXRIJ^ESJJ-I^OITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

'••■'raclrcrcs (anilK-in cIcMiimciain uni commuin principle: similarity (I clles. Lnconíra-sc similhaiva c ás vc/.cs iclenlicla.le clc forms cic characters cm ins cnp(,ocs from distant places; and it is not advisable to ignore the circumstance of the signs of the lapidary mscnpvôcs, with certain ornamental paintings of the openings and oth ceramic tiles from Marajó''.

If we reproduce in turn, everything (pianfo refers to the !>•. I'rancisco dc Menezes, it wasn't. otherwise we find in their meticulous Iral.allios elements of value, .,ue will help us to fruitfully advance our great subject. It won't be unnecessary necessary to reiiroducvão their following trahallu.s, but, advantageous as they would be t

other c.Mstenles, faithfully, in the archives of the Instituto Ilistorico e Geograpliico Brazilian.

If this patriot was not ultimately happy in realizing his ideal (the discovery of treasures or buried riches) provided with his ardent investigations more (luc So to your Father (laugh.

Before proceeding, let us remember that, fulfilling a duty, we are saying hem one of our particular intentions is patent, (pie another is not (pic that of inculcating t with the name of all those (pie, directly or indirectly, come together for long years for archeological considerations regarding the great subject of our prehistory.

That said, we began to transfer to aipil, in short, documents attached to the document. nographia of the illustrious Councilor Alencar Araripe, of all elucidative convenience to subject aspect.

So, we will start with brief comments, with the news regarding a Cúhí/e Pelnjicada no Ptau/u/, written by Jacome Avelino, published in the gazette Cons/ifu/ção, c Capital of Ceara, in 1886, in these terms:

SETH CITIES. In I^roviicia do Piauli.y, south of Villa de Piracuruca. in the distance 5 leagues away from the Bom-Jesus farm, on a large plain, is the place called Sete-Cidades, (|ue the adjacent residents (eem by enchanted and d'ellc con- There are many versions, which are nothing more than superstitions, and that is why I leav

""There is nothing more than a city petrified or built by an anti- very rare and civilized, of which we never have any news, with only a few traces existing'

I have seven squares in it and of course the name Sete Cidades comes to it, confusingly. like the one of the seven squares".

Eighty-five leagues, they didn't stop me from visiting that place, where I lingered go days. Its picturesque view inspired me to wish for more delay, but. . . the city

don't speak. .. I didn't move. . . Even so, it makes scismari. .."

Wall, which turns the doors towards the center, making the entrance to the city from the city, where only one car can pass at a time, surrounds that place, which can have a circumference of more or less a league"...

The subject that extends into another order of considerations, we find of such nature pray, that only an archeological study can define such an extraordinary moment, in which contain lapidary inscriptions, etc.

Finally, we found it opportuin) and here we insert an important article and engravings, published by the "Almanak Brasileiro", from 1912, on the subject of Piracuruca and Sete C briefly:

One of the most picturesque places in inland Brazil is the famous Sele-Cidades do which is said by one of those who know him from Oisn, ÍAiiz Soares Godinho".

'■Fm a plain <le plus clc four leagues cie circumfcreucia, read an agglomeration rocks, of all dimensions, heights, thickness and colors, placed in order of streets, alleys and squares with the appearance of houses, as there is even an imitation of a roof perfect access to a vast city!

"Before entering the city there are stones of tliffereiites sizes, spaced Ihadas, like suburban houses, until when you enter the stones represent streets of houses lowlands, to form the great city from then onwards".

I-ig. I.3(i7 – 7'orres dos Setc-Cidades. Piracuruco

"There are stones that are estimated to be more than 50 meters high, imitating temples, castles, towers, pyramids and other monuments'.

"One imitates a temple so much that it has two parallel towers, with a facade, and on the towers, depressions in the shape of windows, which I admire a lot."

_ AND TRADITIONS OF AMERICAN PREHISTORIC BY BERNARDO RAMOS 113

There is also the impression of a fortress, which is a completely walled place. The front, which can be 50 meters long, has a single stone all the same, like a wall plastered, 10 meters high, almost equal in thickness. The entrance is through a door in the middle of the wall, arched and symmetrical, and on t

Ei/t- 1-368 - Towers of Scic--Ci Jades. Piracuruca

the same door, the only entrances and exits it has. On the sides, the walls are very large large, but uneven, and in the interior groups of smaller stones and leafy trees, with To one side is a stone in the shape of a column, well upright, ending in a qua- point. Draped, like the cloth of a flag, perhaps 60 meters high''.

111

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS _ _

^'At the top of a very high and extensive rock, inclined to which you climb as if by nature each has a room, 28 meters long and 12 meters high, with an entrance through a side that is completely open, with the dome that serves as the ceiling of the room being it resembles a large street, even having an imitation of a cliff at one point, where you can still climb to get to the room'".

'From north to east, the city is surrounded by a kind of poorly constructed wall and small height, as if they were trenches, on top of which are placed stones

Fití. 1-369 – Setc-Cities of Piracunica

long, of different sizes, hollow, filled with coarse sand, very similar to artillery pieces, as even iron imitates them. Many are in limbo, and they exist entirely few. There are fragments of large vessels that are no longer complete, being both of the vases and of the pieces the stone is not very hard. On a high rock there is a piece on a trailer pointing east. I3igo order it because it imitates the real thing, because everything is stone."

The place, the city of stones, has seven squares to which the name Sete-Ci-
data you have. A stream of water originates from one of the squares, which at some distance
disappears and bursts into a well, outside the city, where the current continues.
It is paved on all sides, similar to a tank or work of art. It has been
visited by several and in a newspaper from this State has already been described, with the
Historico and Geographico of Rio de Janeiro, requested information that was given by
City Council of this city".

'Tara covered it all, it never takes less than three days. Log 6 all plan
offering the visitor the most beautiful perspective.

I don't believe, like some, that that place is a petrified city; what I saw
however, and I admired, according to the description I give, it was very impressive, due to
rences and imitations and works of art, when everything is primitive stone and the work of

On the face of a large stone, visitors write their names and dates of visit;
There's mine."

"We owe the photographs to the gift of Mr. L. Bynen, who is a resident of Pi-
racuruca and our distinguished collaborator".

In turn, we are struck by Julian Sanz Martinez, whose work we have focused on in particular
carefully, describing a similar order of curious monuments, also existing
in the Leon regions, in Spain:

. .By its arrangement, in "El Castro", the caves I highlighted from "Cuevas
menudas", had a notable semejanza con las dei Parque Nacional de Ban-
delier, in Nuevo Mcjico (United States), recently elevated to the category
of national monument, and which currently depended on the Department
dc Agriculture".

"Because of its elevated situation, and on a slope that is almost inaccessible, these are
cuevas leonesas a las clij'J dwellers ya las cave dweliings americans, que stu-
day with degree extensi3n cl illustrious German historian Rodolfo Cronau in his ma-
magnificent work America, llíslorta de sus descent en los ilenipos primití0os
until the most modern \

"From the first ones, houses of pcnasco, I said the following: "Son grande ciudades
in the form of large stone rooms, whose houses are joined together
one to the other like cells of a hive, to two old houses that, like

Eagle's nest is located at a colossal height, overlooking the plateaus, cracks and natural caves that present inaccessible soft (jue bordean el river cancer"...

From what has already been said, when dealing with the aforementioned work, we can conclude that these singularities, called – Sete-Cidades – were nothing but primitive homes of the prehistoric inhabitants of this Continent, contemporaries of those of Uelho World, in this high antiquity, revelation deduced from the study and decipherment of these epigraphic monuments scattered everywhere.

Continuing the subject we have been dealing with, we present the document signed in the then Province of Pará, by Domingos Soares Ferreira Penna, on October 4 of 1885, referring to the inscription of Itamaracá on the Xingu River, whose design is our pretation, we will move on. From this document we highlight the following periods, in

116

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

which demonstrate the herculean efforts of that notable scientist, regarding obtaining, not only the drawing but also the Jüc sinile, the important epigraphic copy.

". It was already late, and there was no need to respond to the guide's warning."

"I took from memory the main features of the inscription not yet drawn, in order to complete the sketch at home, and, with the firm intention of returning to the same point Next, I set off at the rear of the caravan."

"Powerful circumstances conspired to prevent me from returning to the Xingu the following year and the two subsequent years, and the illness that he took on that trip, more suitable for robust men than for men already weakened by the weight of years, like me, I tried to contract with a skilled artist who I was also a photographer, a job that I could never do; but nothing I managed to get it because the artist declared to me that he wouldn't do it for less than I could not do without great sacrifice."

"Rejecting myself from abandoning my intention, I called a priest, who always accompanied me on my trips to the interior of the province, and gave him instructions practices on how to obtain a template for the inscription, I gave him the necessary material and despatched him to Xingii on October 18th, trusting greatly solely in his in-

natural intelligence, since it lacks all sorts of instructions, except the first, and this same rudimentary".

"He returned, bringing me not the mold (of which I obtained only two fragments or covers on sheets of paper), but a copy of the painting, declaring to me that, as the site already invaded by the waters of the waterfalls, and if the paper is not of good quality it was only possible to get the paint and those three poorly stamped template sheets.

"These sheets, however, had the merit of showing that painting did not match always pick up the engravings, moving away from them sometimes 3 to 4 centimeters; with which the painting becomes worthless, or, on the other hand, it makes it impossible to decipher

"iMas. . . For lack of anything better, I sent this imperfect pen to Dr. Ladisláo Neto, general director of the national museum, accompanied by the main explanations that I had to mention in short, asking him to urgently send an artist to Xingu to obtain the template or fac-simile of the inscription. He complied with this giving the work to a man truly capable of carrying it out because he is highly skilled and intelligent; but this artist (Gustavo Rumbel Spöck), who Dr. Ladisláo Neto, there was a charge I want to collect as many shards as possible, and all sorts of ceramic artefacts, the study of which constitutes in vulgar language the science of broken pots, spent all his favorable season (from September to December) on the island of Pacoval do Arary, and when he returned, it was already too late or out of time to be able to reach the stone of Itamaracá, and retired to the Court".

"V. Ex^a. you will have seen in the 6th volume of the Arquivo do Museu Nacional, among the prints, the inscription of Itamaracá, and in the text of this book what concerns it is written by the industrious and wise general director of that first scientific establishment of Brazil."

"Exposing in this way the fact of the existence of the aforementioned inscription and the fact that in vain I have worked to obtain a mold of this remarkable archaeological monument, perhaps long before the founding of the Inca empire, I have finally submitted to the consideration of Your Excellency's judgment." everything that is mentioned, so that, as a scientific man, by placing under his valuable protection this subject, which so closely interests the investigations

Americanists. \. Lx''. would make archeology and anthropology in Brazil an incalculable value, if an artist capable of de-
perform such important work, with the mold being deposited in the Pará museum which must belong, si \^. Lx'. as you wish, and where it can easily be examined studied and even recopied by some scholars and national Americanists and foreigners''.

I am persuaded that the expense to be incurred in this service will not be great, and per-
nor is it necessary, to satisfy it, to go beyond the budget allocated for the museum and theca publica".

"Your Excellency's wisdom as a statesman and practical administrator, and his well-pronounced dedication to scientific studies will do the best for the object to which alludi"...

The following documents are worthy of reproduction, due to their explanatory value. remaining inscription that we will deal with below, giving its interpretation.

Indigenous REGISTRATION IN VORÁ NA FAXINA

"In the Jornal do Commercio da Corte we read the following: From Mr. Dr. Domingos Jaguaripe Filho has just received Mr. Dr. Orville Derived the following communication:

"Espírito Santo da Boa-Vista (São Paulo), December 12, 1886. Having eager to go to Faxina, I tried to find out about the site, where they said there were inscriptions in huge rock, as well as treasures buried with the mortal remains of a priest, to whom it is attributed to have brought riches to the Indians' residence. I went to Dora, location indicated three leagues away from Faxina, there I noticed unrestrained curiosity, and almost unknown, despite its antiquity. Rcfcrir-lhc-hei in a few words that I observed, confident that my friend will have the opportunity to verify for himself importance of the case."

"In all of São Paulo, from Faxina to Itararé, the room is granite and admirable elevation, with very deep cuts in the places where the rivers flow Apiahi, Perituva and Itararé. In one of the ravines, called Tombes, you can see the old Indian cemetery.

"From the rock, which is more than 40 meters high, a huge mass fell away, which gave the stone a slope of more than 10 meters. This slope is the wall formed by the mass-detached section formed the shelter, which was sought by the Indians to rest their dead."

"On the walls of this shelter you can see impressive figures engraved in the stone and painted with indelible red and black paints: which indicates the state of civilization

perhaps received from the Jesuites. It seems that the Indians carved history into "those f
tory of the tribe."

"I noticed among the drawings:

A human figure with feather decorations on the head and neck; a palm tree
crudely engraved and painted; portion of circular holes, arranged 24
more or less straight; a circle with a diameter of 15 inches, having

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INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORIC A BY BERNARDO RAMOS

toothed at the end, two others concentric, in the shape of a clock, having 60 divisions
same; soon after the figure of an Indian and several lines all painted with black paint
very firm; a sun figure with an -h; a T; six other circles; human hand and foot
well recorded, etc/".

"In the wall there are fragments of bones, of which I am sending you a small sample by
not having an instrument, with < if I could pull out a bigger one".

"They told me that an individual, in the hope of unearthing riches from them, went
he carried out large excavations, in which he found human bones; and, having taken a skull
He later repaired the desecration, which filled him with distress, returning him to the la
with effect on the site a mound of recently turned earth, beneath which they must
there are, according to my guide, skeletons, urns, etc."

"Dr. Municipal Judge of Itapetininga and I enjoyed this
locality, to which, for the sake of science, I invoke your enlightened attention".

To this end, I address Counselor Alencar Araripe, to his relative and friend, author
of the news above, a letter, the response to which follows:

"Cousin and my friend Counselor T. Alencar Araripe. Espirito Santo da Boa-Vista 18
January 1887. I received the last letter, asking me for a drawing of the inscriptions,
that I saw, and of the (piaes I gave the news to Dr. Orville Derby, who sent it to Jornal
nuncio\ and as in Faxina I had made the included copy, I send it as is and rough as
are the originals."

"I must say, that the number of circles is greater than I drew them; because those who the
if you see they are faithfully copied; however, there are others scattered near the base of
is represented by the sheet of paper, and it can be considered that the inclined surface of
another 50 meters and as the piece that came off the mountain is very large, it became
serving as a wall, so that the place is sheltered from the rain.

"As you already have other inscriptions, you will be able to compare, because only by comparison some light will shine on the interpretation."

"There are bones buried, and it seems that the inscriptions denounce the moratias and the wars made".

"(3 foot I drew it is poorly done; because what is carved in the stone is very well finished and coated with indelible black paint. I don't know how cllcs dug in hard stone, as all the tens are carved and carved with art, but some are green in color. melha and others until black" . .

"Í3e V. cousin and dedicated friend Domingos Jaguaribe Filho".

LAPIDAL SIGNAGES

"Notes taken from the work Lamenlation Brazlleira, by Father 1'rancisco Menezes, indicating places where there are inscriptions or signs on stones".

"These notes are extracted ipsis verbi.r, only the localities mentioned in the text are placed in alphabetical order, with the specification of geographical situations phicas."

"The work exists in original in the archive of the Instituto Historico e Geographico Brazilian".

ceará province

Agreste – saw in the waters of Banabuiú. Mention Francisco I^{bo}, resident in laboleiro d^{arcia}, located in Jaguaribe, near the São João farm there is a saw called Agreste and near it there are many signs on the rocks, and one of them says: Search the head made of red paint, and carved in the shape of a broken door, with lock and hinges. (We believe with reason that this last period, not it is an inscription, but an intuitively recent indication).

Água-Branca – in Município de Viçosa. I listened to Luiz Freire d'Andrade who in In several parts of these outskirts there are many signs on the rocks made of red paint.

Alegre – farm on the Favelas stream in Inhamum. I heard the Captain say í^{onardo} d'Araújo Xavier, owner of the Alegre farm, who at this time, for the From the northwest, inside the woods, there are some signs on the rocks.

Almas – farm on the Cariri river. Opposite this farm, close to the farmhouse called Poor, an inhabitant tells me, that there is a round stone, carved around it, flat on top, and which, around its circumference, is full of signs, some sculpted in paint red, and others with chisel; In the upper plane, a cross is engraved on the stone.

Almas – farm in Quixeramobim. In the water hole of Borracha, which belongs to Souls upwards, like someone going to Salgado, at the foot of the mountain, they say there is a large, which along one side is full of signs.

Amontada – village in the municipality of Imperatriz. Mentions Luiz Francisco, who From this village to the east, at a distance of half a league, there is a carved lake, on on the west side, there is a sign.

Angicos – in Riacho do Sangue. This site is from the head office upwards. expoc Manotl, resident in this place, saw signs on a stone pond like made with a chisel or picket.

A[?].ARÉ – site on the Quixelô river. In addition to others, I heard Felippc Rodrigues from Santiago, owner of this site, which is a league to the east, looking for Amare, there is a high cliff, whose face is full of red paint sculptures; and since some are poorly lit, because they had made pits for ash at the foot, others, however, are very distinct.

Aratanha – mountain in the municipality of Pacatuba. In Albano da Costa's situation, owner of the mountain, Aliguel Policarpo tells us, who in the same mountain knows of a sign in front of a natural stone house.

Avarjado – farm in Serra Geral (Ibiapaba). Leaving this farm for Varge large, at a distance of a league, on the right side, off the road, at a distance of more of a quarter of a league, from the inside, they tell the cowboys on these farms there will be many signs on the stones, and in two pairs they have the shapes of ships or boats, and in one, which is above another, a human figure appears, all sculpted in

red paint, and some are as alive as if they were carved a few days ago, in addition to other characters that they do not know how to express.

Barra-DOS-MACACOS – in the municipality of Santa Quitéria. I heard Antonio Soares say, that in this place, where they call Lagoa painted, there are many signs on the rocks, when the figure of a man carved with a bow and arrow.

120

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Barra do Camocim – On the west side there is a saw, and there are many signs on the rocks.

Bom JESUS – site and reservoir in Aracatiassú. F/ this place between Caminhadeira and Boa View, which is on the road to Aguas-mortas, where they say there are many signs on the rocks and close to it is a square or faced stone, on stone trellises, and also another stone that touches, being touched, surrounded by l'arroquinhas opened in picão on top.

Bonome – mountain in Aracatiassú. In the shape of this mountain, the inhabitants say that it has several signs.

Boqueirão de cim.\ – cm Banabuiú. This farm is behind a mountain, above from there, on the way up from the Banabuiu river, on the left hand side, which passes below I want her, by name José Estevão, brown, who, when rising from a stream, which follows this mountain at a distance of a league, on some rocks at the edge of it, you see signs made with picket or chisel; At the same time, it saw other news.

Boqueirão – in Bastões. This place is above Poço do Cavallo in Bastões. Pedro Ferreira mentions assistant at the Breguinho site, which faces this farm, in on top of a saw, which is visible to him, a black resident told him that he saw a sign on a stone.

Boqueirão – in the Figueiredo stream. This place is on the riverbank, say the ha- In some places, there are signs on the stones, and on one of them the figure of a woman is

Boqueirão – in the Cariú stream. I heard a boy named Antonio Jacob da Silva godson of João Pereira do Lago, resident in Irapuá, just above the best town, that beyond it, in a work in the mountains, becomes a sign, where at the top of the work it becomes the shape of a half-closed window with its doors carved from the same stone.

Hole – mountain range in ILanabuiú, branch of the Canabraba mountain range. I heard a resident that in this place he saw a sign on a stone, made with a chisel or picket, where he announced the shape of a human figure and emu tracks engraved on the stone.

Hole – site in the waters of the Sitia stream. I heard Francisco Pereira say, what a great site down, which is in the waters of Sitia, I also saw letters on the rocks.

Cadeça-V^ERDE – saw at the height of Tamboril. They say there are signs on a lagedo near the saw, where a cross is carved.

Cadreira – stream in Cariri. This stream is for the part of Corrente-grande, in the headwaters of it. From there I heard some inhabitants say, that there is a stone cave, at the door of a house, on the inside of which there is a large sign.

Caiquelle – site on the Jaibáras river. Leaving Jacurutú to Caiquelle, as you pass a lake, at the end of it on the right side, there is a stone saw whoever gives your back to the entrance, leaving it on the right next to it, on the left side, there is marked with red letters.

Caldeirão – place between Mombaça and Queixelô. From this place upwards they say there is signs on the stones opened with iron.

Ca.marA – mountains – On the road, which comes from the villa of Icó to this mountain, along the road. From there, close to the road, they say there is a peak, which overlooks the villa, which they call Frade, on top of which some say the form of an image of San Antonio.

I heard an Indian woman, who in S. Bento had seen images carved in a stone, which she admired.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

I collected another habitantc, which on this stone or another next to it, is a sign, that many have seen and do not understand.

Canabraba Farm on the Cariú riverbank. J0xpoe an inhabitant, who, leaving from this farm to the marshes, in the distance, pDuco plus f)u less, of two leagues, is a large stone ledge or lake, on which he had seen many engraved letters or paintings with a pick or chisel, next to a deep stone cauldron, which in winter fills with water, And they say it was during the time of São Romão.

And from this farm down, based on Supé, on the side of the road, they say there is a lion carved on a stone, close to another stone, a pit was found, where the treasure is believed to have been drawn from.

Cansanção farm on the Quixeramobim river. Near this farm they say, ha a tall stone, on the face of which there is a sign, and at the top of the scylla an iron r Carnaub.^L stream in Ipu. Oiz Antonio Soares, resident of the Victoria stream, who In this stream, in the place called Carnaubal, there are signs on the rocks, in red paint, Carnalbas – farm in the vicinity of the Meruoca mountain range. It's at the height of Barr of the Alacacos; and near this place they say there are signs on the rocks, in red paint c made of iron, with bell-sammon characters.

Carrapateira farm in Arneiros. News Francisco Martins, resident in

Espirito-Santo de Cratiús, brown, who saw red paint sculptures on the stones, edge of a small stream; and that from another part of the said little stream, there were others similar, and he revealed carved in them the shape of a cross.

Further on, there are others that I copied.

This farm is for the Alorcego part, says Joaquim Aíorcira, that there are three stones marked, two on one and the other side of the cut of the same saw, and one on the side of the north; however, the stripes are barely publicized, and only with a lot of work were they copied, and, they are no longer completely extinct; because these signs, although some are still distinct, but after they begin to faint, they soon disappear, as has occurred in many parts.

Caza-forte – in the Sitiá stream. Captain Antonio Pereira de Queirós participates owner of this Caza-forte farm, which is close to it, in a mountain range called dos Tapuias. There are signs on the rocks.

Caza-da-CIDADE = in Aracatiassú. Says Matheus Franco, who, before arriving at the Caminhadeira mountain range, there is a stone den with red signs, which they call Caza-da-city for its many new features (they found it there. And that in a stone with Perched upwards, quite high, the shape of a ship is carved between the signs.

City – site in Cratiús. This site is at Serra Geral PC in the waters of Caratiús, which rises in the southern part, and belongs to sergeant-major João de Araújo, resident in Inhamum, in which João de Povas, resident in Inhamum, on the site of Flores, says that one of his brother had discovered a house made of natural stone, which appears to have been perfected by him; he had seen many figures made of red paint and various colors, like carved parrot birds, stuck on the rocks.

And that in this place a lot of tools were found, and a piece of iron ball and a lot of broken and whole earthenware, and because of these traces they call it a city.

C:NTA-no-LOBO – on the Jaibaras river. It is close to the site of Lapa, where, as mentioned by Joaquim de Sá, there is a sign in the carving of the mountain and at the foot of it a snake painted, which appears to be alive.

OocODE – í^íombaça. Dizcni^ no Riíicho clüs letríis, n allura cio Cocodc,
There are signs on the rocks.

CoCütATl – at the headwaters of Assaré. Oiz Jose Soares do Nascimento, resident
at the Cacimba site, which, close to a water hole, there is a sign on a rock.

Convent– in Cratiús. At the height of this site there is a stone that the inhabitants
they call the stone d'ará, which has on one side an elbow, and on the other side – the big
made with a chisel; and throughout the areas there are many stones, which are said to have

CORRENTiNH0 – stream in Brejo-grande. I have heard some, that in the springs of this
stream there was a sign on a rock, which was on another.

CoRONZü – mountain in Inhanuin. I heard from Captain Leonardo de Araújo Chaves, who
At an entrance to this mountain there was a round stone lapa shaped like a millstone.
of blacksmith, the size of a car wheel, lying on other stones, and at least
trail or above chella some signs.

CcRUXATU “– farm on the Banabiiiú riverbank. Below this farm in the distance
tie a league or half, I heard the owner of the farm say, that there are signs on a lagoon
stones, inside the river, made of iron.

– farm in Cocori. Near this Cruz farm, there are said to be signs
on the rocks.

Kspirito-S.\NT0 – Farm in the Ibiapaba mountains. Refers to Francisco i^lartins, brown,
resident in this place, where in several parts of this farm there are signs on the rocks.
The aforementioned says more, that in the pastures of this farm, in the middle of a massap
becomes a large ballast of stones, like something made on purpose, and already covered on
of large trees that Ihc seemed to have been born after the invoice of ellc, and that in
a Slavic ballast headboard a stone three palms long, thick
to one end, and plump like a treadmill, with its head stuck in the ground.

And towards a row of large, round stones, which are all in a line,
divided from each other, there is a stone saw, where you can see some small signs,
of red paint, it is between this farm and Santa-Luzia.

Espirito-SANT0 in Serra-dos-Côcos. They say this is a place in the Serra-dos-
coconuts, where, in the carving of the mountain, there is a sign in red paint.

Fazenda-üA-SERR.\ – in the municipality of Icó. Leaving from Icó to Queixeló, at the time
of Fazenda-da-Serra, where the deceased Thomé de Góes lived, the ancients say, that there
a round stone shaped like a millstone. which had some letters; c how was it in
land, the residents tore it up and fell, imagining that there was something underneath.
treasure.

FiGUERE00 – tributary stream of the Jaguaribe River. In this stream, from the lapera to

Below, I heard some inhabitants, who have some signs on the rocks. And from there onwards looking for the yVpodi, they say, that there is also a sign on a stone.

Cute farm on the Alombaça riverbank. Mention an inhabitant, who at this time there is a sign on a rock, on the edge of a lake, and there are some black stones rclusents like glass.

Grossos – in Jaguaribemirim. Exposes José Gomes, resident near the capella of Santo Antonio, in the place Xiquexique, which at the height of Grossos, in two places, signs on the stones, as if made with a chisel or picket.

Iguara – well near Barra-dos-macacos. Near this well, says Antonio Soares, I saw signs on the stones engraved with a chisel or picket fence.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 123

A stone marker was found planted there, on whose face it signifies the (li Samon sign, on whose side pits were found, as if looking for treasures.

Ipú – villa currently. This place is said to be close to the Mina slope, and close a stone marker was found, on whose face the ejue is called

At the same time, at the foot of a mountain called Pelado, because it was steep, they say there are other landmarks with the same sign that have already toppled them and dug them imagining being under the treasure.

IPUEIRÍV farm to PC in Serra-dos-cocos. JS at this point there is a sign iio ta-side of the mountain already seen by some people.

1PÚ-GR.VNDE – in the municipality of Ipii. Between ípú Grande and Jpuzinho, at the foot of the side of Morro da Serra, which goes back to the Mina slope. were carved some characters in red ink. (Looking up, to the right, at the edge of the carved, you can see a small peak of stones on top of others carved on the signs.

Itacoatiara – site in the Meruoca mountains. It's this place at the foot of this mountain, says José Gomes, resident of Campo-grande, that in the mountains there is a cn-jaibrado, which cannot be opened, on whose face there is a sign, and that the priest I)aví In said mountain, he went to see it and didn't understand.

Jaburu and Mulungu – farms on the Cratiús river. Close to these farms, says José Barboza, that there is a mountain range of almost two leagues, where there are n and ship shapes printed on the stones.

Jequi well on the Queixeramobim river. This well is from the villa down, and at the tip (belle, from the top, residents say there are signs on the rocks.

JuA – in the Caminhadeira mountain range in Aracatiassú. Refers to Matheus Francisco, brother owner of this farm, which at the foot of it has signs on the rocks, and near a crdles is a square stone set in the ground, which sounds like a bell.

JuRUCUTU – farm near Meruoca. Refers to Raymundo Gomes, there resident, that there are signs on the stones, and in one of them a nail is stuck.

And from this farm down, into the river, they say there are signs on the rocks, and close There is a natural cauldron in the lagoon, filled with limed pebbles.

JunQUEIRO – in the Figueiredo stream. Between the banks of this creek with Boqueirão, which is further down, going up the Jaguaribe River on the left hand side, as well as in t says Manoel da Costa Barros, who saw two large stone slabs, stuck in the ground, forehead, with a corridor in the middle, which could be nature's posture, and he was amazed full of letters that he doesn't understand.

JurEaVia – farm in the municipality of Russas. This place is from Russas upwards: they say that close to it, and at the foot of a mountain range, where there is a water hole, there flints with Latin letters, some of which are now extinct. I listened to a son of Feliciano de Souza Espinola, who at the height of this farm, in a bosíjue, turns into a square stone large, buried close to the ground, on the top face of which a cross is engraved, like made with iron, in this way: (0

and it could have other characters, where it didn't make sense.

(1) We take the interpretation to the home.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO R AMOS

On this farm, at the foot of a mountain range, at one end of which, in its plan, they say a stone cave, inside it on the walls, and on both sides, there are signs.

Lagoa Ferrada, on the Banabuiú river. This lagoon is on the path that leaves the Bassinhos to Banabuiú. Exp5e Simplicio Pereira, that some stones give this lagoon are full of signs.

Lagoa Grande, – above São João in Jaguaribe. E. exposes José de Jesus, who At the edge of this lagoon, on a shallow rock almost flush with the earth is the shape of goes to the field with a spear in his hand, carved with a pick or chisel; and around it th or letters on other stones. Domiciano do Lago, a resident of the site, mentions that, in a of these signs, do you know of two more places at the same height, which have signs on the c where I saw some pictures. carved.

L.vgÔA do li.ma – in the Municipality of Russas. N'estc sitio, which is outside the Jaguar When going up on the left hand side, an inhabitant certifies that there are signs on the s

Lagôa-pintada – next to Serra dos côcos. They say they are leaving the Cortume logar to Urubú, where Bernarda, daughter of Miguel Corrente, says she has a cross carved into a stone, in addition to other characters. And for the part that gives the tip of the same st a limpet, which touches, sitting on a trempe.

Lagoa do solza – on the Jaguaribe river. This location is on the way to Aracati towards Russas near d'cllc, on a sand tray, you can see some stones from the road white, most of which were painted with red paint, where there are rows of hands, some large, and others small, at a time when only one man reaches, as someone who dipped their hand in red paint sits on the stone.

In 1787, I saw that they were still very distinct, in addition to other characters, which I don't remember. Now, however, they say that they are barely publicized; and therefore I of the great heat, because of the dry fines, it still extinguishes more than the rain.

Livramento – tributary stream of the Banabuiú. Listen to the inhabitants, that between the creek and Jaguaribe, leaving the farm that went from Carmo to Boqueirão de Baixo, the which is in Jaguaribe, at the foot of a lake, there are signs on the rocks.

Logr.adOURO – Banabuiú river. Says Manoel Antonio, son of the owner of the farm Logradouro farm, which is there, at a distance of one league, close to a lake, in a A stone that is alone becomes a sign.

Maracajá – site in Inhamum. This place is on the other side of Trussú when you go down to the left hand. Says Silvestre da Fonseca Rego, brown, resident in Maracajá, that between This site is that of Manoel Gonçalves, a little way down, in a waterfall of stones becomes signs.

Mar.\NGCAPE – mountains. Alexandre da Silva Rego, who from this village you can see in the mountain range, a rock, where there is a sign, around which they walked writing.

Miracles and old mission – A mestizo named Antonio de Montes says that At that time, between Milagres and Missão Velha, on a branch of the Serra do Mato, it becomes or natural stone cave with red paint signs.

Hills – on the Jaguaribe stream in Russas. This site is above Jurema in some high hills of earth and stones, where they say there are signs on the stones, which t

Morro dos Algodões – in the region of Sobral. Refers to Father Manuel da Costa, that on the stones of this hill I saw signs, where the shape of a needle of score, attacking Morro-das-rolas.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 125

Morro das Rolas Serrate in the region of Sobral. Discovers Manoel da Costa, who is amazed to see, next to the carving of this saw, the corridor of a large cliff enclosed between it and carved from one part to the other by a hundred walls of stone and

above, with a flat seat, without sign of a door, which above the seat is carved in the even shaped like a scale with an arm hanging down.

Mulungu Farm in the municipality of Tamboril. Refers to Manoel de Araújo Chaves, that this site is neighboring Cratius, close to Fazenda Tamboril, and that on a string of sorrotes, there are several signs and sculpted human figures crowned with instruments in their hands, and figures of brutes.

Mulungu – site on the Carrapateira stream in Arneiros. Exposes Ignacio Ferreira, owner of this site, who in the surrounding area has several signs on the rocks, in He showed me what I copied from Jatobá and Serrote Branco.

Muxió on the Banabuiú river. Expresses an inhabitant, who gives you the opportunity to look downstream, on the right side, and where they call Estreito, on the verge plane, close to a sign on a rock, but they haven't already ripped it out.

Page saw. There is a water hole, where, on the rock, there is a sign.

1 AliiAís0 – tributary stream of the Jaguaribe. I heard an inhabitant, who certainly part of this stream has signs on the rocks. Poder-se-hia iiKjuerir of the inhabitants or right.

Pedra-pintada –“ in the district of Sobral. E^ from the villa downwards: c so called because there are many characters carved into the stone lake.

Pedras-pretas – I heard an inhabitant, near this farm, in the place called Bat, you see a sign on a stone by the river, which, touching it, rings the bell.

PeNdencia Refers to a mestizo called nome Estevam dc Souza, resident on the farm of Páo-dos-ferros do Apedi, that an old black man, resident of this farm, showed him a stone, on whose forehead is a sign in red paint.

Pereiro – mountains. It exposes Josc de Jesus, who on the mountain level in a deep cave, There is a large flat stone, round like a car's wheelset, and on top of these three

large stones with the posture of a trempe, as if they placed them, and to one side there was a baked clay figure, hollow inside, in the shape of an anteater, almost the size of a horse, which the hunters broke, perhaps imagining they had inside some leather; whose pieces there are still some there; and that still reached him in order

And not far away, on another rock, there is a sign; and among others characters disclosed carved the figure of a man with spear or sword in the hand.

PERIAÓCA – mountain in the municipality of Cascavel. They say there is on top of this mountain a stone, where there is the figure of an emu.

PLCAO – near Serra do Page. Underneath a large cave in the peak emanates a beautiful fountain (water; and in its mouth there is a sign.

Pintada – located in the region of Ipu. Between Pintada and Cortume, say Jiaver a stone den with red signs.

PLRANLLS – in the region of Príncipe-Imperial. Chrispim says so, brown, come on I want it to be in Iiihamum, which in a certain place in Piranhas, turned into a stone, carved pictures of women with viola on their chest.

PiRANGI – river. He mentions Feliciano Espinola, who had heard his uncle José Bezerra, now assistant in the parts of Cauiri Novo, who leaves Pirangi as if heading to Jaguaribe, just ahead in Carrasco, which is on the right, between this river and a large salt

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY DERNARDO RAMOS

He saw, outside the estrada, a round stone, flat like a millstone, sitting on the ground or on others and along the trail or face there were some letters or stripes; and next to the row of stone markers set in place, and the last one, running from the others, with its tip nothing out. ^

PiTOMBEIRA – site on the Jucá stream. In this place in Piombeira, say the iia».i-

There are signs on the rocks.

PoÃO – farm on the Banal)uiu river, Ksta farm and below Tapera.

Kxpoe Jose de Jesus, resident in Casa-nova, who from this place down turns into the rocks signs.

l^pciNiiiÜS – farm on the Ribeira de l^anabuiii. Says Simplicio Pereira, resident of Castle on the banks of I^anabuiú, (luc had seen signs on the rocks on this farm.

Po(;o-COMPRiDO – in the Figueiredo stream. In this place they say there are some signs on the rocks.

PONTA-GROSSA – on the beaches of Aracati.

Leaving Aracati to Ponta Grossa by the sea next to the road, they say there is a milkweed on a stone.

OuiXERK – on the Pirangi river. A boy exposes that nearby there are signs on the stones, where they found many pieces of fine crockery.

Creek in tapuios– on the Banabuiu river. This stream is at the river Jua- Banabuiu zeiro, inside the catingas. Exposes Francisco Pereira, son of Antonio Pe- reira Castelo Branco, owner of these lands, who in the said place saw signs on the stones.

OuicC0cA, alias COCOÁ ' in ínamum. Says Manoel da Silva, resident of this place, who had certified the late Father Sebastiao, the parish priest who was in that parish, the site and the Egoa stream, on one side off the road, there is a sign on a stone, but I didn't see this one.

S.\NTA-LUCIA – farm in Cratiús. At the foot of the farm there is a stone saw on the edge of the stream, which represents a castle far away, which is completely surroured threes of red tinia; and the places, which the slime has not yet covered, are beautiful. alive; as well as some lower ones, where the goats rub themselves, when they gather of the rains, little is publicized anymore, but until the 1800s I saw them, still with wor could be copied. In this there is the character of a saw that is visible.

S.\NTA-LUZIA – farm in the Ibiapaba mountains. When leaving this farm Paia u Es- piritito Santo, at a distance of one league, to the right, off the road one quail of legoa, behind a saw, there are red paint signs on two stones, still the paints are very vivid; and in the highest one is carved the form of the same stone, w raised and inclined to the west, leaning against other rocks.

Santa-QUITERTA = outFora farm, and Villa currently. At the time of this farm They say there are signs on the rocks.

Santa-tíiereza – in the Trici stream. From Santa '1'hcesa upwards, to the edge of the str They say there is a sign on a rock.

SÃO-DAMIÃO – farm. It is from the village of Sobral downwards, looking for the beach or th Curuaru. It refers to Francisco Miguel, master of the Baepina children, who at the time of farm, on a new road that has opened up, you see admirable signs in red paint on a rock.

S.Ao-francisco – in Sitio, next to Villa da Quichadá. Says Captain Antonio Pereira de Queirós, which in this place has signs on the rocks.

Sao-francisco – at Riacho-clo-sangiic. Exposes Ignacio Pereira who, close to this farm, becomes a sign on a stone as if made with gouge iron. But what, imagining was it some kind of fun, he was scratching with an ax on another stone next to this one, but he could not imitate it.

1<steel is adhered to so that there is no mistake for the copyist, because in many parts with the so-called signs made of iron, some ignorant people will do the same, just as many dismantle others.

São-GONÇALO – in Mombasa. This situation is below the Caldeirão, at whose height ture near a lake, on a rock, which is on top of another, they say there are signs engraved with a chisel or picket.

Serra-do-cavauo – in waters of the Salgado River. Exposes José Teixeira, brother-in-law of a son of José Tci.xeira, resident in Santo-André, below São-Mathcus, who in Cariri's nimho becomes a sign on a rock.

Serra-dos CRTÜLOS' branch of the Araripe mountain range. Following the path that leaves from Sitio-novo, like someone going to Cariú, on the plane of this mountain, or close to I heard from some inhabitants that near the road there is a steep and high stone, on which There is a sign and the figure of a lion is carved.

Serra do deceased Jose Rodrigues, at the height of Varge-da-vaca. José Ferreira, pardo, resident in Barreiros, says that in this mountain range, which is at the height of da-\ acea, there is a sign on a stone, which, when touched, rings like a bell.

Serr.a-ceral' (Ibiapaba). In the center of this mountain, on the part of Cratiús, there re an Indian tradition, that near or on the edge of a large lake, there are several signs on the stones with human figures crowned as king.

Serra-DO-matio –in Cariri. A mestizo named Antonio de Montes, being an gariado, replied that, in Serra-do-matto, where he lives, he knows of a cave of stone, on whose faces there are signs.

Site “–in the waters of Bastões, at the sources of the Quoqucterc. By tradition of a Indian, owner of the site, says Pedro Ferreira, that in this place there is a stone farm, outside of a house, inside which there were several iron signs. Then tell me Joaquim Moreira, that the said Indian showed him this sign; (| that inside the place you s shape of this character ^c half arms and half legs of people and feet of emu, all engraved or carved into the stone as if done with a chisel.

J^xposes João I^ereira de Alenquer, resident in \'arge-da-\'acca, who had collected from t

Indian, that in the same place, carved from the mountains, there is an underground house v of boarded-up stone, on which there is a sign and a cross carved.

Soledade^ ^ in Inhamum. SAY Manoel Luiz, resident in São-Paulo, waters of

1 rairassu or 1 russii, which is at the height of this place, in a stream that leaves the and flows into the aforementioned, there is a sign on a stone, where a figure was carved

c flows into the aforementioned, there is a sign on a ped human, and these two characters (0:

Fiffi. 1,371

US INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNAR DO RA MOS _ _

Tauoleiro-dos-encantos – in Riacho-do-sangue. Says a resident of Riacho-of the blood that from the fields of Uriá to Curuxaíiii, where they call Taboleiro-dos-ccar There are some rocks with signs.

Tank – farm on the Quixeramobim river. I heard from a cowboy on that farm 'Yanque, a little distance away there is a sign on the rocks. At that time, this was a rote called from Assucar, for being a target.

Tapera – on the Ranabuiú river, between Inxú and Sao-Joao. Close to the situation, for a stream above, which is ahead of him, in a flint saw, on the bank of the river. stream on the left side, there are large signs, in 4 parts, on the faces of the rocks on t from the west, with red paint. In one there are very vivid paints, in others, however, more erased, which can only be copied with a lot of work; what I didn't do, to arrive upon logging in already tired from the great calm; and in them some crosses are well disse tiiictas t, and numerals 7, c eight or nine frames □, in addition to many other characters c|uc only after being copied can they be understood, as they are embedded in each other.

Tapera – site in the region of Russas. This place is on the banks of Jaguaribe; and refers José de Jesus, resident in Casa-nova, who saw some signs on the rocks, which he admired.

Tkimdauba – on the Quixelá river. In this place they say there is a sign inside of the river, on a stone that crosses it from one side to the other.

Taquara – mountain in the municipality of iMaranguape. Alexandre da SiKa gets involved with Rego that in this place he saw a tall stone facing, (moon-shaped, c in the plane of its ce a cross is carved.

Trapi.4 – water hole in Curuaiú. Inhabitants say that at this time, in the called Tanks, there are many signs on the rocks.

Uruque – -in Quixeramobim. At this farm, the inhabitants say ha\er signs on the stones, which admire those who have seen them.

VacCA-.mort.A – site on the banks of the Pirangí River. Leaving for Zacarias, next door is Right, in a few blocks, within sight of the road, you can see signs, where tracks are revealed and other characters.

VicrORiA – stream in the municipality of Santa-Quiteria. This stream some call Monkeys. Refers to Antonio Soares, resident in estc creek, where they call Hucnos-Aires (In this place there are many stones covered in red paint.

XarneC. \S – log in to the municipality of Russas. From Lagoa-do-Lima upwards in a place called Charnecas, deep inside the woods, testifies an inhabitant, who appears There are signs on the stones, made with a chisel or picket.

Zacarias – farm on the Pirangí River.

At the time of this farm, there are said to be signs on the stones, carved in a human figure and trail of people climbing the rock.

province of Rio Grande do Norte

Cheerful – farm. At the height of this farm, they say, there is a sign on a stone with Latin letters.

Barreiras de s.ão josé – I heard from Luiz Gonzaga, resident in the port of Touros, (this place is looking for Barra do Assó, at the edge of the beach, where there is a sign stone.

_ INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RA.\f0S 129

Belém ^ I heard an inhabitant, who, leaving Patú via Caiçara, where the road crosses the Bcicm stream, going down it, you come across a stone ledge, in the which is a stone, almost round, the mouth of a cauldron, with several signs.

Boa-Esperança They say this farm is at the foot of or close to the i^Iartins mountain range. There are signs on the rocks.

J3om-jesus- farm on the Assii river. Between this farm and Serra-do-gado, They say there are signs on the stones of a saw, and engraved with picao. At this time, son of Pedro de Barros, resident of Assii, who admired seeing a vaulted oven made of solid stone, with two mouths.

Bonito Leaving this place towards Jatobá, they say there are signs on the rocks.

Boqueiuao-DAS-PINTURAS – Leaving Jatobá for the Garganta is this place, in which The path passes through a corridor of carved stones, where they say there is a variety of paintings due to the carving of the stones, which amazes anyone who sees them.

Brejo-da-CRUZ – This marsh is at the foot of a mountain far from the Assú stream, in at a time when they called the same stream Piranhas. Near said marsh there are said to be signs on the stones, among which is the shape of a clock carved.

Cabello-na0-tem – mountain range on the Apodi river. It exposed the brown Francisco Xa-come, that at the foot of this saw, inside the stream, on a small stone there is a sign made with a gouge, where there is the shape of a crossbow, whose aim is the tip of the saw.

Waterfall – by Antonio Nunes. Near or on the heights of this farm there is said to be signs on several stones.

Cachoeira – by Francisco de Souza. I)'this farm, up the stream, at a distance of a quarter of a league, inside the stream, in the cut of a stone waterfall, by hand On the left, there are several paintings made with a picão or chisel, among which is a scu the said instrument, in this way V* c to one side and another, outside the stream,

by the driver, there are many marked stones; where are one or two forms of dc carvings engraved on the stone, and some with signs of red paint, already almost ink, but in 1796 they could still be copied with a lot of work.

CoBACi – This saw, so called, is said to form four dents, one for each of the four angles, and between them rises a quadrangular peak, high and acute. Four streams originate from it, one from each angle, and in all of them, they say t signs on the rocks.

Campo-grande – In this place there is a chapel, a branch of the Assu headquarters, not far Far from there, near the river, they say there are some stones marked with account numbers and other characters, among which a human figure is carved.

Campo-grande – in Cariri de fóra. I harvested it from an Ixabitante on this Campo-large, which descended downwards, a work of a league, turned into a stone full of signs ar footprints of people, cut open with iron, with the trail of a dog behind, engraved in the that a creature climbed the rock, and went down to another part, where they find several large rocks on dry land. And the footprints are engraved as cleverly as to tread in crushed clay; and that's why the rustic news lalts claim to be trace of São-Thomé, as in many other similar places.

Cacioeirinha – I heard José fgnacio, resident of the Conceição stream, where he met mam Raiz, <|as the inhabitants say, that in this place there is a sign on the rocks.

Graves – From Cács downwards, in the middle of the field, there were limpets of stones stuck in the forehead, running one from the other, made in a frame, in the manne there

corral, and in between its divisions of the size of graves; That's why the ignorant they gave him that name. Km one tested it was a stone like a landmark perfected, the top tip of which was inclined towards a saw, as shown al- something out of the corral, whose saw has several signs around it.

The rustics have already dismantled most of the corral, making several holes, imagining that the treasures are there.

Cu«RALiNHO-DE-BAixo – Ribeira dc Piranhas. I listened to an old man, a resident of this farm, where there are many signs on the rocks nearby.

I^EZERTO – stream in the Luiz Gomes mountains. I collected it from the mestizo Antonio Fra owner of this place Dezerto, nearby, towards Pedra d'ara, you can see a sign on a rock. I heard from a brown man, Domingos Ramos, that in the so-called Pcdra-d'ara the sign.

Estreito – This place, Iistrcito, is from Páo-dos-ferros, just below, where Te- says nente Josc Ribeiro, resident in Mocambo, saw a sign on a stone, which we showed him brought Felisberto Barbosa, resident of Carro-quebrado. And says Apolinario Pereira, who in the so-called Estreito, you know of two signs on two stones.

Garganta – This place is so called because the road passes between a corridor of mountains, which is when going up from the river on the left side, whose mountains reach do Seridó, where they say there are also some signs on the rocks.

Ingá – I collected it from a European, named Antonio José Ribeiro, resident in Inhamum, in the lands of Aunt Carrapateira, which in this place, which is from the village downward river, he had seen many similar signs engraved on the stones; in addition to many other signs which they say exist in other streams, which flow into this stream.

Imbuzeir0 – I heard from Francisco José dc Oliveira, resident of the Jardim mill, that In this place, on the Bom-Jesus farm, he saw letters from our alphabet engraved on a stone the chisel or picket, and other characters.

Jatobá- Near this farm, in the place called Pinturas, there is said to be a pictira or stones marked with signs.

Lages da soledade – This place is from the entrance to the Apodi trail, onwards, league; owns part of it (RDLC José Lopes, resident in Vargos do Apodi, who says (|uc, when he dug the eye of the water, which is between stones, he discovered, underground shards of tile and crockery, as if with them the blockage was created, and then water pulsed with abundance.

This well is on the side of a small piece of dry land between a large limestone lake, on whose banks and villages there are many signs of red paint. nothing; but, as it is a passenger room, they have been scraping them hard and grating the stones and which are therefore barely publicized; I just noticed in a stone, a shape, thus liU; and, in another place, these 88.

And under a place these 000000* ^ even if these 88 put in carreira to confuse; which are inside a stone corridor, in front of the well, turning your back to it, on the left side, close to the edge of the land.

At the entrance to this corridor, the rest of it is still visible, a stone and lime wall, which crosses the courier's mouth like a dam, and which was dismantled before they were made the signs, because in the place, which must have been underwater, there was a large sign,

which was crushed like stones to dismantle it, there are still those forms, which
It looks like eight, and the numbers are in rows.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

131

From this place, following the lake to the northeast part, at a distance of 100 or 200 fathoms, a little more or less, in another corridor, wide a little more or less than 2 fathoms of land, where there is a well in winter, in the places of smooth stones, there are of (intactly incarnate, still so alive, that it seems they were made, just a few days ago, of many characters, which I lacked time to copy, I saw the following

stiff. I.3T2

And these half moons were many in career.

I-ANCHINIIS – This place is two or three leagues away from the Campo-grande chapel. Refers to Alanocl Calheiros, resident of Vargem do Apodi, with others, who exist here on a ledge two large, square lapas, shaped like tables, things made by hurhana hands. And the stones of this place are all marked with many characters unknown. I don't know if they call it Lanchinhas, because of the so-called limpets, or as it contains characters from boats or ships printed on the stones.

Public place – Between this place and the Picos farm, says Francisco da Silva Hastos, resident in Porto-Alegre, from Apodi, who on top of a large lake is a large stone, which has many paintings.

Marcos – Expoc Luiz Gonzaga, who from the port of Touros to the city of Rio- Large, on the edge of the beach, you see a place called Marcos, where there was a landmark large white stone, stuck in the ground, on which a sign was carved. This, they say, is the Rio-Grande's deceased provider had broken it to examine whether it was made of some precious

Maxim – in the l'iriri stream of the Assi river. On this Maxixe farm he lives Manoel Carneiro, who says that half a league away is a house made of natural stone or cave with signs.

Milián – farm in Pão-dos-ferros. Mendes a son of Lourenço Mendes, who In this place there are signs on the rocks.

Mocambo – Behind the house of Lieutenant José Ribeiro, owner of this place, inside From the river, there is a stone pond full of signs engraved with chisel or picket fence, that the claws of cattle and fires have undermined and used up a large part of the money.

Moxoró – mountain. From Santa Luzia you can see this mountain, which is within of the forests, and to his name he refers Antonio de Moraes, resident in Moxoró, and other hunters come across paintings and signs on rocks. And right there, on a lake stone, they saw a set of buoys formed in the same stone.

ÜJTricic.\ – stream. This little stream, close to Cács, which falls into the Assu river; ri Above it, on a stone bank, there are also signs.

(1) The interpret(action, 'o vni in onlro loga0

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Panati – mountain. The inhabitants say there is a tallied of a deep, corridor
In its plan, there is a large sign engraved with a picket or chisel.

Panema – mountains. In a certain part, at the foot of this mountain, there are said to be
small stones.

Ilhó-DOS-FERROS – village. In front of the matrix, or on a high platform, which
is visible, beyond the river, there are signs on the lakes, in three or four parts, engraved
with picket.

Apolinario Pereira mentions that on the way, from the village to the mountains, uncle
Martins, in front of a lagoon, there is a sign on the rocks, where an ancient inhabitant
found a thcsoiio.

Paraiio – creek. Leaving the Riacho farm, a league away,
searching between east and south, a little more or less, I heard from a resident that there
are signs on the stones, engraved with a chisel or picket.

Passagem – Refers to Alexandre Moreira, resident in São-Braz de Baixo, who never
lived on this farm there are some big signs on the rocks, where you saw Latin ink letters
red, or made with picão. And says an inhabitant, called Antonio José, that the foot of the
mountain range, which is visible to you, there are signs on the rocks.

P. \SS. \GE.M-FCNDA – An old Indian woman, from the Ilhacú naçac, told me that, for part of
east, a league's worth of work, inside the woods, going hunting with others, there
Many years ago, they went out to a stone bank, at the foot of a flint or saw, ad-
He looked to see some human figures made of stone, sitting, paired, in two corners
of a small room in a natural cave; one with her head bowed to a headband with
the face over the hand, with the other hand on the side. And the other with one hand on her
the other on the chest, in the style of Magdalcna.

And around them many paintings on the plane and side of the stones. And that from the ceiling
From the little room flowed a little fountain of salty water, which went to the thirsty visitors
he will give me a drink.

EataxüCA Near this place there will be a stone with many paintings or readings
three.

Pedr.4-I)0-navio - This log is said to be from Cacs downwards. I don't know if that's the called because it has a ship-shaped stone, or if it has the character of a ship, blamed on some stone; but there might be signs on a stone.

PeürA-pintada Near this farm there are said to be signs on the rocks, near the when the owner of the land makes an address to stop the diligence of the rustics, who bring Souros were digging ditches around the rocks.

Parakeet mountain in the Assii river. Quotes a resident, who between this mountain and the Serra de Adriana, on a floor or slope like that, next to an eye on the water there is into a large stone, and nails were found in it.

Painted - stream. And the road that leaves Capa to Santo Antonio, where I heard of the residents of Capa and those of Santa-Cruz, which has a sign on the stones, from where it is called Pintada.

1 IR.ANGL river. They say that, leaving this river for the port of I Ouros by coast, There is a sign on a rock, which is at the edge of the sea, where the waves hit.

I OÇO-DO-LMliir ■ -- José Lopes says that this well or stone cauldron has
Near this place, Ontle says there are also several signs in red paint on the stones.

- V i- r*' ■

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

13.1

Point-no-MEL^ - on the beaches of Assú. Kcsíá beach, period of the Serra do . 'Vello, which heading to the west, already within the circle of the Serra Geral, I heard from a liahiíar. There are some letters marked with signs.

Portalegre - Villa. Mention a blacksmith, called Francisco Guedes, resident l^resenícméníe in the São-Cosme mountain range, which, leaving this Villa through the São- on the left side, in a capoeira, where he planted it, he saw distinctly Latin letters in a stone.

PCTIGI - This stream is one of four originating from the Cahogi. which has a login called Paintings, where you can find an ohra made in stone in the form of a water hole. cattle, with its drinking fountain in the atrium or landing, a work perfected by the hands

And on the faces of the stones there are many paintings of human figures, account numbers, and other characters, some engraved with a chisel and others with paint.

Rapoza ^ 1 Right at this place I heard from an inhabitant, who has a sign on a stone engraved with a picão, where a figure of a woman is carved.

Sacr.vmkNTO - on the Apodi river. And says Apolinario Pereira, í|ue in this place He saw another sign on a rock.

Sant.a-cruz- -in the Assú riverbank. The Santa-Cruz farm is native to the island of I rinceza, further up, away from the stream when climbing on the left side of a nearby str dos Angicos, where an inhabitant reports to me, there are many signs on the rocks with let

Latinas.

Sant.a-luzia In this place there is a chapel; is more than 7 leagues from the sea, and from down, where they call Carmo, they say there are some signs on the rocks.

SÃO-BRAZ-DE-NAIXO – Says the very young man Alexandre .^loreira, who from this farm down the distance of an Içgua, at the edge or center of the river, on the edge of a cauldron stone, there is a sign at a waterfall, where a cross is perfectly displayed.

S.\0-DRAZ-DE-CIMA ^ ^ Collii of the same aforementioned (Alexandre Moreira), which near (This farm remains, there is also a sign on top of the stone.

S.ÃO-j0.\o – – Leaving this farm towards Telha, at a distance of half a league, on the edge of the road, on the right hand side, is a stone slab full of many characters made the picão tip; and where a large stone leads, (it is a little further away, there are some tiled stone tulhas from antiquity, the (juacs, said the ancients, They have existed since the beginning of culture.

And all the stones that hang over the river are marked. And inside the river, in a small stone, there are the following letters: 1 H. And on the other side of the river there is a lagedo, also with some characters similar to the others. (*)

São-. miguel – farm on the Panema river. Between this farm and the village of Campo-grande, the inhabitants say there are signs on the rocks.

SeIO-DE-AÜRAM – Leaving this island (Portalegre) for São-Pedro, at the place Abram's bosom, in his left hand, makes a large separate bollard with a saddle between him and the mountains; iiTsta saddle I gathered from a brown blacksmith, named BaT boy, son of the mixed-race Manoel da Silva, shoemaker, residents of the said Villa, who saw Latin letters on the plane of a square stone, which they think is part of it buried.

Serra-DRANC.V – F/ at the height of Pindoba, in the same part, when rising from the river, The mountain is a very large stone, almost round, white, elevated, and almost smooth. I heard

(I) The intercprciAç.H0 cicstns duns lolnr. 6 n scguinlc: Dicc. Gr. clí., vng. 692: – I Ti Jululo. I rejoice in the honor of Apoüo. IiQ Ilaiáv, lo! Paenn!

a slave of José Nogueira, resident in Serra dos Martins, Apodi, who saw in it several slugs of red paint in the shape of a wheel, like those for grinding cassava, carved into the stone, the paints were still very vivid.

Serra-negra – on the Scrido river. Near this Serra-negra farm, I harvested ancient times, there was a sign on a stone, which said: In the head of the black man ahl t What everyone admired for not understanding the riddle.

Serra-redonda – I heard an old inhabitant, who at the foot of the mountain, inside the forest, towards the north, you will see fine paintings on the stones, made with a knife or where he published some paintings in this way □.

Tanks. – Near this place, from the houses upwards, inside the river, there are several stones marked, where some Latin letters engraved with a chisel or picket are displayed.

Tile – K' on the riverbank; and I heard an Indian called João Fama, who at the time From this farm, like someone who goes to Figueiredo, they see signs on the rocks.

PARAHYBA province

JbiuXAXÁ – Near this village, the inhabitants also appear here threes on the rocks.

Caiçara – Fsta Calçara is further from Catolé, also in Plraidias waters, where is another little mud chapel; They say that near the houses, there are several signs through the stones.

Caiporas place. In a mountain range, which is in your sight, there is a stone called the Moleque, where they say there are signs.

CuRiMATAiiu – In a certain part of this hinterland, they say there are signs on the rocks; They didn't say the login, right?

At the same time, on the road that leaves Scridé towards l^ernambuco, on the edge of the s traduced, they say that there was a stone limpet sitting on the ground, on top of which were signs engraved with a chisel or picket, and which the ignorant fell with a lot of work, imagining that dcbal.xo is the treasure.

Desterro – town. I collected it from an inhabitant, who was on the way, leaving this village to Pcdras-dc-fogo, at a distance of almost a league, there is a stone, on which There is a sign engraved with a chisel.

I^NGENIIIO-NOVO– At the water gate of this mill, or in its areas, they say that A Hollandcz sign is still found or preserved.

KspinilÍras– I heard some say that in the springs or waters of this river Ksplnháras, you can see some signs on the rocks.

Ipueiras – Rlo-do-pcl farm.\c. In this place, a league's distance away, where they call it Queixaba, says a black Creole forro, a cowboy, who can see signs on the rocks such as made with a chisel or picket.

M.amanguape – At the height of the village, in the place called Coltc, I heard from the p João Feio, there is a stone limpet sitting on another, which, when lifted, has

under signs, both in this one and in the plane of the other, where it sits.

Mocoriu – This place is said to be in Carlri from outside, and they say that through the s
Its scopes are some signs.

Olho-d[^]gua dos Porcos – in Serra Branca. Near that place, says Ignaclo
Ferreira, resident on the Tnhamum riverbank, that there is a sign on a stone.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAÍFOS

1 EDUA-I3RANCA Rcferc Nazarío de íal, which is where they call Piá, saw sign on the stones, nellc published the number eight and others.

Pedra-lavrada – This place is said to be leaving from Manguape to Bacamarte, to the PC da seia, before going up, where there is a stone, which is full of signs, that the name comes to him.

Hewn stone – Says Tgnacio Ferreira, that this place is behind a limestone (of the Sen a-branca), and in another stream, or in the same one, and which is so called because of characters on the stones engraved with a chisel or picket.

Hewn stone – in L^iancó. This place (Pedra-lavrada) is called so by there is a stone full of characters unknown to the inhabitants, carved of cochineal ink. (i)

1 EDRAS-PINTADAS In a place called Pedras-pintadas, they say there are signs in the stones in various parts. And go up to other rocks, inside or on the edge of a little stream, they also say it has a sign.

1 Saw on the Angicos farm, in Piancó. In this saw the habi- say

There are so many signs on the rocks.

Riaciio-d0-QLATÍ They say it is close to Pedra-lavrada, in which there are also signs on the rocks.

Santo-AmphONIO – In this place there is a chapel, and at this point they say there are signs where emu tracks are seen, engraved in the lake.

Serra-branca Opposite or close to this mountain, there are said to be signs around the vil

llGRE' At the height of this place, by the Genipapciro stream, above, they say there are signs on a stone ledge, made with an iron tip or picket fence. D'aqucllc lagedo upwards, up the same stream, on the face of a high rock, there is said to be another sign.

And there may be others more.

PIAUHY province

]b\RRA DO Potí ^- Rcferc Antonio I^apíisía Fialho, resident in the villa of l*or(aIcgre, captaincy of Rio-Grande do Norte, which the residents of that country certified, (|ue there, inside a stone hole, like a house, there is a sign at the top of the

part inside, that no one understands.

l^REJO-D0-BURACO – In the head of este brejo there are signs and human figures in stone, which at one time was so high that they put a ladder so that they could read, and now today there is the sign i/height of an average man.

Cadoz – Says Raymundo Alve, mo."dor in Surubim, (|uc of the Cadoz farm downwards there is a stone cave, at the top of which, from the inside and through the lli There are several signs, and you've already seen rubins and stones, stones and crystals, (interior of the cave.

CÜLONIA AND BREJÃO – Mention the same Raymundo Alves who in these two places There are signs for the losers of the mountains.

CuRLMATAN – On this farm there is a place called Pedras-pintadas, in which there are said to be signs and human and sculpted figures.

(1) ViJe a Es(. 36, a qual (perhaps scia rcfortinle to one of them (rez logars of the same

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

FerramKNTA – Says Gonça'o Francisco, resident at the headwaters of Rio do-peixe that this farm is on the road that leaves Tíaim through the king's farms, where you will s sign at the edge of the river at the mouth of a cave with a large rock under which there i horrible pit.

ÍNIiUMA – farm. I heard a resident say that in this place there are many signs on the rocks, in red paint with human figures and ships.

L.\d no ■ – I live in the parish of Valença. Fxpoc captain Balthasar Correia, resident in the village of Telha, who, in a place called Morro do Ladino, saw signs on the stones and carved human figures with spears or swords in their hands. I believe that there was a thick, quadrangular stone limpet sitting on the ground, and above this sign: "'Whoever turns me over, there will be a great find under me. IC that certain ignorant people, with a lot of work, toppled it with spikes, and underneath was ar sign, which said: "Turn me around again".

Pedra-pintada – Exposes Raymundo Alves who, near the town of Campo-maior,

In the place called Pedra-pintada, there is a stone place, which, inside and out, It is full of signs, which admire those who see them.

IAEDRA-PIKTADA – Valença river. Says Raymundo Alves, resident of the farm Surubim, in the sertão das catingas, there is a stone shaped like a house, full of signs inside and outside, where a cross is carved.

PjRLPLRL – farm on the Piracuruca riverbank. At the time of this farm, in I^írlri, there is a sign on a rock, in front of which are three lumps of stones placed in career

PoMB.4S – saw. He refers to Rufino Alves, who was told by an Indian from the Caico c nation that in said mountain, you can see a stone house with many signs, where its ancient titles they rave gold.

And I listened to Francisco Pereira; resident in Varge-da-Vacca, circumvismho of these Io-gares, who was certified by his friend, that in addition to the signs, the house has a bas doors, like something carved with a picket fence.

Gust- – Leaving Italm for Rio de S. Francisco, via the new crossing, on the place called Rajada, there is said to be a red ink sign with Latin letters on the rocks.

SUCURUIÚ – swamp. At the height of Marvão, at a distance of seven leagues, a little more or less, there is a marsh of the same name, and they say there are two stones close to each the (|uaes, both, have signs

VarGE-da-SERRA – in the parish of \'alença. Entering the Serra-negra inwards, ahead of Morro-do-chapeo, in a place called Varge-da-serra, they say there is a rock high and carved, at the edge of the road, in which, at a good height, is the shape of a n inside which the figure of a friar standing, sacrificing an alligator on a altar, all made in the same stone, and this rock is surrounded by letters and characters unknown, engraved with a chisel or picket; among which the figure of a black, because it is black, and jaguar tracks.

And when some of those inhabitants go with others, they laugh, saying: "These are the saints of the Tapuias thieves, when they inhabited this country." And how they utter other similar nonsense, as if these rustic Gentiles would ever they saw friars to sculpt their figure, and not even before Hollandez did they have tools cut wood, let alone stone"

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

137

province of PERNAMBUCO

InxÚ – I collected it from a European, named Manoel Aníonio, who the Inxú Indians gave him they went to show an iron chain from the general mountain range (Araripc), (it is hanging, nailed by a spike to a gameleira tree, growing on the edge of a stone lake given to him, and where the end of the chain ended is a 2-foot frame, made in stone, inside which he saw the following letters: – mnjb – and from it comes a line long until close to the end of the lake, at this end there is a hollow shape on the stone in the form of an arm from the elbow to the hand, sitting on the back, with t carved, pointing towards the land part.

ItaCOATIARa – This place is said to be from Cabrobó down, between the river São-Eran-speck and a saw, from whose head it spreads; A large splinter of stone fell in the past, which was placed against the slope of the mountain on the dry land, on whose face there is

engraved with a chisel or picket.

AIaCACOS – – Mountains on the Lj uba river. so called, jorque, besides many characters unknown to the residents, in red paint, which they admire, carved On the pyras, among them, there are figures of monkeys.

Olho i/aGUA – This place, they say, is 12 leagues away from Inxii, on the way cpic goes to the Santo-Antonio swamp, where, they say, signs appear on the rocks.

PaGEHÚ – Refers to Antonio Mendes d'Azvedo, born in Olinda, and vicar which was on the island of Cimbres, which in a certain part of Pagchú, near the São-Erancis You see a stone house with an altar, like a niche, where you find Latin letters engraved on the tablets.

Piranhas •– farm. Harvested from Erancisco Vieira (jue n'alíura or near this farm there are many signs on the rocks.

RrAClIO-DO-SHIP – In the place Chamailo Calticirão, (|which is one league from this stream I collected it from an inhabitant, who sees a sign engraved on a smooth, round stone.

Santo-ANTONIO – swamp. This marsh, they say is in front of Olho d'igua, where there are Ictirus trees on the rocks, which make you admire the sees.

Santo-ANTONIO '- farm. Says Erancisco \ 'ieira (when I was at the height of this farm, in narrow or carved from the mountains, there are many signs on the rocks.

Serinhaém – In the La-me-vou place, close to a river or lagoon, there was a sign, which he said: "When you turn around, you will find great treasure" or something similar.

Tapera – farm. This farm is said to be leaving the Brigida stream towards the Rio dc São-Erancisco, close to Tio Qual, Tliz João Pereira trAIcntjuer, (|uc there are sig stones engraved with a chisel or picket.

EXPLANATION OF PRINTS (')

Continuing the transcription of the prints and their respective explanations, we believe It is convenient to do it accompanied, at the same time, by our interpretations.

Since, however, the subject of the P print is the same (as that of the 14®, and this being more simplified and complete, we had a preference for t) beginning of the work, if following the numerical order then established, far, however, from what would be desire in such cases, as we will see.

(I) The explanatory notes are ipjú verbatim transcripts, as found on the back of each of t "Lamentação Brasileira" by Father Francisco dc Menezes.

work –

i:srAAiPA 14

Iniiamum, CRACAUÁ - *'Saliulo (.rcsíc log in to the 1'avclas, as soon as you see it, pass a varge of massapé, c, to the south)lr the first high, csleiuleiulo the view in the distar to the left side, at a distance of less than a quarter of a league, a large pcMilia, on the face of the (jual is found on top of the west, the painting that is on this paper (Est. 14) on the left side in the middle of the sheet, which I amended at th all in red paint, and so on.

This upper stone is oval underneath, forming a hollow, which only enters the There is a person walking underneath her on all fours and dangerously so, as she is very t (|uc cila está, c in the íecto d'csta l('ca all the characters are found, (but they are ca on the entire sheet (Test paper smaller than the above-mentioned sheet.

Turning your back on this location of the painting, on the right side, (jue c to the south a stone with the bhrna of the figure, (it is found in the 3rd place, at the bottom of this (est. J4), counting from left to right, on a peejueno lagelro c with the straight part upwards and the sharp tip j)ara l(*stc and its brim inclined towards the wes luckily <jue por cila can climb to the tip, (jue and raised.

On the north face there is still a □, which was already almost extinct.

In the same part of the south, further from the coast, on top of a high point, there is a saw, cpie is in sight, which represents the figure marked at the bottom (Test paper at the end of the others on the right side, in the form of a corral with twent a rlsquills ahead.

This place sign was not copied by me, due to the fear I had of going up and entering in the place, because it is on a corner, but it was copied by a faithful person in my hous was f(Mrs iia j^art superior''.

We give the interpretation, making the appropriate c()rrec(,ões:

1 ijí, J,3T3

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

13Í)

The carncircs of cjuc sc co-inscribe the inscriptions, which we are now going to take care properly from ancient Greek, of which we have already dealt sufficiently in several capital titles. They are used in blocks, in the enigmatic style, forming words or phrases Very beautiful and admirably artistic in execution, as we will demonstrate.

Three are the inscriptions that constitute this 14th cst., identified, however, in a single thought and alternating only in characteristic dispositions.

No SC can demand, of course, the exact expression of the letter, or sign, which is not always a hard and rough block can admit, despite the maximum effort of the skilled artist. Suitably still remember the simplification of characters, naturally peculiar to the recorders. then.

Sometimes we find an inverted letter confusing itself with another, sometimes small dashes \citicaes and horizontalaes meaning letters and corresponding in the numerical order of the to these, finally others adapted to figures or symbols, not always with expicision, desired. Against investigations, we still have: outdatedness, mistakes in copies or reproductions and it is certain that a small more or less trace causes no small difficulty in interpretation.

Having made these slight necessary observations, we proceed to deal with the proposed subject In the most practical way, in our view:

j A()rMA'r0ií Die. Cir. by C. Alexaniíre.

jv I"" OC ^ j edition – Paris, 1865, p. 587: AoYiAa, a-oq (tó),

I decision, notice, rCsSolution, decree; dogma, point
dc doctrine; dogma or also religious rite; axiom; thought, sentence, etc.

1)ic. Gr. cit., p. 1276:

T) ov. honorable, venerable, venerable, august,
<.livino||.

Subst. (ó) Augusto, fw/nc daiíó to the Impe-
oclavto and his successors, hence
general the Emperor, i;, the Empress.

-f ;T ori T0IO

Xll'7ro TITO Klü Letter combination
with which this name is constituted and
carved in varying forms, throughout
part where this order of ins-
cryptos. Xieto and Tito, as is well known, are
names that originate from the highest antiquity, while XIOS or KIOS, defines I)ic.
Gr. cit. on p. 1579, inhabitant or native of Chios, etc.

We came across this name in an inscription, which is said to be carved on the poriiic of th
ruins of a Temple in the abandoned city, in the backlands of the State of Bahia, by us
interpreted, reminiscent of Victoria de Pisistratis.

Now we find it in this, as in so many other inscriptions, in the character of legis-
leader or high character of those times, which we seek to unveil.

AA0riA Dic. Gr. cit., p. 66: AXoyia» (tj\ lack of
reason, extravagant, reckless; confusion, disorder, missing
of eloquence, defect of proportion, etc.

Ií\SCR1Pç0es AND TRj\D!TIONS Ü.A AAFEK/CA PREÍÍÍ3TORÍCA BY BERNARÚÚ

nn

I lü Dic. Gr. cit., p. 701 = 11^, gcn. 'you, (Vj) fiber,

ÍD nerve, clc., force, vigor, p. 704 = r, ov, equal; 2*^ equal,

1 united, flat 5® equal scin difference; 4° fair, equitable, etc.

The figures represent grinding wheels (strength, resistance, firmness), with the legends i
(Imperceptible juasi.

7 E MME 00AOL

KM MKH0A0S, Dic. Gr. cit., p. 476:
Kulixs0cco?. 6;; ov. mcthodico, as
the rules, to a method. R. R-

£V, ;í.s0ocoi.

/IIA0^, Dic. Gr.
cit., p. 040:

CMiudation, rivalry,
jealousy, etc.

17 (second
the system of
old number
portion)

,The (following attached inscriptions, somewhat confusing, we coordinate them, collc)-
placing the characters in their proper logarcs as they intuitively should be in the origin
ginal, circumstance, there.á, implicitly contained in the author's explanation.

They are no longer <iue the reproduction(,:ãõ, as already said, of the same subject, in l
different, using only the first word and the name XIKT0 TI 10 KI0, for both,
besides the word -KHAS'1 0l».

After this signal > (period division) we have the drawing:

\

ZX0/"

AOPMAT0i:, already interpreted, with the change
^ t I only do ^ (^) fmal, scgumdo-sc the m<us in this

I order;

J

already interpreted.

-1-j-o

H-MH

XIilTo

í-/ }

íi>a I, '/

rro xio

XIKT0 Shot X\(), or Iv10.
as previous aunt decipherment.

A.vniA,

idem.

IX IX0X, ditto,
more understanding
It is possible that the prayer
tooth.

INSCRIPTIONS AND TRADITIONS OF AMERICA PHL-HISTOR/CA BY

BERNARDO RAMOS 141

(í^y

yy E: MME © o A o í:

KMMIlfi0i0i;, idcm.

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i) '1.5

■CO

THE

The last inscription ol.ccicccria is perhaps available, according to the explanations given
I

I aoi'matoí;...

riíHAiT0i;, etc.

■'yy

AA0riA

l|_ [_ í.oDjlyyjjy»)' ^ j iímmkhoao-

II lessons'- •

=i.nif]ir-i

\A/y

^\A

EP

jrl

IIIMIIÍ/HliKlj

X0 moí: = law.

'■r, = 1^, (number, according to nn(ig<í sys-

Íenii).

Consequently, of the aforementioned inscriptions and tie íanías ouíras anaiogas, huh vulgarizada, not only engraved or carved, such as indelible inscriptions, in rocks, We interpret the basic philosophical thought as follows:

AOrMATOX' XKlíArror XIKTO TITO KIO AAOríA IX IXOX K.MMK00AOS ziaaói:

XOMOX té tri

EDITOR, LAW or DECREE OF THE VENERABLE OR AUGUSTO XTETO TITO KIO, IMPRUDENT OR HIGH IN SENSE, NOT BEING STRONG, FAIR, UNITED AND METIIODIC, ACCORDING TO THE RULES OF EMULATION" LAWS 17 AND 18.

KSIAÃIPA 1

«Iniium, FAZENDA DA CARRAPATEIRA. In front of Captain Pedro Alves' house, in a saw that is visible, in the face of a stone, from the east, on the edge Along the way, there is the sign found on this paper (Est. 1), made with your finger, in meat; and although some parts are almost fixed, others are still well publicized, from which I extracted everything I could understand.

M2 INSCRIPTIONS AND TRADITIONS^ OF PREHISTORIC AMERICA BY BERN, '\RDO RAMOS

At the head of Uivmro was a large stone limpet, which clearly shows, that it was calida from the place of the sign before they did so (when with the death of Jesus Christ the stone broke), which after 1795 was removed from the place with stakes, while I was in

sit in the next arm, when I was still blind like many*

Turning your back to this painting, on the right side more than a fathom away, there is a

sitting on the earth with this shape – and another one on top of the other with this featu

with a natural cross vein, whose characters are printed on the same stone,
as it is on this sign, which I copied*

And behind the saw, on top of it, in the western part, I also published a
round stone, whose shape is found on the sign, on the left side at the top with the
y (ipsllon) inside an A underneath, as you will see this sheet open »,

2nd engraving:

j

' ■; and"

Pfg, 1.3?t

The engraving or drawing ends with two inscriptions; the first, regularly
executed, contains fallia in the word TlT0; we attribute it to consumption over time, or t
copy: the second, as can be inferred from the explanation, is in fact erased from the
means for the Í'im, which fortunately does not harm, as its subject is already known
Under these conditions, we proceed to simplify interpretations only*

TO TM ACTS IF ENOUGH

X 1 KT o I

TIT0

INSCRIPTIONS OF PREHISTORICAL AMERICA

BY BERNARDO RAMOS 143

HI j ^ 1 ^ 10 I o-tj n ■' /

AA0riA

Ho:

i: 'IMETn0A0T

/C^

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^A
SHAH

KSTAAIPA 2

«ÍNIIAMUM M adi: ir a- cut – I left the Carrapaíeira farm for jMadeira-
Coriada, already at this point, you should leave the road and take your left hand down a c
of expanded flint, where he lies, walking to the right, he crosses a river-
dry chino; Just ahead is a large rock on top of another; in the place upstairs
is the sign of this paper (est. 2).

Danilo with his back to the sign, on the right side, behind the large rock, almost at the
Nearby, a short distance away, there is a thick stone on top and sharp to the 'y' axis wit
height of almost three men, cu; the tip is naturally seated on top of a slab
shallow as if it were born from it, and quite plumb, as it seems, when the earth shook
would have been on the dirt sidewalk, in fact, it would have been adorned, whose half-form

144 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

carved on the sign with a sprig downwards, which is the third figure, made by

bottom of the paper, counting from left to right.

In addition to many other stones, which I did not have time to observe, their figures were they find this sign, which is made of red paint with your finger. And in the rush with that I copied, I could change the assignment of the other characters» .

They are made up of four words, the first comprising just one and the second

gunda three, but forming a single long c l>astanc as we will explain. This second word is repeated six times, in different and ingenious ways:

K rn H lEziE

/

f 1 j: ? ^<2

TOPNERTOArP.AENÍAOJIHroS

r

/

'/> (J pi\I my/^ ,j -7 'p Q_ A''pI o 1.1 n

T üp NK r TOA rp A r. Miaoi inro'^

rTTTTmjN I

!NSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

145

^ Z/ C_ E d l A 1 ' d LV ^ CP V

TOP NE rTOA rPAE N IA 011 MT OT.

^ TopNEnoArPAi^NiA0iiHroí:

T0^ j->i7/C'AMArU7)^arr'Yüí

T OP N ErTOArPAENlA0IIHr0^

o A^e< iti ^ ^

TOP NETTO ArPAENl AOIIHr0S

^f. lAl interjection – AH!

It is concluded that the first word – KTniIISZI^:, would be the name of the famous artist combined with the inscriptions of the abandoned city in the backlands of Bali, carved, as it was said, . – on the main portico of the street there is a figure in half relief carved from the same stone and stripped from the waist up, crowned with laurel, represents person of little age, without a beard, with a band across his waist like a diaper. waist; Underneath the shield of that figure, there are some characters that have already v

However, we can see the following "which we interpret as follows:

Kr'I>12ZB:, (see the first fig. of the respective chapter).

The second, TOPNETTOArPA^NI AOIIIIV0l', Dic. Gr. cit., p. 1435, TopveuToXjpacviíioicTjY0s. ou (6), {Comiq. word formed by comics or an implication of comic turner who makes Ivras and shields – RR Topveuu, Xjpa, aací; Yçijvjat .

Here is finally the interpretation of Est. 2

Krnnii'zii-TOP\ErTOATPA2:NiAonMroi:
lAT-CYFIIISZIS, TURNER EXECUTING LYRAS AND SHIELDS. Oh!

#

INSCRIPTIONS AND THOUGHT OF AMERICA PRHhlfSTORICA BY HHRNARDO RAMOS

KSTAMPA õ

«ÍNHAMLM. APERTOS – Two leagues away from the Carrapateira farm there is a farm called Craca rá: from this l)using the westnorthwest direction, at a distance of 1 (near Icgua, on the other side of the river, right on a high stone ridge, is a stone on another, ()ual showed me this sign ignacio Ferreira, resident in Mulungu, near Cracará, whose place they call Aperdados.

I)'a(iui looking ahead is a stone with an at)onla, which looks at the sign, round, similar to the penultimate figure, which is on this paper at the bottom, counting from left to right, and there may be other directions, which I haven't discovered.

Looking almost to the west is another saw on top of a height, which in On a stone near the east, other characters are engraved, and all in ink. red, which I lost after copying it, and it looks like it should match this one.

The same saw in the painting is shallow at the top and carved at the bottom.))

This entry is very complicated and suffers from major copying errors
We feel it is interesting, we make an effort, we give it our due reservations
interpretation like all the others in this series:

Fifl,

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TO r MATOS

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AND

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fNSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

147

AOrMAT0^' IX0i: 1'IíRA^T0í: KVimirZii: TOPNKVTOAVPA^NIA0lilir0i:

NOTICE: K EQUITABLE THE HONORABLE CYPIIISZIS, TURNER, EXECUTOR OF LYRAS AND SHIELDS

#

KSTAMPA 4

«ÍNHAMUM. JATOBA – From Jatobá, looking west, between the river and the road
lauá, there is a round stone taller than a man, with the point down, sharp
ced, sitting on top of a small shallow slab, in cu;a lace on the west side, cu
I saw a sign, which showed me Ignacio Ferreira, resident in Miilungii, whose shape is
this V, the painting was already extinct and I only extracted what was found on this paper
and that I just disclosed; and placed (I had already unfastened it, later (pie knew the st
another, and the way these men used to classify others, I put it together”.

The 4th print or inscription would be, as far as one can understand from its decipherment,
graphc indicator of the laws on cars or means of locomotion, of (but they deal with those
mere 5 and 8, being discordant with the subject, 6 and 7, we reserve them for after these.

x\ o M o E

1 0^°J

oxoí: cars

ig IJTT

PRINT 5

«Inmamum. lac>ÔA of arneiros – Leaving Carrapateira to Caracará, on the
about a league away, following a path that leaves on the left, there is a
Goeta called Arneiros, at a distance from her passes a stone saw on her left hand,
ahead you pass a massapé, at the end of which you go up a boardwalk, you discover

∴, iflISI
1'II

2pm

INSCRIPTIONS AND THOUGHTS OF PREHISTORIC AMERICA BY BERNARDO R^MOS

another saw on the left hand near the path we followed, where there are some re-
dondas and other long ones over a stone lake; in one of the round ones is this
sign, which is found along the black figures on the face of the northern part, engraved
the tip of picão, and covered with red ink characters, as well as other characters,
which are no longer published.

And turning your back to the sign, on the right side, close to it on another stone, is the
which is found in the lower part of this paper (est. 6) on the right side with 25 lines ne

In the same corridor on the right side there is a stone, which appears to have been marked
whose characters are indistinguishable".

Fifth 1.375

OXHMATIXOS.

Say. Gr. cit., p. 1024 V ov. that if

refers to cars, carriages and different means
of transport. A.

/rfTll

HEY

€J ~h oJ !

oxor

^IjJ osujLü lo

OE E jn. - Jfi

Say. Gr. cit., p. 1025, 0xo;, &u (6). Car, carriage, cart, four-wheeled car, etc., any vehicle or I means of transport, such as: boat, ship, etc.

Say. Gr. cit., p. 1024, p. t;3o> carry, transport, etc. fig. drive, etc., also in the neutral sense: walk on horseback, etc.

Say. Gr. cit., p. 69 or l0N. tjç (yj). car

4 wheels, wagon, berlinda, chariot, the great Ursa íconstellação) II Ha^iaÇaTov^ouv (,r. ent. e>^xft). Prov.:

oú (the) cart driver; or jíg. (i- that or the one who drives or takes care of herself, with the gen. RR

I4d

noot, xoiyoY

Say. Gr^ cyt,, p. 287, g- /Wí. what

see there üobrc the oxen or follow them behind the trunk and with the view, etc.

25 CARS.

OX0^S

Let's deal with the following print, after which we will make the respective interpretation briefly:

STATE 8

((Inhamum. MORCtÜO – This sign is at the posts on the Carrapateira farm, at the place called Morcego, which is located almost to the east, on the trunk of a large rock that is on top of another.

Ahead of you. Somewhat closer to other rocks, two trees are found before gical, very old and already with a branch cut off, whose shapes show were similar those that are carved on top of the curved line.

Turning your back on the painting, leaning against it, close by, on the left side, is a st long upwards; lower than the big rock, whose shell is like this |'J, and downwards it widens as the cjiie is marked at the beginning with this sign on the side left, (|u faithfully copied; which is all in very bright red ink.

On the same side, in the distance, another saw can be seen on another saw. stone of the same appearance, but taller”.

Fig 1.379

150

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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^10 See

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frog

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A^Tr \ OMIOK

Say. Gr. cit., p. 237: Aotuvoikoç, ov (tó); log in

session or hearing of the astynomos or aedis, etc.

Vocabularlo Kli/nwlogico, Orihographico and Prosodico, by Ramiz Galvao, Rio de Janeiro, S. Paulo etc. 1909, p. 95: /íslgnomo sm (ant.) Greek magistrate, who watched over the police and street alignment. || From «stuvoi/o; (form of «jtu city + law, rule^

Derlv.: aslynomia (sf).

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Interpretation of the 4® c 5^ inscriptions:

NOMOV 0X01' OXIIMATIXOI 0X01 – OSEQ O AMAZA AMAZAVOTOL BOTÜXOA01
B00IX0II0I IIIIIMIMIIIIIIÜIIIIIIIM 0X02

MCIS OF CARS OR REFERRING TO CARS, SEGES AND DIFFERENT
MEANS OF TRANSPORT, SUCH AS: CARRIAGES, 4-WHEEL CARS, BOATS, SHIPS
DRIVERS, RIDERS, CARRIERS, BOIERS AND THOSE WHO SAIL OR FOLLOW THE
OXES. 25 CARS

INSCRIPTIONS AND TRADITIONS OF AMERICA PRELILSTORICA BY BERNARDO RAMOS

151

Interpretation of 8'' ahreviadamente:

(III y') AOrMATOS ^KHAStOí: ArrVNOMION – OXIIMATIXOI' OXOí:, etc,

LFI OR LMSTRUCTIONS 1)Ø VKNlvRAVEL. REGARDING THE PLACE OF THE ASTY HEARING–
NOMOS OR EDIS (GREEK MAGISTRATES WHO WATCHED OVER THE POLICE, ALIGNMENT
FROM THE streets) AND TO THE DIFFERENT MEANS OF LOCOMOTION

PRINT

Hey. i.ljto

f íji ?J 11 ii i/n ti ii j ij <

– ir .TI m ÍT WD p– a [IH /I a Uf

K MMF–CJJ0A0E ZHA0S

34 dashes applied to several words
as demonstrated.

The interpretation has already been made in previous inscriptions.

#

INSCRIPTIONS AND JRADFTION.^ FROM AMHHÍCA PREMISLORÍCA BY HBRNARDO

PRINT 7

«Inhamum. lagoa de armerós – Further from the previous place, no. 5, by
 On the same path, on the left side, there are several half-round stones, higher
 than a man, on a pond of stones, on top of which, from the west, is
 the sign on this paper (Est. 7), which surrounds the stone with the marks of the mode and
 which are found here, from the southern part to the face of the eastern part, made with th
 of cochineal ink; and I only copied what I published, because it was almost extinct.

Near this stone is another of the same size, which still appears to have been built.
 slgnalada; However, nothing was published anymore to be copied.

Turning your back to the west, looking to the right, in the middle of the lake, at the
 lower part of it, there is a stone smaller than the others, on which was the figure that
 is here in front of the figure of the crossed risks, which are above it, which very
 I barely understood because I knew the other person and their way of using it.

Further above this, at the edge of the slab, is another half-round stone, where
 Find the painting with crossed lines, which is above the aforementioned figure or star.

In the northern part, near the end of the lake, you can find an angelic tree
 very old, with three branches next to the trunk, with the character, (jue is in this paint
 on top of the crossbar.

The beacon must be one of the stones, whose roof is orbicular above with the shape
 which is on top of the dish in the form of f

APITHMOE

NOMOE

IliNVi HiIrMi mifiili

WHISTLE N 0 M 02 NUMBER
OF LAWS

FÍf. 1.3S1

%

PRINT 9

%

«In front of the aforementioned sign, no. 8, on top of a lake, there is a stone half round, on the face of which, on the part of the large rock, the four faces are marked. cters, which are in line for the upper part of this paper (St. 9). And d*ahi, looking up from the big rock, a stone lapa with the character that imitates what is marked in the same place on this paper, right after the (2)» somewhat erased, and I only disclosed what I mentioned here.

Coming out of the big painting, n. 7, on the right side, as if surrounding the saw, there is a stone corridor, on whose face the shape is marked, which is found in this

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

paper on the right side on the lower side, with the scratches on both sides, and in the upper part separated from the others above, and all very distinct, with red paint nothing ».

@KPOMOS

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EP MHT

(A-/rfi'co'/?/o)

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(yá' />/ÜSj

fsoí J

APES

f /";/} /?rfj

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SEAHNH

U(/AJ

<(Eslan(it) in the place of the large painting, and looking almost to the west, you soon s
nearby corridor, between two barriers, (it comes out onto a low board.

At the tip of the right side is the painting of many legs, which is found at the far end.
of this paper (Est. 10) to his right side; for cu)logar point the two lines with-
pridas, which are in the middle of the large painting n. 7, but now almost extinct.

And on a tall black rock (pie is paired with this one, on the left side, if
find the characters, (they are on this same paper (Est. 10), from the left side to
the figure in the middle ({quadrada impastada, ([ue tica near the heart<j'áo, the s.abcr:
The following are in the southern part, and the most in the western or northern part. And
it prevents having a few more characters, which are no longer disclosed ».

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there

l)ic. Gr. cií., j). 285 – Hio;, cu (ó), 1“ life; 2^ live, sub-
"Pl OV i sistencia; 3” goods, fortune; 4® humanity, as(K'iedadc; the
I í.. V civilization; 5” way of living; state, condition, etc.

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A6Tií;ut.í, 0?, jv, nic. (ir. p. 251: who lives by himself, who possesses the life in him
R. lÚT, sot,?.

there

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INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

155

registration is incomplete,

^ ^ J ^ ^ according to the perception and conviction of the rcspc-

^ See full explanation. From the small (juadro with
C ^ dark engraving, which is found inverted, po-
we could more or less understand the interest
sante descnio that we expand.

We are left with the last figure, and it is that of (and we now deal with:

you

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Conclude because (|uc:

lil0i: AVTOXí10i:^ means: LIVE FOR YOURSELF OR
CO.vi AUTONOMY.

'Fal would perhaps be the constitutive system of living
social or political of the people of (|which we are now dealing with.

KSrAMPA 11

«Leaning against the so-called large painting, n. 8, looking at the parle of Icssucste, (p
where the upper ends of the 4 lines lead, (they are at the edge of the paper (Est. 1 Ij.
on the right side, which can be seen from the trunk of the stone to its upper end
a large ridge of stones is discovered, one above the other in the form of a tower;
c na {('ica d'esta, (|uasi to the south or less-eastern part, the guys are found on the in
cters of this paper (Est. II) made of still very vivid cochineal ink, (pie faithfully
Cí^pici.

Diverting (rdla, a little to the west, it appears above the last
stone from the same saw another stone with a similar shape to the figure, (it is in this
paper, at the end of the right part dcllc. And if there is any other goal, I couldn't
discover)).

AP E 53

Af 4 * r£

ríí*. t .3&4

£AE SJK\

/i/A

«Inhamum. creek-verde – From Mulungu, looking west, at a league distance and a half, on the edge of that green brook, there is a black flint; and on the biggest or From the west, there is this still very distinct red paint sign.

Ahead of it, to the west, you can see a tall mastic tree shaped like a is carved into this paper (Est. 12), at the foot of which are four limpets buried in this luck:

INSCRIPTIONS AND IRAÜÍÇÕF.^ OF AMERICA PHEHlSTORiCA BY BERNARDO HAMOS

157

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ZEri:

' /íjptriJ?

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PRINT 15

«Inhamum. CíiaCakÂ “ Leaving the Carrapateira road, already close, in sight, to the
on the right side, behind a jurtmal, there is a large and tall rock on the riverbank, surr
of smaller íjutras, on the face of which, on the eastern side, only the ca-
characters, which are on this paper (Est. 15), made of red tiní; and put it there
They are so extinct, but I published them there, faithfully revealing them in the form the

And if there were a few more letters, we didn't understand.

t] r\A-'On

A0 r AT o ^

Pig. I.IStf

PRINT 15

«Inhamum. CRÍ\CarÁ – Leaving quarry no. 14, looking north, and going up a
High above, a stone in the shape of a small boat with the stern sitting on land is discove
and the bow raised it towards the west, leaning against other small stones shaped like
following:

whose character is carved in painting no. 14 on the tip of the sharp stone noticed by bahs
in cu; the forehead of the bow, on the west side, is this almost extinct herd of which wor
I deliberately copied what I was able to disseminate

INSCRIPTIONS AND TRADITIONS OF THE PRIESTHOOD BY BERNARDO RAMÍREZ

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rfSt.,

159

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irns

Please note that, following the explanation given by Ksí.. this last part is incomplete. f
It is widely known and offers the form of the inscription a magnificent artistic example.

FS'1'AMPA 16

Iniiamum, Chacara – Turning your back on the cliff at no. 15, as (luem follows to
a hill, <|which the inhabitants call Jlorro, (,uc is to the north, before <Ic reaches the
discloses a mountain range of rocks, <iue represents a castle or fortress, ipie crosses
almost from north to south, and at the tip that runs north, from the west, are the
characters on that paper (Est. 16), made of red ink, from which I efficiently copied what
I was still able to publicize it.

If there is any guideline here, I haven't been able to discover it, as I still lack the ex
and publicize that in the same part, where the paintings are, you can see a rework in the
from the saw of this feivào

-TL _rL -TL

very similar to the figure, (you can find it on rock no. 15, at the top of the paper, look
to the left side, <pie is to the north, where the points of the figures point. »

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iNSaiIPÇ(ÍKS AND TRADITIONS AMEKÍCA PtiHHÍStOfifCA BY BERNARDO RAMOS

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PRINT 17

«IniiamL'M morro – Leaving the saw n. 16, heading towards Morro, arriving
the clle, turn your back, follow the northern part, with him at a distance of three or four
a little more or less stadiums, you find a stone lake, on top of which there is a
almost round stone, taller than a man, shallow at the top and somewhat narrow at the bottom

below, three large stone chips at the foot of it, placed near the end of the pond from the east; on which the characters of this paper are found (Est. 17). on his face west and south, made of cochineal ink,

The shape of the stone has this feature □, and that is why the figure on the ceiling of the longest branch

It seems to be the same stone as the beacon of this sign, and it could also be another one

INSCRIPTIONS AND TRADITIONS OF THE PREHISTORICAL BY BERNARDO RAMOS

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jV preseilc iíiscríçao is the same sys^t<'naa da preceileníc, but repeat the word
(|four times.

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mSCR lPÇÕE^t: TRADIÇÕUS OF AMISRICA PREHfSTORlCA BY BERNARDO RAMOS

163

IE tLAIT 0^

-'4.EAOZ.

- 7 .EAOr,

JC \fo ZCAC.

I) it is concluded that this inscription is already unreadable; 6 but written in duplicate with great ingenuity.

KSTAMPA 19

«ÍNHAMUàm, AÇfũIi DA CARltAPATEIRA → D() a(,'ude from Carrapateira to the parle from the northwest jóuco more or less in a short distance, in a flint, on the face of the north, this is this painting done with red finger paint. It already feels almost extinct; however, I still disclosed it, when e.xtralii.

The beacon appears to be the same saw, as it has the same signature as the painting, forme some j^edras above others, shallow above. Antonio José Ribeiro, European, was (lucm

led me to this country".

■n a0

Fi^ . i.sin

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

164

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APW>M()1', eg: – NUMtR0 5,4 gives us to understand that it is a matter of five times repetition of the word from the first inscription and four from the second. By doing so, we obtained the result that we left there, being therefore an enigmatic form, according to some examples as interpreted by us, very interesting. It is possible that the traces now redone have been missing and in accordance with the explanation that precedes the aforementioned inscription.

PRINT 20

«ÍNHAMUM, POÇO DO MULUNGU – Leaving the Carrapa.tcira reservoir to the north,
at a distance of half a quarter of a league, a little more or less, from there looking not
like someone heading to the place that the cowboys call Poço do Mulungu, and from there

^_ r RADITIONS OF AMERICA P REHISTORICA BY BERNARDO RAMOS 1<15

voHa having walked more than half a league forward before reaching the said well, at the k
In the field there is a large, black stone, with another one inclined towards the west, in
whose face, northwestward, holds the letters, which are on this paper (Est. 20) in the
superior to the left latissimus, united with the letter G.

Turning your back, you see just ahead, little more than a fathom, a stone as high as
ture of a man, triangular in this way like the letters are, which are

on this paper (Est. 20), in the lower part on the left side below ilo G, and you still hav
alive.

Climbing the large flint, in its plane you can find the forms that are separated
of those on the right side of the paper with the ends facing west and since over time
were extinct, I always copied what I could understand. This jumália superior to the part
from the west it extends a flap, forming a small Yuca tree, which only fits one or two
men with squatters, inside which, in the upper part, are the characters of platters
and they have many legs, which pull towards the west, as seen here on the left
This page is all in red ink.

Even looking to the south, close by, is a stone as tall as a man
half-round on top, which clearly showed that it had been marked, but nothing can be said.
realize more, when I saw her

■) –

APITH M You

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INSCRIPTIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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CAHUOS 20

i Strength, vigor, c(c.

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Exchanges and commissions
traces of these figures are, coin
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delicate matters
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Let us patiently correct them.

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

it:

PRINT 21

«INHAMUM, EMBURANAS – Dii Carrapateira to Santa-Luzia, at a distance of half league, leaving the road and entering the taholeiro, following almost the western direction west, and at a distance of half a league, after passing several rocks, in the place of Emburanas, there is a large stone lake close to the land, and on the east side towards the eastern part is a long and thick stone, set in the ground, on whose face, on the side from the north is this painting for the part of the hair that runs west, in whose place It appears that it was ironed to smooth it out before forming the painting, which was of red paint; but as it was very close to time, it was already thought (juasi extincta and because I decided to copy what is found on this paper (Est. 21).

On the east side, close to it, there is a large and tall rock, which I then seems to be the beacon of this sign as it closely imitates the large form of this painting, <|uc be the left side until more than the middle of the paper, separated from the others on the right

Fia. 1^393

B oro X0A0 Z

the ox with a goad.

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-hc^'n

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B or ox 0A.0r; .oxtn-A

TRANSPORT,
CARREAR,
DRIVING, ETC.

INSCRIPTIONS H TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

LOS

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B oo[^]oxo-j-icon:

ESJ AMPA 22

((Inhamum. Kmburanas. Turning your back to the cliff preceding no. 21, approaching the lake until, leaving this one, and looking south, a few fathoms ahead, one discovers a large black rock facing east, carved from top to bottom, at the bottom on the edge of the wall, where this sign made of red finger paint is located.

Towards the north, there is an angelic, claw-shaped tree.
very old, whose character is carved in this painting on the right side of the paper (Pst. 22).

INSCRIPTIONS AND TRADITIONS OF PREHISTOTORLIC AMERICA BY BERNARDO RAMOS

1 G 9

And he doesn't have time to examine it, if there's another guideline. From this sign forward
<iuasi to the west, there are several stones, which I didn't have time to copy ».

Eiti. 1.3U4

_.-|'U^rT 1 -I- OR
the HMAT i .X. the 51

{which refers to cars)

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(watching the oxen)

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INSCRIPTIONS AND TRADITIONS OF PRJÍÍÍLSTORÍCA AMERICA BY RERNARÚO RAMOS

PRINT 25

«Inhamum. stable in IraPUÁ. From the Carrapateira farm to Santa Luzia of Cratiús, at a distance of two and a half leagues, a little more or less, reaching a large flint, which is on the right side of the road a few fathoms ahead, with another smaller one on the left hand, turning your back on this second one, and letting th to the east; and at a distance of three or four furlongs, a little more or less, between r there is a taller one, sitting on a shorter one, with the right side looking almost towards the west, on whose face this red paint painting is already almost exlincía, which is barely visible from far and near, done with the finger; but I applied e take care to copy faithfully, as I have clearly disclosed all the characters, the which are large, covering the entire face of the stone, which is almost a fathom wide, and taller than a man.

Here I haven't discovered a goal because I'm still ignoring the terms, which could very we cliff or any of those to the north".

171

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This inscription is not only poorly copied (along with dashes or letters, such as m.- 1 arranged in the arrangement of the figures; We try to harmonize this.

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T_ P i/<i/

ZH /V0

A0rMAT0^ SEBArr0v XIKTO TITO KIO AA0riA lloí: KMMKBOA0í: ZMA0v
EDITOR, LAW or DECREE OF THE VENERABLE OR AUGUSTO, XIKTO TITO KIO/

«IT IS IMPRUDENT OR LACK OF SENSE, NOT TO BE STRONG, FAIR, UNITED AND METHODICAL, ACCORDING TO THE EMULATION RULES ».

172

INSCRIPTIONS AND TRADITIONS OF PREHISTORICA A.MERICA BY BERNARDO RAMOS

PRINT 24

«InfiA MLM. IRAPUA BOARD BOARD. In the aforementioned Lugâf nicism, n. 23, pass the large flint, which is on the right hand, following the entrance, you pass another flint, small flint, which is on the left side, soon follows another large flint at hand right, and at the end of it, turning your back to the entrance, just behind the said stone. In this way, a round stone smaller than the others is revealed, sitting on top of another, and on the top there is this sign, made with your finger, in red paint, which faithfully I copied.

The large round shape, which is at the top of this paper (Est. 24)) has the character of the same stone, where the painting is, which denotes being the beacon.

Standing next to this rock, turn your back with your right side to the flint the great one, which we have already left behind, is close by; at the end of it is a large round over another; in which, in the southern part, there is another sign in red paint with a part already covered in slime, and due to lack of time I didn't copy what I understood >

j^E ^^

Hi/p/ T£ /?J

^crS\

nii, -T)

2 CAENC {MOON)

•z, ET (JUP/T£P)

INSCRIPTIONS & TRADITIONS OF AÍKÍBRÍCA PRBNTSTORFCA BY BERNARDO RAMOS

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174 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNAR DO RAMOS

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. (Sat o /?/vo)

oVol - 1 KPNOS

(s A7 U/? A/O '-í

KSTAMPA 2nd

«InIIAMUM. 1*AZENDvV UA caiçara, OA carrapateira for CIMA; RIVER OF
CACIIIOEIRINIIA From the fa/.cnda Caie, go to the southern part more sloping to the southea
because half a league or a little more away, on the edge of the Cachoeirinha stream, is a
place on another high place, (|which a man cannot reach with his hands, where is this lior
drawing of red paint, made with the deelo (which circulates it in a circle, very distinct
despite living well in the weather and without shelter.

Looking westward, from another side of the stream, at a glance, one discovers
viina high stone, black in color, whose roof is of this shape /\, like a roof of
two equals, (jiie denotes being a beacon, as it is similar to the figure on the left side,
in the upper part (best paper (Est. 25), just ahead of the first copy, it has 4 legs and a
risk down.

I ignored everything when I copied; That's why I could disagree with something; but
later it seemed to me, (|that the same round stone, where the painting was carved, would a
beacon, whose shape is inside the figure, which is at the end of this paper, at the
lower part on the right side ».

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INSCRIPTIONS AND TRADITIONS OF PRFJIIISTORICA AMERICA BY BERNARDO RAMOS

175

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PRINT 26

«Sertão de Cratius, Fazenda de Santa-Luzia – Near the house of this farm,
At the edge of the stream, there is a tall mountain range in imitation of a castle, on which
from the north, there are these paintings.

And for the southern part it is entirely carved with other characters, as well as others in
stones, cluc, because I didn't have the paper at the time, I didn't copy it all; I really

From the place, a painting, looking to the north, appears perfectly, on the ceiling

of a large tall flint, a sharp form /) whose character is found es-
covered near the middle with this paper (Est. 26), in the lower part to the other figures.

Also looking craqui towards the eastern part, at a good distance, I published a
saw in imitation of the figure, which is found on this paper (Est. 26) on the lower left s
lower than those above.

If some corner of the same mountain range, or another neighboring rock serves as a beacon,
s6 CNtracting the entire painting it will be possible to calculate)).

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Jiji. Í.39S

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY FÉRNARDO RAMOS

177

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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PRINT 27

«Ribeira de banabuiú between s. antonio and souls, stone of curicáca – Enter Santo Antonio e Almas, is a place that the cowboys call Curicáca, where these mc went to show a stone sitting on top of a lake, which has a smooth face like the one they picked up in the west, where the sign on this paper is (Est. 27), the which still clearly showed, that, after being the rock smeared with red paint, gra- stick the picão tip.

Turning your back on this rock, looking southwest, close by, above from the same lake, there is another rock, large, black, whose shape is similar to the fig it is on this paper (Est. 27), near the beginning on the left side, on top of a spike.

I

above which is a painting with a cross inside, on whose surface, on the southern side, the the characters, which are signed on the back of this paper (Esl. 27), and which appear of a rosette with 7 legs and another crossed one with 9 legs for a cross with a cross above

and another with two sharp and long points pointing upwards, made of red paint, placed

that are almost black.

F) right there, looking further to the right side, which is on the edge of the lake, one of a long, round stone, with one tip thicker than the other, almost running east to the west, whose figure is carved near the end of the cFcstc sign on the right side, with cross ahead.

And also the same rock in the painting could be a beacon, because the upper part of the The front is also arched in this way and to the east and west the land is close to it.

Hg I.^0Í)

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"02102, according to the laws
of religion, permitted by
religion or not prohibited by
she, where', profane that doesn't c
consecrated point, which can be
play without crime by opp. the
holy, just, sacred;
just, pure, innocent, etc.

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PRINT 28

« Banabutij. New house farm Leaving this farm to Castello, in
distance of almost three quarters from Icgua, paired with an ipu tree of clods on the edge
road, on the right side, there is a stone on top of another, the height of a tall man,
which the inhabitants call Pedra-Jurada, on whose west side is this gra-
I go with a gouge chisel.

And, as the characters are low, they serve as shelter for the goats, when it rains,
continue to rub each other, they are already very smooth, so much so that they barely not
and also because the stone, cracking in the sun, releases the chips; say the inhabitants,
which still reached them clearly.

At the foot of the same rock there are some limpets, which clearly show that they have been
of the rock before the sign was made, which would perhaps be broken on the day of Jesus' c

INSCRIPTIONS AND TRADITIONS OF A MEXICAN PREHISTORICAL BY BERNARDO RAMOS ISL

Christo; because on the faces that detached themselves from the ouíra, which are upwards, you can find many baroques made with a picão tip, similar to those found on this paper (Kst. 28), thus:

V§) @ ®> © ®

quic I was careless and didn't copy or count. This is the reason, where llie comes from Pedra-pierado).

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«StotoT0^' cí:o!ai!aide

« j T0T0ToI

Fífí. 1.4ÚC/

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PRINT 29

«Banabuilt, CASTELLO farm – From the house on this farm where he lives Francisco da V^eeiga, towards the northeast, beyond the river, is located on top of a height a large rock and looking for its direction, and being close, one discovers a lake or ipueira secea, and behind it is another tall and large rock in the middle of the varge pla on whose face, on the north side, are the characters of this paper (Est. 29), printed in walleye tip or chisel tip. The two, however, who are here on the right side, at the end of paper, are more likely to face the West.

Above the first ones you could see other characters like something done with a fine brush, or wound only with a stone with an iron tip, white in color like whitewash or plaster, wh I didn't copy it because I didn't tell you the shape, but it looks like chess or lines crossed in a cross.

The figure of the rock has almost this feature;

THE

the way you find yourself on this paper behind your back

M.

From the east, running from the face where the painting is, at arm's length and a half, the place where there was once a carnaubá tree is still publicized, whose stems are straight upwards, like the 3rd form, which is in front of the first two, which are found at the beginning of this paper (Est. 29) on the right side, but in the same line, almost a fathom further ahead, there is already another new one of this quality at a

Many other qualities of this quality appear through the vantage, but this expression remains signs of a guidepost so that as you run you can look for shade.

182

ETHNOGRAPHIC AND TRADITIONS OF PREHISTORIC AMERICA FOR BERNARDO RAMOS

This may be a mistake, because along the way there are other stones, of which something could be the goal- what I couldn't discover

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Laced, by GOD. the Being
supreme: god, goddess, elc.

of

L.J.

Some Slavic figures are inverted and incomplete.

ES'rA>lPA 30

((Bakabuiú, duck farm – From the farmhouse to the northeast part
Here, at a distance of nine miles, behind the farm's fence, there is this sign made in
tip of a pick or chisel on a half-round stone, which is on top of a stone
small, inside the executioners)).

«When they took me to this place, it was already very late and I didn't have time to
CTiplore the b/ilizes ».

I NSCRIPTIONS IN TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

183

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KP 0 MOS

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AP ÍJ ^

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(Jup/rsfí)

KSTAMFA 31

«Duck Farm – Sah going from the farm to the northeast part, for the time being–
route that goes to the Flamengo lagoon, at a distance of 3 (|uaríos from Icgua, a little n
or less, on the right side of the path, there is a stone on top of a pond, in (lual,
Almost to the west you can find this sign engraved with a picket or chisel; because it's 1
I also couldn't explore its beacons.”

Fiti. 1,403

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REGISTRATIONS AND TR.-\OKljES OF AMERWA PREHISIVRICA BY liERNARÜO RAMOS

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Aíz, acê^ dc Xs0ç Jupiter. Nií •itat, by Jú-

pter. 0ü ixa Ata, not by Jupiter. *

PRINT 32

((Lagoa in Flamengo – A path leaves from Fazenda dos Patos, which goes towards this place, so called by national tradition, which is almost part of the same North East; and on the edge of this lagoon, on the east side, there are two long, rough stones, as thick as a kite, lying on the ground, on top, looking towards the ocean, there are these two signs, which are both the same; the one above with the little one next below on the left side, and the cross that is on the right side, are in one of them; and the bass is on the other; everything recorded to perfection.

Here, too, I was unable to make the correct calculation regarding the marks, which could be the same long stones where the sign is, the similarity of which is found on this paper (Est. 32) above the round shape, which is at the bottom. But Scylla must be some stone round of those that appear on the other part of the said lagoon; and the long form will do the shadow of the goal ».

This inscription, feeling an exchange of words, we coordinate it, without changing, however, the characters.

It is yet another artistic repetition of the important and well-known Law. carved all over

185

/NSCR/PTIONS AND TRADITIONS OF PREHfSTORICA A\ÍERICA BY BERNARDí} RAMOS

The words 1^, 1-02, 2002, AI02, are already often interpreted, res-
just the following:

2102, rő J.accd. by 0eó;;, oü. God, the Supreme Being: (of.) god, goddess, etc.

#

ES'rAMI^A 33

'the design does not provide an explanation'".

r/if, lAm

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INSCRIPTIONS B TRADITIONS OF PBLISTORICAL AMERICA BY BERNARDO RAMOS _

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Kr^Kziz -^Itopnetto

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Itopn jc tto

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Iro p 4 íjy-^d '^

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INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMTIRIC BY BERNARDO RAMOS

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PRINT 34

«Apodi. PÁO-nos-FERROS From logar do lageiro airaz, n. 33, aloni da gruía nclle mentioned, to the east, a mountain range of stones is visible, and when climbing from there on the left side parallel to the scrroíc, there is another shallow lake, where they are in. The characters on this paper (Est. 34) are pressed with a pictogram, the left side of which «lambem was copied by the same faithful and that's why I don't report the goal. » Having corrected the clear variations in traits, here is our interpretation:

Fiffi. J.40G

13ff 0S

according to the laws of religion; pemiiltida
or not by cila prohibido, (/tmi/e aig. príifanop
which is not an established point, which if [iode iíK'ar
no crime, by oppoj. to srp. monkey, jusio,

according to n iustlça; pure sacred; imu>cenfcp vir-
tuoso; pious* religious* etc.

The GTs

Word already [uir times interpreted.

◆

the E

Hé0í. God,

goddess, etc.

Supreme being, (ót;) god,

©E0E

©E 0S

Like the previous one.

188

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

[11:1

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lE in E00E

Egyptian goddess, etc.

BB

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fflj -LU 3

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JUPITER

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^^1'ZErii IS DEI 4: is

REGISTRATION OF THE MAN IN THE FACHINA

End. l.t0T

Ociac, religious and special rite or ceremony, obsequies,
functions, which is pennitized by divine law, divine justice or sun-
plesmcnle, right, justice, legitimacy, permissible thing; alp. oez.
what is done by form, etc.

AXi;, adi>., quite, primiti. and Poet, in abundance,
crowd, mass, etc. A. «1^?.

IN^RIP^S^JR^ITION^ D/^MEMCA^RCHISTORICA by BERNARDO RAMOS

IS9

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® "

l-.tiiii. ov, wheat, wheat grain, e.g.,
bread and niitit. oez. food, living, alp. oez.
alimony, etc.

i:(Ta, (ov, food, delicacies, food, etc.

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Bad

0íotta, aq, word previously interpreted

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Word already in-
interpreted.

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This is, more or less, the interpretation of the inscription of V^ará, in the Fachina, which has some inaccuracies in features, which are actually quite interesting, leaving us with the hope that we can obtain a copy of the other inscriptions from which he treats the illustrious Dr. Jaguar.

190

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

We have completed the painful task of interpreting the lapidary inscriptions, revealed by Reverend Father Francisco de Menezes, what his work is about – Lapidation in Brazil. xMalor had been his patriotic pilgrimage, through these backlands, once occupied by our ancient ancestors, in whose regions they left these monuments, which only now, after many ages, we give them, we believe, the due decree. We owe it to the Hist Institute. and Geog. Brazilian, the faithful guardian of this precious national monument, and appears in vol. 50 of your Revista.

Our interpretation work demonstrates what was necessary, so as not to escape a few copies for due study. It was not easy to coordinate the lost lines with the time, poorly copied lines, the confusion and agglomeration of lines, letters, syllables and words, being necessary to attend to everything, to achieve something, from the as-important summaries, many of which, unfortunately, are incomplete. However, very much we obtained from this ancient writing system, made up of primitive Greek characters, notably the simplification or abbreviations then followed, which clearly demonstrate, even reaching real enigmas.

We cannot, however, reach the ([what Rev. Father Menezes calls – goal – unless ([it wasn't simple conjecture.

Finally, all we can say is the herculean effort of this great patriot, for his

epigraphic work, one of the most valid in this archeological undertaking, today coordinated prehistory, not only in Brazil, but also in several countries, which was being ignored.

ENGRAVING OF LAGES OF SOLIDADE

Here is the deciphering of the engraving of LAGES DA SOLIDADE – which we have already discussed page. 262 of Rev. from the Instituto Historico Brasileiro, vol. 50:

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INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

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INSCRIPTION ON CANTAGALLO ROCKS ON THE TAPAJÓS RIVER

We have created this interesting inscription, as well as our Interpretation, above all Henri Conclreau wrote about him. I)

^hanches designed in Arencre and Cantagallo – In the campinas between Mundurucús between the ancient Acipary and the primitive malcK^a of Décode me, existed, it seems, on Morros de Arencre, numerous drawings engraved on the rocks by ancient Mundurucús, well understood primitive and childish drawings, like all the drawings of Indians of the west of the Americas. Dr. Tocantins says he had no opportunity to see them.

The legend Mundurucus says: that Caru-Sacaebé, after having destroyed the maloca dc Acupary, to punish the ingratitude of its inhabitants, came to find Décode me, (pie se It thus became the cradle of the human race. So Carú-Sacaébé drew these ca- characters between the two villages to leave a monument that perpetuated the memory of this memorable fact.

Afterwards, when Décode me became strong and powerful and Carú-Sacaébé left the land never to return, he traced, going down the TapajeSs, the drawings of Cantagallo.

Circumstances beyond my control prevented me, both on the way there and on the way back, to visit Cantagallo's drawings which are reproduced according to Dr. To- canteens ». (2)

«About the left bank of TapajeSs, says the aforementioned Engineer (Antonio Manoel Gonçalves Tocantins), in the place known as Cantagallo, can be seen on the surface of a steep hill nearly a hundred meters high, on the bank of the river, fifteen figures.

Elias have been there since time immemorial, the oldest travelers of these deserts and the older Mundurucús saw them as they are today, but no one knows the its significance. Elias are ORC-red in color. They are about eight meters above from the level of the highest waters of Tapajós.

Today it would be impossible for a man to trace them at this time, even with the help of an iindaime, poríjuc at the base of the hill, the river forms a small loop, where the current is rapid and violent, especially at the time when the water level is higher.

I will not make any conjectures about the origin or meaning of these characters. characters. Let me just recall what Humboldt also found

(1) "Voyage au Tapajós" (Pará), p. 142, 1897 Paris.

(1) Esluclos about the Mundurucús tribe, the aforementioned engineer.

REGISTRATIONS li TRA OIÇÕES da AM^ICA^EIIISTORICA by BER NARDO RAM OS__ _

on the banks of the Orinoco, in the same circumstances, at a height not accessible by hand. The illustrious sablo c cie opm.ão, if I remember correctly, the water level of the Orinoco, in distant times, was higher than today. IVnso, this consideration can be applied to the Cantagal drawings.

«The explanation given by Illumboldt is in fact the most sensible of all the explanations turned with reference to the subject of the drawn rocks, from South America. Scia-mepcrmit(iclo only in a reflection: it is that, however childish it may be, this cles and above all, the idea of decorating the high rocks or flat stones of the waterfalls, are indisputable evidence of intellectual superiority and greater civic aptitude lization on the part of the mysterious artists who left us these hycroglyphies, which They tried until today, although it was worth it, some Champolhon. ^

I understand intellectual superiority and greater aptitude for civilization, only with relation, it can be seen, to the Indians of today.

Or is it in complete decline, after having once been on the verge of reaching an autochthone civilization, or else the Indian race as we know it does not exist the same one that produces the hiemglvphos artists".

We believe that this inscription is not well executed, or faithfully reproduced. produced, but of great prehistoric and epigraphic value:

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AJ ÓS

^cn. of jupITER, supreme god and pac and lord of the gods

and of men, for the Greeks and for the Romans; was the son of Saturn and

of Rhéa, etc.

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just us

26ί, ί, ov, adj. posj. read, yours; yours, your 'l'Í50v, Soph. what concerns you
etc. R.<jy.

the "xaos

■0X.\02, or, agitation, tumult, whence by cxt. popular movement,
sedition; more sep. crowd, large number; the multitude of the plebs;
people's assembly, popular meeting; alg. .vr. embarrassment caused by
crowd; where by cxt. embarrassment, annoyance, harassment, torture,
embarrassment; care, harassment, etc.

INSCRIPTIONS AND THADFTIONS OF PRHIISTORICAL AMERICA

BY BERNARDO R^XMOS

103

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ii33i;, or An. Aittós, ov. double.]] A'<j plur. there, there, /V/,

dulS- R. St;.

^ "0/4

OH AND

Aíoc,«, 0 ., pael, divJiio, da-je muil. w- by epÜh. to the gods and the.
heroes: divine, ish ê. excvlicnle, admirable; oulr. prodigious, wow,

immense A:« 'Jím.i/ Hom. the divine mother, the most august of the goddesses.
R. Zij^

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pre-pricing
transferor.

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tooth.

Mú^ oxao^, oxaoí: aixxôš aios oxaox aiôí: ai0i:

JtJPYTER, YOUR tumult IS DIVINE DOUBLE TUMBLE, PRODIGIOUS TUMBLE, ADMIRAVELI

*

LAPIDAR RECORD IN SERRA DO ANASTACIO, BAHIA

Much has been said regarding the following inscription, starting with the great sablo Von Martins ('), to whom, it seems, belongs the primacy of liavcl—a copied and studied, w to have everything deciphered.

In turn, we do nothing more than offer our understanding, in a simple way. plified, awaiting us another order of considerations, at the given moment, which im- lead to confusion and mistakes in lines in copies or engravings, etc., as in several other mscnptions are not always well reproduced.

F/f[. lAtQ~*lrt\$çTípçKo^ ÍHpiânT ttã S^rrá do AaattaciOf IJuhiA

CU CP Pbílicjpe VdD Mftrtiui —' RúÍ/é in Bra44Í*«nt Se.

IC INSCRIPTIONS TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO R AMOS

Before that, however, we cannot fail to insert here what, regarding said inscription, says noted ethnologist Dr. Theodoro Sampaio (^):

«...Take, for example, this lapidary inscription from Serra do Anasíclo, crypt by Von Martins and in which he discovered graphic characters, such as those shown contracted in Siberia and even similar to those punished, and it is considered that this occupied the face of a rock in a necropolis of the primitive indigenous people, of which There is a heap of shards from the destroyed funeral urns, and they will be seen there, an explanatory hypothesis, recorded, starting from left to right, a chief or principal

cipal, with two of his sons who would also have been chiefs; below, represented by small circles or thick dots, their wives, daughters, or individuals of the same sex feminine, and the male children representing themselves there together with simple lines. of this first grouping, the straight, cut or underlined lines, some even series of three in Ires, perhaps because these people did not count beyond that number, re warriors or individuals from the same tribe sit (jue ah se se|')ulíaram. L-ma line that- call interrupts this first series, and starts another, where the signal of boss or main, about five small circles representing women and straight lines representing men. Next, but already somewhat erased and confused, the same signs are reproduced as if indicating a third generation (|who was buried right there The hypothesis may not be applicable, but it is important to recognize that signs like the written over the funeral homes, in a lapidary inscription, if it does not have that meaning should be considered, as Von Martins says, without any alphabetical meaning and just like svmliolos more generations)).

«I_) the lapidary inscriptions that can be found in our backlands from the north to the south these characters and signs, some absolutely unintelligible, we can mention those of Ceara, c)ue the jóssuc by hundreds in their mountains and cliffs, lost in the heart of the caatinga that of Araré, on the Q^uixelo river on a high cliff; that of Cinta do L^obo, on the Jai- baras, in the carving of the Serra, with a painted snake underneath, reminiscent of that of Cerro Pintado, on the banks of the Orinoco, described by Chaffanjou: Serra Geral, pro- near Caratús, where they find themselves on a rock on the edge of a large lagoon a few steps from human figures crowned like those of the Araraquara waterfall in Japua, described by Von Martius)) (').

«In Rio Grande do Norte, Coas dos Dejunios, where you can see lakes set face-to-face, and lined up, forming a ciuadra like a corral and next from them a rock full of inscriptions, something very similar to what Ch. B. Brown en- found it in Serra de l^aracaima, on the Guyana hill (^); that of Lages da Soledade, where you can see, in smooth-walled limpets, several characters in red paint representing There are polygons, tiny circles arranged in the shape of a disc, a radiating circle in the periphria, spearheads and a series of moons or crescents)). V)

(Ij Tiicsc Officill, 1® Je lllsl Congress, NAcional «.ll.

(2) Tristão <lc Alencnr Araripe: "Cida<lea IVlrificadoS e Inscipções L/ipl.lftrea no Drac Iclro. Vul. L. page 2lõ clinJa.

(3) Cliarics li. lirown: "Indian Picturc Wrlingna llrilish Cftiyana''.

(4J Inscription 3i by node* interpreted. Fig. 747.

_ REGISTRATION/PTIONS li TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS 195

«... In the backlands of Pernambuco, in addition to others, Exd, Cabrobó, Itaquatiara, on the left bank of the S. Francisco river, geologist JC Branncr saw and described the village of Cacimhn Cercada, on the banks of the Garaniuinsinho river (') but mass, of decomposing gneiss, with a superimposed block measuring three meters in length and about two in width and height, with on one side an asterisk of about 00centuneters in diameter, made of four lines crossed at equal angles and hollowed out on the rock^ until the grooves are well polished and on the other side three rows of point indentations with an extension of 75 centimeters, also incised in the rock, and it is wort that the grooves of the inscription were not painted dark red, as is still the case today. see...»

Read now the interpretation of the inscription that we were working on;

(1)). C. IJraniicr: ''Drot.k Insoriptioiu in nra^il-AmrrÍLon NaUiraflst'', vol. XVIII. Ph

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cr i: - H/MoJ: . jJ

i^Aifre). (SOL) ^(juPtTíR)

The following lapidary inscription of the Itamaracá waterfall on the Xingu River, (Pará) is without a doubt one of the notables of the northern region of Brazil.

Offcrecc gives rise to valuable pre-cluster considerations and as we consider it, it is to Ravel artistic confection.

It is already described on previous pages and was copied by the notable scientist Domingos Soares Ferreira Penna.

{) illustrious Dr. Ladisláo Netto gave it a very different interpretation from ours, thus the wise ethnologist Theodoro Sampaio ('), and others, <the various lapidary inscript

However, we do not have the intention of supposing them to be erroneous, as those of our c because this faculty is peculiar to Registration Congresses and those competent in the subject.

d) Te-ceíra These Offl.ial (4« of the proaramnin of the .V. sccçJo Hisf. of archeological 1.II. Gr. Rrosílriro, special tome, cons. to 1" Cong. from Ilist. Nac. de l^íM, png. 5-'>5

ÍNSLRlPjúhS h JHAÜIÇÕLS DA AMERÍCA PUIJUSTaRÍCA BY tíLSRNARDO RAMOS

197

In this ly-polhcse, we limit ourselves to continuing our work of interpretation, „ro-curaiulo simplify it as best as possible.

tNSCKIPTIONS: THADrçÕÜS OF PREHISPHORPHIC AMMIÛLCA BY BHfiAiARDO RAMÒS

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carri>SÉ seges, c <jiiifci'ciitcs
ineu)s tíe transpurle. R*

fV/í-í, cart, carriage, car-
roça, car Je íjualro rtalas, clc.
vehicle or half Jo Irans'
port, such as: barc<í, navú>, ctt\

IttiiU5í.&Xi'*í, Iniieiro, /Vr/*
catches or hunts Imií, the poota
ilc agolllliao* etc.

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_ TKAÜIÇÖL-S DA AMISKICA PKIllll.noRICA POK ISI-KNARLX) RAMOS

still mSCRIPTIONS OF THE XINGÚ RIVER

l\5r kindness ilo illuslre liis(oriography|)lio professor Agnello Hitteneourt, olitivenios
important inscriptions of the Xingú River, the first of which we are going to occupy,
similar n <,ue we have just interpreted. Despite being simpler, it is interesting and
artistic in relation to the previous one, as)) murderers demonstrate, 'it turns out, it s
of pendency or dispute rle e. \ecui,'So, as can be deduced from the end of this article.
encryption:

ITAMARACA REGISTRATION

(Rock on the right)

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big, very con-
considerable, etc.

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Po et. c< in-
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feud, poriin;
\ixiij. time. Iran

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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very considerable, etc.

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Rock to the left of Itamaracá (Xingú River)

*Hey, Poel. dal. from |l AAA^, gcn. Xãoç, dal. acc. Xáav,
orranani. /â; dual as ocz. t;) lon. c Poel. stone, rock
chedo etc.

Rocha da Caruara, on the island of Cachinguba (Xingú River)

EEARNE

rig. i.4it

^SCRIPTIONS AND TRADITIONS OF PREIIISIORICA AMERICA BY ULRNARÜO RA\IOS

jc I^0 n

(2:5 'roy:

Iim. J.tl5

•0XA0iJ, niovimcnlo, íunuiKo, (^on^e
by cxL popular movement, sedition,
crowd assembly etc. We have news
of the existence of several inscriptions in this,
river, which will be as we see interesting
judging by the precedents. The same
happens with those of the Cuminá River, next.

i'ia. read 16

Inscriptions FROM RioCuminA, taken from the work already mentioned, by O. Coudreau, page.
to 177, which we proceed to interpret, and those of the following cliché, we have already
and are shown in figs. 602 and 603.

wheat, wheat grain: e.g.
bread more mon. food, living, etc.

Fiit. 1 . 417 – Cnchocir.t Rcsiil.undor (Cuminá River,
For)

Fig. I 41 \$ – ~\o Ifinrapé S. Antonio, Pará (Rio Cuminá, Pará)

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ÍStoyovta, Production is from the same company.
RR lâYiYvouai,

IN.SCRPTIONS AND THANITIONS />.AA^fERÍC^ PHEttfSnmK A BY nERNARI}*^ HAMO.'?

m -y^j
£ AET ounces

•ICXsnrí-í, Ppcf. [>or atpf':^Jí, vcncivcl, expii-
giiavelj/í//- sedusívclí corruplívcl^ sulKíniavcl, cíc.

liiiíitsipíí-;, tjiic Síi Iciu Ícilí.í ciu cs*
crlptu gives your own hand; aiittsgrapho*

RR.

SUMMARY

lAioroMA kaktoí: iaioxkipoi:

Al r0(;KAl'IIO SKDUSIVEL, EKODCCÇÃü DA MHS.MA SPECIAL TO WHICH SK HAS BEEN MADE

Pifi. 1,120 – Itiscrtptçãft dc l'.'irti

INSAUPjÕLS AND IRADITIONS OF l*RLiHÍSLORICA ASÍHRLCA BY iUÍRNARDO RAMOS

203

1 'ití. 1 421

JO fPA NI 0I
IIAA0I

Ojpavio* *,, a, or oç, ov, cclcslc, cio cco; iliri^itlo to the
coc; //<;. cspaiiü, niaravillia, prodigious, clc.

l''.XXoí, oy, satvra, saving poem; sarcasm, cyc.

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Ojjoye, ðaovvE, cicoaze?, Síiqxeíí, Zzo'^zio or other com-

similar positions, can be summarized in t)l()l\ tj, ov: c(»mo é
big, so big, cjuanto considerable, etc.

go

orioi:, a, ov, according to the laws of religion; permitted and
not prohibited by her, u///. rez. <|ue is not consecrated and if
can play, etc.

IAIOí:, a, ov, proprio, particular, special, etc.; taken
in a proper sense, (pie is in the private domain, etc.

\(zoí1/Cdí

z OBI0I

;l3o6ioç, o;, ov, same age; (jue lives so long or (pie
follows the same life.

RR Bioç.

1422 – Tiiscription <Ic

^G= D^0 3

T o I 0I

*Toioç, a, ov, Poc/. or rare eni prosa, such, done so, in such a way, for-
so much, porcpie, Toioç oio.;; Jloni. such (|ue, etc.

the G

REGISTRATION/PÇÕLÛS LÍ IRADIÇÕLS OA PREUSISTORIC AMERICA BY BERNARDO RAMOS

204

Laccd. by God, the Supreme Being, and (c.

Ojtoç, a, ov, according to the laws and religion; permitted and not pro-
liihiclo for her, him., him.

RKSÜMO

toioí: sior hiioi^

CONFOR.MK THE LAWS OF RELIGION, LIKE GOD

It is not too much to consider once again that the copies do not always correspond
to the original, for many reasons, which is why we read the need to correct, sometimes,
small traces or flaws.

2101 0Z102

I.Í23 – tic Murapt registration

£3)\ and

I; I or E

0^101", as per
the laws of religion; per-
millllo and not prohihido
by scylla, etc.

AKTK0l', white, for example
brilliant, refulgent, pure, sc
reno, of course, sometime. happy,
pleasant, etc.

oino:: a1':yko:í:

COMPLIANT WITH THE LAWS OF RELIGION, BRIGHT, SERENE HOLE, HAPPY, ETC.

%

cJ b eJ b (2)

|T©Joc| (the)
T0l0zjT0l0nilIOS

Fia. 1424-^ typical dc Mitrpi

♦Toio;, a. ov^ Poet. OR rare in prose, such, such,
therefore, etc.

"Icoç, or pocl. "Icoç, equal, similar, equal united,
plan, fair, equitable, etc.

OF SUCH LUCK, EQUAL, FAIR, UNITED AND EQUITABLE

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Only

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0oíoç, a familiar word.

Fig. S 42S

INS^PIONS U traditions of PREIIIISTORICA AMERICA

BY BERP^JARDO R.WtOX

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nerilcs, etc.

>u ccrenionút relígiós.!, exvquias» fu-

liji. --iwtmt irn <;c Xifitíátt

%

fnierj. let's go! that! courage! a/^.
í^ez. l)Ravo!

Kt or ííí, J, ps íinii. pres. cie ^r,i, follow
Poei. cCount the form Att. -w;* wç, <Lv,
safe and sound, whole, (jue subsists or (jue
survive, etc.

/•V/J. 1A27 – inscription of Puni

SUMMARY

Kl A! Kl! l'ÓOS'

let's go! courage me! follow! safe and sound!
*

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the « and
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i.425 – Inascription of the S. Sicoláu Waterfall

()j3iorotcií, emt. by phil. that creates substances. RR o-jc ::Qt;u.

♦Bo0po;;, Pœi. impetuous, violent; prompt, quick, brave, valiant. R. Bptjoy.w.

SUMMARY

0Yiionoror eovpos

THAT CARES THE SUBSTANCES: L.METUOUS, VIOLENT, FAST, VALUABLE

*

•jm

REGISTRATION'*'^ £ TRADITIONS OF PREIIIIISTORIC AMERICA BY JIERNARDO RAMOS

\r)

U^0I ©01 Ivorcjl

Hi Is^l

– jbc hu/.)H5“

I S0I

Fití. 1 i20 – Description of Cachoeira dc S. Sicolnu

Oypavouý/^Çi Poct. who lives in the coc, etc.

Ojppjtvioç;: celestial, cio ceo; directed to the ceo, or ji/j. amazement, wonder, prodigy,
M'oc0oç, GLfS. by (j/.rs. by '^'óXoe: or by noise, disturbance, tumult. ||

'J'orvo, wrapped, etc.

'r6r-í* reproach, contempt, discredit; reproach, reprimand. A.

U, qcn. pound, nerve; by c.xf. Poct. strength, vigor; alg. oez. impetuosity, violence

lence, etc.

or J^ocl. equal, similar, equal, united, flat, fair, equitable, etc.

t-ióç, J.nced. by^^My God, the supreme being, etc.

(t^o 1 0

M

the

THE

12 o ío, by gcu. niasc. dc t;, ov, adj.

poss., yours, yours, yours, yours. etc.

FiH- 1,430 – C.'*chocira Cosinha dc Pedraa

vs "ITLe^PI©- o

IO PA 1 z MO r 1© I

I

00|0 1(^0 ü

01 IO 1 ZO P AlZM OI

tl^opciaixoç, oG, biirbarisms.

etc.

0'.-: or collection, heap,
hill, bunch of scoundrels;
gathering; prlncipalni. dunes,

1,431 Inscirçi,. rf- C^chccir: ,!c S. Xicoláu CollIlKl, clevaÇ.W, ctC.

Octo, according to «is Icís (]<i religion; perniillulo and iiao proliil)icio by elln» clc-
tl 2 octa;A0<;, oG, barbarisms, etc.

RICSÜMO

vopAíXMoi: Bii: orio i:opaii:moí:

Í.\RIU1ÍISM0Í5, l^ANíy0 t>K ROGUES, GATHERING, ACCORDING TO THE LAWS HA líELÍ0LA0. PUT

l.'í t AS PFHMTTtin0 BARBARISMS

#

PHYSICAL INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA

BY BERNARDO KAMOS

2i)

OR íU*, 2. ps tnd. pres. below.

Lou. by pcti. synp. from pron. poss. by th:, oy, no.

follow, etc. || Inlr. let's go! courage! etc.

n)ioç PoçL only single; alp. time. only in its kind, without Equal.

Tsăced. put. Wsóí, Deus, eíc.

SUMMARY

Kl', hi. Kl. kia: hi: . rioi;:

sfx.uk! no skguk! let's go! coragkm! God is one, skm iouau

*

í f IITI xoi

jjz, T(/tv

TEIItor

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j 0 IT I

1433 – Iiiscrif)çAo íIh Cacliocir.^i S. Xicolnii

THE

u

a:

appropriate to honor, to render a cult; precious, religious. A.
honorable, respectable; holy, divine,

religious rite or ceremony, spectralni. obsequies, luncracs, etc.
-the;. Lnced. by Beóc, God, the supreme being, etc.

#

we will read the interesting epigraphica series of i^o Cuminá, reproducing a photo-
engraving 53 of the ohra cited by O. Coudreaui, published in 1901. Contains two
stone blocks with inscriptions, worthy of interpretation.

In effect, the deducible production of (Luc treats the first inscription, obeys a
The unusual, ponjuc style, in addition to being well delineated, is almost generally rest
words in each block of letters. The subjects excel in good language, or phrases
well-defined, and it is regrettable that some registrations have not been followed up
which they would naturally be willing to do.

However, we still consider them to be exemplary, and we are glad to have
have been provided with such a great opportunity.

208

INSCRIPTIONS AND TRADITIONS IN PREHISTORICAL AMERICA BY LIERNAR DO RAM OS

Here is the engraving we are referring to:

Fif. l.tJt Tscription d/t Cacltocirn dc S. Kicolàu

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uor

Laced. by Bií Deira.

SUMMARY

1:002, 02102

SAFE AND SAFE, ACCORDING TO THE LAWS OF RELIGION

2002 !2 2IA 2102

SAFE AND SAFE THE STRENGTH OF THE GODDESS AND GOD!

We are encouraged to make some further considerations about these important inscriptions, although we have dealt with them at times.

ü main subject of the previous fig. 1,434, is linked to several inscriptions, such as those in Prints 4,5 and 8 etc., by INHAMUM lojad.Í – iniiamum, lagoon DE ARNEIROS – INHAMUM, BAT, regions therefore distant from each other.

This fact encourages us, with pleasure, to carry out a more detailed study on the subject.

Now, the cst. 4®, ends in ancient Greek characters: N0M02 0X02 (car law), followed by the others, whose figures use the same style used, such as: 0XHMATIX02, as in the registration in question, and thus 0X02, 0EEQ-Q, AM AZA, AMASATOr02, B0r0X0A02, B002X0n02, etc.

This circumstance leads us to believe, as we think and denounces our epigraph, in the minium of the Greeks in a large part in our region, from north to south, in prehistoric ti

ncas.

- ^ FROM PREHISTORICAL AMERICA BY BERNARDO RAXÍQS _ ^

r '^anife.taram the illustrious archaeologists

Lad.slao NeHo, 1 hcodoro Sa.npaio c Ferreira Penna, located at its origin times before the Incas. Our paleographic interpretation, however, is in opposition to the first two and, with restrictions, the third.

Now we will have, still briefly, some analogies on the subject, the proposed by scientist Pennafort, dealing with the word Amazonas, followed by

"The Lexiologos Hellenistas-Alexander. Chanssang, Baudrv. Burnouf, .^lonurv and Lachatre, they say the word - means in Greek- femmz.an. n.amelU.

dc to priv. without, and mazos. or mazon-petile seln, vel mametle, as (luer Alexander, or fcmme pn.ée d\m sein H) as Chanssang wants. This is how women were called c\iiti. very brave and warriors, who lived without men; they burned the girls the right breast, so that as women there would be no embarrassment in shooting with the bow. Two families of Amazonians are generally distinguished: the Orientals or Asians, which are the Amazons proper) and the Ocddcnlaes or Americans. These last ones, According to Diodoro de vSicilc, they traveled to many parts of the world and got to know ments of Platon's Atlantis. The homeland of the Amazonas d'Asia was located in the basin circumscripita by the Black Sea, the Sea of Azof and the Caspian Sea).

«The problematic, mythological history of the Amazons goes back to the 5th century before of the Trojan taking, that is. 1000 years before the Christian era. I also think that this name comes from the same Greek amaxon, amjxion, amacion, which means ~ pelil charioi (small berlinda) a type of 4-wheeled cars, which the Amazonis used Asian women, the Gaulish women, often placed in their aniaxas

(chariot) fought the enemy and sometimes caused serious embarrassment. These anaxona[^] among women and scythian warriors resembled tabernacles or ivapeuborps to the Germans; very similar to the iéudaus, tents or spears (tabas) of our Indians

Americans. There are still several nomadic tribes in Asia today. they live on their amaxor marbles) like real spears or tents ».

«In astronomy the word – axa, amaxona, means the constellation of the Little Bear. Whatever. What I cannot admit is that meaning or meaning is applied from the Greek word – amazona – to our warrior Indians and maximé to ours – Rio i[^]lar. I admit the historical fact of the Brazilian Amazons, however, with their names proper and very significant from Icaméabas, Sanskrit name, from ysamicaka, ysanücàbas (from ay pri\ and samikabo, without union of sexes); the Aryans say ayas-yam, ysamyadjana (without union of sexes) where the indigenous word – Amicuanes and Aykabeainos, from the Sanskrit manása-y akenéana, that is, women who do not have a husband, who live alone. . . This does not seem reasonable to us at all.

With these conjectures, however, one could formulate an ulca, vaguely em- Let's go, about the origin or appearance of the interesting drawing. It contains words and properly Greek characters, such as Dicc. cit. p. 69 – AM AZA or AMAZIOX A[^]a;at); (tj), cart, carriage; poet. plough, because of its resemblance to a car: the four-wheeled chariot or the great bear, constellation; sometimes street or crossroads? second has already been defined in another chapter.

Or the drawing apparently represents laba, legends, Irincheiras de combate, and at the same time an allusion to the great bear, or finally the aforementioned Law, about commotion or means of transport, already interpreted in the aforementioned prints 4, 5 and

14

2nd INSCRIPTIONS AND TRADITIONS IN PREHISTORICAL AMERICA BY R. LIERAIAR P. RAMOS _

What it seems to us is that the mythological history of the western Amazons, or Americanas, of which (as much has been discussed, it was not common to a large part of world, and therefore, our continent will come to offer an opportunity for considerations, they existed precociously in Orellana's inventive and inflamed brain.

If the Greeks and Phoenicians, in fact, in turn, as everything suggests, let hement evidence of its permanence on our soil in a time before Christianity because, among them, it excludes the possibility of emigration for these celebrities and zones or their sectarians?

It is a matter of importance to prehistoric traditions and which we have left slightly just for elementary purposes.

Finally, here is how Ladisláo Netto expresses himself about this inscription: It is evident in the mind the most perfect and the most remarkable of those found to date in all of America, not only because of its perfection and dimensions, as well as the way in which a series of ideas."

Now that we have finished what was offered to us on the epigraphic subject, come. By the way, we make a digression on recent and interesting traditional narratives, of the aforementioned Amazons, suggested by Xavier de Sampaio in his "Diário de \ lagens the Captaincy of Rio Negro in 1774-1775, already mentioned, in these terms.

«I had read in Mr. de la Condamine, who illustrated this village with his presence, the diligence that this erudite academic took here to ascertain the truth. This is the origin of the famous Amazonas, which gave rise to the name of this famous no. which also reminded me to do my research. The said Condamine reports (•). who had spoken in this place with an Indian, who was seventy years old, and who held a certain position among those people: and he had assured that his grandfather, finding flight from Cuchiuuará (one of the Purus's mouths), he saw some Amazon women, who they had come from no Ca^ame, with whom he had dealt, and communicated »).

«Asking about the said Indian, I thought he was the sergeant major of the ordinance José Costa Pacorilha, now deceased; however, another Indian from the said place called José Marferes of the ordinance, a man already seventy years old and over, and of good purpose, native of the so-called old village of Cuchiuuará (which no longer exists today, having moved to this place in Arvellos) assured me that he had heard the named sergeant say many times, moreover, what did he say to Mr. de la Condamine. Holding on to me, moreover, that it was in the constant river among the Indians the tradition of the existence of Amazon women, of which they withdrew, entering the lands to the north of it, from the mouth of the Rio Negro to the

«Who is not entirely foreign in the history of Portuguese America, and he Panhola, do not ignore that the Amazon River has had different names. What do the Indians gave, it was Paranáuasú, that is, a large river. The Pinçoes, who were the first to see its very extensive bar, they called it Sweet Sea. The name of Maranhon, appellido Spanish, could not fail to be given to him by some discoverer of that nation by part of Peru. .About that of Orellana and Amazonas we will now say ».

(I) thread Hiario lía vi.igcin do Amazonas: p, 51*. Spain. Amsterdam. 174-

PREHISTORICA BY BERNARDO RAMOS

211

INSCRIPTIONS AND TRADITIONS OF AMERICA

«Marquem Francisco Plssarro, celebrated com.iistailor cio Pcrú, sent to his brother Gonçalo P.«aro discovering the country of cinnamon; or, as others want, the golden lake, of which a.cla spoke. He was appointed officer on this expedition to Captain Francisco de)coulter. After a few months of travel, he deserted on the occasion in which his commander had ordered him to advance, and upon reaching the current of the new river he su to her, and followed her to the sea. It was Knto who gave him the name Orelhana, his name. And being taken along on his journey by the mouth of the Nhamondás river, which flows into Amazonas at the height of two grains to the south, by some brave Indians, among whom they

There were also women, he called these women Amazons, and he gave the same thing to the river name, which, having lost all its antecedents, it still retains today. It's true—origin of the name of the river »).

«Much has been said about the existence of the American Amazons, their reputation, exclusive to liomens outside the time determined for the congress, and its similarity with that of Asians. Nobody ignores what they wrote about this matter T,/aet, Ralcigh, Cunha, kisso, Sarmiento, Coronelli and Condamine ».

«The facts, which form the basis of his speeches, are the following: The imposition from the name to the river, which is not likely to be arbitrary or capricious; the testimony of Francisco de Orelhana, and the large troop of Castilians and Indians, who accompanied; the constant tradition among the Indians; and iransmiitida until the day of adding the proof of these facts and circumstances, made at the Royal Audience in Quito, and in the city of Pasto, testifying in the latter, a particular Indian woman, who assured the state in the country where those valiant women were established. Add more the tradition, that they retreated to the interior of the lands, that today they are called Guiana, or Goyana, ascending the Trombetas River, (when it enters the Amazon near Pauxiz, whose sources are in that country. It is also true that the interior of Goiana is not still discovered, neither by Portuguese nor by Castilians, French or Dutch. which are the nations, whose colonies surround it, and so there is no uncovered terrain there. However, it cannot be said positively that the republic will not be preserved there today Amazon, that the fear of Europeans would leave the native land abandoned »).

«If these conjectures are few, new ones should be formed about what Cunha observed 0) writer of the voyage report of our incomparable captain Pedro Teixeira. Here it is what he says: These same Tupinambás also confirmed to us the rumor, which was circulating throughout our great river of the famous Amazons, from which it takes its true name, c by which it is known, after it was discovered to the present, not only by those who has navigated it, but through cosmographs, who have dealt with it. It would be a good thing strange, that this great river would take the name of Amazon without any tional; but the evidence, which we have, to hold, that there is a province of Amazonas, in banks of this river, are so large and strong, that one cannot doubt it without renouncing to all human faith »).

«After I mentioned in this place the investigations carried out in Quito and Pasto regarding matter, continues – But I cannot silence what I heard with my ears and what I wanted check, as soon as I landed in this Amazon River. They told me, therefore, in every villages I passed through, (there were women in your country as I painted them, and each

(1) Ch. 70 and 71. in Gomitreuil's translation.

a particular cm clava me believe so constant and uniform signs (lue if the thing
It's not like that, it's necessary (luc the biggest lie passes throughout the new world fo
figtable (read all the philosophical truths).

«Thirty-six le-waters below this last village of the Tupinandms. descending, through
our river, Amazonas, is found in the northern part, another, ciuc, comes from the province
zones. and which is known by the people of the country with the name of Cunuriz (Nhomundás
fearful, and that's where ürelhana saw the warrior women). This river takes its name from
that live closest to your mouth.

Superior to these are the Apótas, who speak the general language of Brazil further up
there are the Tagaris and then the Guacaris, who are the happy people, who enjoy the favor
Amazon women. It has its settlements on hills of prodigious height.

These mountains exist in the indicated location, and are commonly called the mountain rang
da Govana, which runs along the Amazon: among which there is one called lacamiaba,
f,ue rises extraordinarily above the others, and .lue is sterile because it is greatly bea
winds. These women have always remained without the help of men, and when
your neighbors come to visit you at the designated time, they welcome them with weapons in
hand, which are bows, and arrows, not to be surprised; but as soon as you meet them,
They all troop to their canoes, where each one takes the first Itamáca ciue en-
against, and they will arrest her in her house, to receive the owner there. At the end of
days, these new guests return to their homes, and they never fail to make the same trip
at the same station. The daughters, who are born from this congress, are raised by the mac

make of them; but I heard an Indian say that he had met his father in this as-
sembléa, while still a boy, who the following year give their parents their male children,
they laughed. As is commonly believed, that they kill all males, which I don't
I know how to decide. Scia o (pie fôr, they have treasures in their country, capable of er
the world. The bar of this river, on whose banks the Amazons inhabit, is in two degrees
and half an island of southern allura))

«Aejui Icm the apologists for the existence of the American Amazons, arguments and
convincing reasons to express their opinion))).

«If I must now also say what it seems to me, continues Xavier de Sampaio,
I confess that the same opinion does not fit in my understanding, h-, if we examine this
matter by the rule of true logic, and solid criticism, we must establish, that the exister
The Amazon region of America is one of the popular occupations, which, finding
based on the wonderful, which the people love, spread with extraordinary ease”.

«What is the most difficult thing to conceive by any sane understanding, (lue
a republic of women, (pie dwell in the torrid zone, governing themselves, without
admit men, except on certain days of the year! What wonderful things can we imagine,
that are so effective in overcoming the almost irresistible force of the climate? 0 animat

greatly agitated in warm climates by title, which is related to the union of the two sexes everything leads to this object, says a philosophic jurisconsult ('). What is certain is that with <|how they received guests, which Cunha tells us, but does not show, that they did not. Was it ineluctable to the union? ».

(I) Miiilesq Kspri(. «Us Uix liv. 14 chnp 4®

« when one finds an air of fable n—that singular division of male and female children depending for some, they kill them, for others, who hand them over to the countries? ..

«What do you say, who inhabits the Amazons? Orelhana saw them in the river Nhamundas. The Indian who spoke to Sir. de la Condamine. gave the news, that I saw it in Cucurruara, and that they had come from Caianié, which is far from Nhamundás above hundred and so many leagues and where Orelhana had not seen them passing through those dis-

«. that we must respond to the arguments of the opposing opinion, mainly mind the affirmative and positive facts in proof of the existence of the Amazons? Although that evidence and facts are sufficient to establish what is intended to be proven, when and an unlikely . No proof is sufficient without first reducing the incredible to the credible, which is almost like a prejudicial question. who asks in advance predicted»! resolution).

«I don't want to doubt the fact that I don't speak soon: .,uc Orelhana, que de- left his general's army with the ugliest treachery, he needed to find some cover, with which he could cover his crime, making him at least forget with pretend and wonderful narrations of luck that the world had him as a prodigious man What happened to him at the court of Emperor Charles V, for which the genius competed? the century, in which the discoveries of America were noisy, and the desirous spirits were They watched with taciturnity all the quality of news, which came continuously from here to the world. And special ouíra more appropriate to attract the universal, (|uc the history of the Amazons? »

«Those who had some knowledge of the customs of the savages»! they didn't ignore it. ,which some nations live in it, in which »!the women fight together mind with men, which is currently happening with innumerable people. The muturiciis, which for four years to this point have plagued our villages on the Tapajós river, bring with me the mulieres. the moons, in the occasion of conflict, gave them arrows, as was observed in the combat, as with that belicóssima n»'ic«!o he had last year the command of the fortress of that river, in which they valiantly sustained the fire, which if he did it for a long period of time).

«The nation (|om)ica. one of the most famous in the Orinoco takes its women to war.

Their job is to take advantage of the arrows that the enemies shoot, shoot, and which they they hand them over to their own to throw them back to their enemies”.

«Here are two examples of Amazonas and here (|how much was enough for Orelhana, the same thing happening to him, he would have grounds to establish his fable, complicated it with the (|uc was said of the Asian Amazons, no more was needed to apply to the of America»!, as much as it was known! laquellas in the stories, and judge everything together preponderances and customs of the Indians, naturally prone to fictions and lies, caused this opinion to take root; favoring it greatly to the taste of the Spanish nation, p(r|ucm has been transmitted and supported for the wonderful).

We have already expressed in principle, finally, the reason for this digression, (|which r

namos, in which the ethnologist will find elements for a study, with efficiency, in curious and far-reaching for American prehistory.

214

IMCRIPTIONS AND TRANSLATIONS FROM PEHISTORLIC AMERICA BY BERNRDO RAMOS

INSCRIPTIONS ENGRAVED ON THE ROCKS OF SERRA DA ESCAMA, CO-
JOKES BY GUSTAVO ROMBELSPERGER AND PRAYING FOR US INTER-
CHARTERED

HAfOT]

Fia. 1 *3S

^AlOP

HAI03

(s6l)

Fig. J 43t

S EAHNH

Fig. 1.4.16

Fig. 7.43S

I OrPANÍJri.M

KP ONOS

(SAro/?/voJ

Dicc. Gr. cit| p, 1,020 "
Qjpaviwv, Poei^ liabitantc úo
sky, son uncle sky; tie son
Ura nos or pl* the gods, etc*

^mCRLPÇÔES g TRADIÇÃO S DA /\MÉRICA PRENISTORÍCA Pf^ BERNARDO RAMOS 215

orp 7V jv 1 j:l N

APES

^ ^ :zErs

^ (orPirfR)

17J. í.44i^

tf^Yí,

= (^0=IS0S

KjjiI. tA4t

hsííi inscnpção we replace
for the recent photograph.

Fjfl

Words already for many
times <lefimdas.

21G

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

jV page 51, of the important work of the illustrious professor lli. KocU Grunberg, published in Berlin in 1907, we found the inscription of – \ IRAÜOR NO RIO grande DO SLL, which we started to deal with, then moving it. How little expressing on several points, we are pleased to offer our interpretation stagegrapliica. dividing it into five parts, to better simplify understanding of such complex and artistic production:

Pi/it442

Several scientists have taken care of this interesting epigraphic specimen, unique which is now known to us, found in the Rio Grande do Sul region.

It is seen that it excels with art in its paleographical arrangements, demonstrating the s

i NscKif KõEs E iR.mn:õus ua, amkrica prehísuhuca by íuíhnardo ramos 217

clivricsula to carve the sulilimaclas words, in which their authors enclosed the Icomma of the extreme affection or constitutive liase of your living. This can be deduced from cryptos of the Rahia region in dogmatic style, by the venerable Xicto Tito Kio.

And yet another example that confirms our way of seeing the subject of epigraphy. pluco and prehistoric, not only of Brazil, but of the entire Western hemisphere and other corners of the world.

After slight corrections of lines, here we leave, according to our way of thinking, the interpretation of the curious engraving of the place called Virador no li,o Grande do críamcnÍG possessor of other gems in the genre.

#

REGISTRATIONS OF THE PARAGUASSÜ VALLEGE IN THE STATE OF BAHIA

The Annals of the 5th Brazilian Congress of Geographia. located in the city of Salvador, State of Bahia, in September 1916, we were given the pleasure of reading In its first pages, Mcinoria was presented by its illustrious President, the Engineer Dr. Theodor Sampaio.

this important work, betrayed the indigenous lapidary Inscriptions of the Paraguassú, belonging to this important State of the Union.

It is with special pleasure that we cannot fail to transcribe your preliminaries, in fact reach, because they express quickly. but precisely what it is like your way to face Brazil's magnificent epigraphic issue. in these terms:

«Very controversial is the subject of this memoir, (que ora sufimetto à consideration of the Fifth Brazilian Congress of Geographia.

«y\ indigenous lapidary inscriptions, in South America, of long standing, come from anti-Tropologists and Americanists see themselves in two adverse and irreducible camps. Give some opinions. like Ricard André. (Larrik Mallery, L'liquor Kock Grünberg, illustrious traveler and German ethnologist, from the University of Freiberg, and, among us, the author of "Trehistoria Sul Americana", Dr. Alfredo de Carvalho, whose premature death, long ago little, we all regret, (that these inscriptions represent no symbolic value, They are simple scribbles, engraved or drawn on scripts for the mere fun of the wild. in their long and frequent hours of idleness. Others think the same way contrary, and some go as far as radical contradiction (they think they see in these inscriptions the symbolic narratives of historical facts relating to the American peoples, inscriptions which, because the key is ignored, remain unintelligible".

«I'm not going that far in this appreciation of indigenous inscriptions, Brazilian ones, of which I have knowledge. I do not believe that they contain, in symbolic form, any fact historically important, but they are not devoid of symbolic value. I don't refuse them meaning, representative of ideas, rudimentary although, but translated through drawings, painted with different colors or patiently engraved, a quality fact of the life of the family or the tribe (which the savage wanted to perpetuate or record

In order to find out this, I decided to examine, /// you, some inscriptions, lapidaries in lower and middle Paraguassii. This report is the result of that examination'

Our intention is nothing other than, first and foremost, to request due respect to the illustrious, to reproduce some of his curious prints and on them, offer our

INSCRIPTIONS AND TRADITIONS OF PREFLISTORICAL AMERICA BY BERNARDO RAMO^

brief interpretation, as follows. Only in this way will it be possible to accurately deduce

our modest way of facing these traits, (que for certain scientists, they are nothing more

simple scribbles, engraved or drawn on rocks, by mere diversion of the sehagem, etc.

We will accompany some figures with the interpretation of the notable scientist, in
It is the sole purpose of the reader to evaluate the divergence of ideas in which we find
the rest will belong to the Registration Congresses.

PRINT I

Dicc. Gr. cit, p. 1300 oz. ov, Poet. hence the form /ίλλ Só.;;

healthy and safe, whole, that subsists or that survives something. oez. wholesome,
healthy ?

(It is likely that this figure was linked to another as

supplement).

' Interp. by Th. Sampaio – A great hesoiro.

Vifi l.i43

Idem, pg. 1607 – ^oYcpoi;, a, ov, {comp. sup. õTaxoc ,

Inclined to defame, caustic, biting, satyric, Gloss. despise
sible, ignominious, reprehensible, etc.

A.

Interp. by Th. Sampaio– The piss.

P0

. Iclcm, p. 128.3 – satyrist, author of poems

satyrics.

V 1 0/''? AI RR hiVao; vpifJ.

'' ^ \ interpretation by Tlieocloro Sampaio – A stump with shoots.

acL\ «wç uo ÍTWUÍ neuLraram. 3i) Amd. p
interpretation of 'l heodoro Sampaio

rare jewel. Alt. by ooo.;;, safe and sound, etc. oeja
Theodoro Sampaio – A large toad or cane.

Idem, p. 1006–Optoç. o;;, ov. concerning the limits, the
maicos, borders, rays; the term, the Hm etc. Qptoí. Ju-
piter protects limits, borders, etc.

R. õpoí.

Idem. Theodoro Sampaio – hunting trap.

Fíéf í

INSCRIPTIONS U TRADITIONS OF A,\:ERICA PREHISTORICA BY LÉERNARDO RAMOS

219

p \ Ij/ 0
1 AI «l' 0

|o',) , -. ,^1 niiiüi^

[o B r* I M0 11 AI lí

Fig. J I4ÍS

Idem. p. 859 Ai^^- Poeí. gotta; water

poured, libation, alg. time. rock that sheds water.
stone from which water drips or rotates. R. À''6cj
Idem, p. 966 Oipt^iorat;; «o, (c3>. f, , Poet
who has powerful or strong children. RR o, haha.
If;a: rocííedo THAT water springs and has

FILFTOS or POWERFUL SEEDLINGS.

You seemed to think about this figure Theodoro Sampaio: ** . .. Aluilo to note between
These drawings are of a red individual, with his tall headdress and arm
extended in the direction of a series of nine vertical lines, ended by a small curve
sygmoid, the whole surmounted by a branch with a pendulous fruit. (Fig. 6). It would be he
Perhaps the indigenous artist intends to indicate, in this context. descendants or
generation of a savage? The idea represented, if this was his intention, would perhaps
above or beyond the reach of your intellectual effort? It is an issue to be studied, to
to which I draw the attention of anthropologists, and to which the elements I have collect
inscriptions, found in the same region, shed some light".

iiiiííl Hilííí

S Ii« F

E II í

Fig. 1,449

Idem, p. 539 Kllí - prep. that governs your cases, and changes its sign
cation, according to its different regimes\ 1st With gen: about; without moiumentum
and the oozes with movement; 2" in, about. Jetting about ahsrace things-,
3@ between, in the middle of; 4^ in the presence of; 5° cm view from, to; 6** to
in front of, above; 7th about, touching. purpose of; 8° during, under.
of the time of; 9^ many other difjtcets senses of anatgsar.

It is clear that this preposition would be linked to other words - omitted, or not
copied - it remained isolated, in an abstract sense. so much so that these 'upright braces
or groups of features, in the author's view, were interpreted by etle as -
shields.

tí0ir- rTilPlTirli

0 B ir rm íi R

0 r íM) M Al

Fig. 1 400

Idem p. 1527 4>íleYY0;iaf, f. ç0eY;oiAa', {aor.
Sí,0eqatiT)v, perf. ífSeyyat, verbatim ç0YXTéov) do
hear, understand a sound, a voice;
resound, resound; often speak or
scream; also, let out war cries going
for combat; act. say, pronounce, do
to hear; atg. time. call, look for, other. time.
sing, celebrate. Míy» ç^áYYea0at. Dem. beech
out loud or speak loudly, out of an ar- fear
begging, arrogant, etc.

Regarding this inscription it says 1'heodoro Sampaio; "The MaracAs were poiygamos.
and verified, as it is, that the Serrote do Pintor gallery was also a necropoie

220

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS

iiicligena, as in cio Serrote cia Loja, because there (aml)cm were found igaçabas or
burial urns of the gentile, it is very likely that the ties and paintings from their exter
wall are intended to record descent or affiliation. See, for
example, fig. 9 who in this inscription represents an individual, with hat on his head,
painted red, the member is well marked, with underneath the series of escutcheons
dashed."

«A drawing, like this one on funeral urns, does not perhaps suggest the idea of parentage or descent? »).

Idem p. 1025 – or, (6)
that seeks to capture benevolence
of the people, the crowd, etc.

RR apeay.o).

II 451

However, says the author;

«In figure 10, faithfully copied from the various groups of the inscription, the intention of the artist as an ejue seeks to explain himself, representing between the larger individual features a pccjuena human figure that must be there to express that this is descended from that one. The four-dash shield would then indicate the number of descendants.

Next to the larger individual <jue figure of boss or father, one can observe, very well drawn in red, as is the entire group, concentric circles at the smallest is replaced by a spiral, and gives the whole appearance of a coiled ophidian or a snail and just below it was a flower with five petals. Will these two represent drawings, simple ornaments or does it have a special meaning as a whole?

I propose the last alternative. The artist, of course, when portraying this individual bigger, with such a big head, on such a slender body, he undoubtedly had in mind accentuate a physical defect, which distinguished that individual and which was usually the of your app. The coiled ophid, or rather the snail next to it, could be the result. presentation of one of their names, since among the Indians it was customary to take different, with each memorable achievement of his life. The five-petaled flower, placed below It could be that it represented the name of the woman, of whom that individual had this descent ancestry ».

«I'm not one of those (|who think (jue the l)raslleiro had no capacity to idea these sounds. However, the tribes are not on the same level at the time of the conquest. Some had an advantage over others in the relative culture that is compatible with the evolution animal-man at any point (|uc he has appeared in the world.

Inílio Maracá, who tradition gives us as brave, prascntelro, good musician, sa-
I enjoy working at nephrc. the amcthytas, and crvstaes from which they made pieces of beautiful ornament, in its way, it was not as white as Agniorc or Bolocudo, on the scale the lowest of the human species »).

«Faced with the vast inscription of Serrote do Pintor, the dispassionate critic does not fail to recognize, (|uc among the gentile Aílaracá something higher was already emerging

_ INSCRIPTION^ AND TRADKÕES FROM AMERICA PREHISTORICA BY BERNARDO RAMOS 231

OR d<) !,il\agcni which led him to register, at least, the affiliation of his descendants deceased relatives, deposited in their separate necropolises in the middle of the coating « that this intention existed among these Indians, and that they strove to overcome racua in ccsen lo and painting, just look at figure 11 on the side, forming a croup lower, below the previous one, where an individual, figured upside down, as to express that he died from a crash, he brings the shield with five vertical lines to his descLerr.) l>humans as if representing children, or

(This last part refers to the following fig. 11).

<] irni-

<]ixo^ et

AIX0 ©ICN

End 1,452

Iclcm, p. 585:

dc two sides

there. .i';;*, adr. dc two bands, dc two ways, dc two parties: doubly, etc.

imM xií0

! ix t 452

This is how the author interprets it: "In the same the wild artist's hand even drew, of copulation and enjoy under this the children of her mind very well designed, and about that, and a crossed cross for them".

Iclcm, p 8-19: AKX0v

bed. bed; marriage; íhalamo; childbirth,
cociros, etc.; bridal bed, wedding, hy-
minco; carnal union, al^, time. husband, wife.

P. 1025: 0X0v;, oy, (6) car, every time
vehicle or means of transport, etc. From ejue
However, what it comes down to is:

tenacious, firm, solid, with the genital
which retains; which contains, etc.

The need to express this descent is cpie
in another group (Fig. 12) the individual in act
resulting, represented by children, relative
dominating the group, the dashed shields.

0 li: / p

0S ü S ^ ^

fdem, p. 1527: çe/u pL U) louse,

bicharia, piolhada, etc., sea fish that live attached,
attached, united to oysters; small snitch, etc.; Glrx. c» best
means of administering, governing, governing, effecting,

P. 1013: 01.0X. cv – how big, considerable,
numerous; (they are considerable, so big, etc.

numerous;

INSCRIPTIONS AND TRADITIONS OF PREHIST AMERICA(WCA^OR B ERNARDO

The interpretation of the aforementioned author c: "Of the countless figures and drawings cutting of the Serrote do Pintor, showing how, in large part, they are symbolic, designed You can play that of a meter and a half long snake (fig. 13) very well Ici aa red line and having, in one of the sinuosities, six small water circles, c, below and along, three dark ovoid spots, all above or by i ous shields; a larger, curvilinear one, containing dashes, dots, in good order, like

register and another rcctilinear with six combined lines. If, as it seems to me, this

mural design, above a funeral urn, perhaps has a meaning s.xm)o ito, the interpretation, which is up to you, is that an individual who bore the name of snake there

pulted; He had several women, several children nominated and grouped there listening to us

cm above.

The eggs would then aim to signify this offspring.

Idem. p. 1527: w, /. áaw, to have lice, to be

attack of pedicle disease.
R. fâisp.

(í)0EiPiÁái...â

vAccording to the interpretation of the cited author we have: . With that same attitude
tude ejue Hartt describes, observed in the pictographies of Serra do Erere, there is here
group topped by a triple-shaped artifact, which looks like a shield woven from vines;
as in use among the Indians, and the figure of the man represented seated, legs open,
and arms raised in a hyeratic attitude; and the two hands spread out with four fingers,
in each one. Between my legs, I fear seven black vortic traces of genipap and
to your right the shield with ten red lines, the predominant color in the group. Tig. 14 .

Idem, p. 1.122 – IIVAty.os, r.. ov, of what magnitude? of
what size? which butcher or cut? in full, of
what age? alg. oez. simply. which? rare. in the sense

Idem, p. 1.122 – IlT,Aty.os, r,, ov, he who

size? which butcher or cut? in full-,
age? alg. time. .umplesm. which? rare. in the sense

II

n

indejini. of a certain age; It's pretty big. A.

II HIOS

l'ig I.4S6

Now the interpretation of the cited author:

«Further on, another group can be seen in which the human figure with a head
large, arms and legs open, still flanked by escutcheons, or simple

vertical traits that always accompany her here

The drawing, in red, is small; but it draws attention due to its thinness and delicacy of the features that fill the head. Fig. 15 »

DESCRIPTIONS h: TRADITIONS OF AMERICA

PREFACE BY BERNARDO RAMOS

223

Hey

! . 157

lilem. p. 1463 lAlI. t,; (t;), wood, [>()sqiie, matta, wood, bread,
 firewood, spear shaft, etc. alj/. i*ez. simply. eyes, thorns, etc. more
 u<ual, firewood cut or to be cut; wood (jueimar; carpin- wood
 teiro, for example. construction or other materials ([iality, etc.

This is what the aforementioned author says: 'As we saw before, the human figure does not
 represents in these records. Animated figures and objects of any kind replace it.
 that could have served to designate someone. The drawing in fig. 16 and one of these.
 Three sets of tas, two with balls at the lower end and one with a fork or hook,
 next to an artifact, which looks like a deep basket, they are here as if to symbolize
 a fisherman for the quality of his weapons and instruments'.

0

oll III X 1^

Idem, p. 1,013; Ocoejo^xai /.
 presage, augur, predict,
 presentir, and by exi. apprehender,
 fear for the future. || Oíceyo m.
 s. A.

By the way, the aforementioned author states:

'^Close to the Santa Rosa farm, owned by Colonel João Vaz de Sampaio, is the Casa
 de Pedra, whose pictographs I also examined. The drawings, made with ver-
 white, yellow, white, and black genipap green, I have the same appearance here and obey
 pursue the same objectives. It is clear that its authors are the same people who
 He made paintings of the Loja and Serrote do Pintor. The groups of figures with the shield
 side here are repeated. The human figure is drawn in the same way; sometimes, however,
 It appears outlined in a very summary way. A vertical line represents the trunk; two
 transversals represent arms and legs and at the top, an ovoid simulates the head, as
 as seen in fig. 18, drawn in red lines as well as the six-line escutcheon
 (|which is to the left. A yellow colored flower, djrcita completes the group".

T ü

Ljn:ff 0(|)A!.
 OTSÍHrOMAl

Piti. /.t59

Idem, p. 1013: 'cc<ú'*\í.í:í.\ J, eújoixai, presage, augur, etc. as in the previous one, etc.

The aforementioned author continues: . . Other times, the representation of the human figure

It's even more summary. Three straight lines, which intersect, are enough to represent it, can be seen in fig. 19, where there are two individuals represented by this summary form, on one side an artifact ([which appears to be a fan with its handle and on the other side

224

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

The shield has six vertical lines; In general, however, the representation of the human figure

It is like the two other inscriptions we examined previously.

ail; /vjro /fara o-ro-r&i.

Fig. JJ60

The aforementioned author says: *'Worthy of note is a group, drawn with black ink from the

genipapo (fig. 20), sixty centimeters high, where the human figure, with its sign of masculinity pronounced, arms and legs extended, hands and feet with three fingers, it even simulates a reptile or balrachio, such is the development given to lower parts of the figure. Dc.^ one side of this one sees three equal objects, with the st of the bobbins and the inciles they made with cocjuilhos, on the other side and below the verticals whose vertices are usually represented in escutcheons. forming two groups, one with three dashes and the other with eight.

Idem, p. 704; looc;, t). ov, fair equal;
equal united; flat; equal indifferent;
fair, equitable, etc.

We have already dealt with this on several occasions
word, and now we find it in the form
dc complain.

ítos 1 s 0 e

the cited author, however, defines it as follows: "'In this place, Lam de Pedra, the figure drawings are not arranged as in Serrote do Pintor, in an extensive pictography, continuous, although constituting different groups; they are sparse drawings, at many points where the anfractuositities of the rock, the small limpets offered shelter, used for deposits. In one of these, in the form of a niche, well protected by a boulder protrusion and having at the bottom a small cave, capable of two or three funerary vessels, at a meter and thirty centimeters above the sandy soil covered with stones, detached from the (ect, an interesting group is drawn due to the poorchromia and whims of the debuxado. Two elongated objects, one sixty to five centimeters long and twelve centimeters long wide and another one meter long and twelve centimeters wide, painted black with genipapo and red tie, as well as two small human figures in red dimensions, one of six centimeters and the other of fifteen, partly erased, and accompanied of the infallible lines, nine on one side and four on the other, forming two groups, all This gives a significant set of importance to this place, which, it seems, It would have served as a tomb for the family of some of this Gentile's chief (Fig. 21).

Hey laugh. 1.Í02

«Km ouíros dots, cliz o author, pcla bar dos boleiros (lue aqui amon-
toam, where there are clogs or limpets, the group drawings multiply which means
that these shelters would have been used for the same purpose in the past. Aciui
if we come across large ants, spiders or ticks; a chic-chic adhbeliever
to a body (ju<ilqucr, otherwise even a tick that bites and all this accompanied
(hyg. 22) of the mdefectible vertical lines. Sometimes drawings appear whose meaning
fiction does not understand SC, but (|that they should represent something for these peop
wild. ...»

From Gr. fj:, ov, Poe/. say hello to Jornia Alt.

úr, (7>v, safe and sound, whole, tjue subsists, etc.

Word often interpreted. However, this is how it finally manifests itself
the cited author, about these figures, whose words we reproduce here with completeness
resse:

«The concentric circles (Fig. 23) in general, well drawn, freehand, represent
they ask often. The idea, which they express, is not very clear. It doesn't seem like
the artist intends to represent the sun or the moon; but earthly objects, for the use of

mixed as they are: rollers, mats for toilet seats, clay dishes with the bottom in relief, wheels or discs of wood or stone ».

-The figure with the largest number of circles, for the Indian, is almost always very good lover of nature, could even represent waves, on a stagnant water surface, produced by the fall of any object. With all these things they called each other the Indians, and therefore it is not surprising that there are painted over the tombs, as since they must signify the names of those who rest there in their last home ».

226

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNAR DO RAMOS

The illustrious Prcsiclenie of the 5th Brazilian Congress of Geography, from what he demor finds a place in everything and everywhere, as (luc presaging the death of anti-america) nismo no grande is a controversial epigraphic subject of American Prehistory.

%

Let us now try, albeit superficially, to interpret Est. There, an excerpt from inscription of Morro do Pintor. We say so, because practice has shown us in this order of studies, what inscriptions there are, which, just by sight, taking advantage of different colors, when painted, sometimes almost erased and other particularities, will be able to provide reliable elements, from a paleographic point of view.

This is how the illustrious President of the aforementioned Congress defines Est. II in ev

. Returning, however, to the largest group in the inscription, the eight meter long
ment, where it seems that an entire generation registers on the face of the stone, the cor
figures and their distribution on the copy do not, however, disturb the clear vision of wh
wild artist wanted to represent (Est. If). At the far right of the painting, painted here
of many colors, as if to instill greater importance, can be seen beneath the large
cliavc a key siib, almost a semi-circle, drawn in thick strokes, ver-
better, twelve centimeters wide, and a width of one meter, over a series of six
yellow circles, connected by a straight line of the same color.

Below that, about being ornamental, it implies an idea of meeting or communion,
There are human figures of various sizes and attitudes, accompanied by their
ornate cudettes, or symbolic designs. As ornamentation, there is on the left, a
branch of trefoils, green, in an upright position and, next, a series of fourteen thick
points, decreasing, aligned, starting from the lower end of the branch in the horizontal c
zontal. The largest figure in the group, painted in yellow, represents a naked individual,
legs and arms open, the member well accentuated, as a sign of good masculinity, with
in an attitude of embracing the whole as if it belonged to him, in his capacity as leader.
Other human figures, represented of smaller stature, seem to signify dis-
ancestry of that one, whose number, of course, the dashed escutcheons indicate w.

«In the large inscription of Serrote do Pintor, it is very important to notice the way of
feet and hands on the human figure, a fact that I had already observed in the lapa of Ser
iiomcm is almost always represented with the arms and legs separated from the trunk, and
arms in a hveratien attitude, and legs bent like those of someone who has
seated. The hands, in general, appear with three fingers, and the feet too, as if
loram bird feet (0

«Professor Illartt noticed the same effect in the drawings and figures found in the
rocks of the Serra do Ereré, to the left of the Amazon. »

«. . . . As far as I have observed, the number of fingers rarely reaches four
c never to five. The explanation for this perhaps lies in the fact that many tribes in Bra
you can count beyond three or four))).

(I) Tatf» explains if, «we made n<Ss, not convinced that the numbers of fingers represent
is demonstrated.

^SCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

We will divide presvníc ínscri|itj'ã(», into the sc(c groups of (|ue se eomjiõe, and these

iiiiiiilos others. Prociirarcnios sini[]litic'ar in the best way, the stias in(crj)rcla('d according to the standard (|which we have been adopting.

The l'* group, (|which predominates over the others, placed at the top, is the (|uc follow continuing with the others, from left to right.

This is how Dicc defines it. Gr. cit, p.
640: ZR VI', dat. Atí, (jcc.

Ata, foc. Zeü (ô) JUPITER, iüti.r {ia
Jahula or plans; alp. oez. by cxt. the
ceo, the air, the temio what does it do? etc.

This, and the
several times in

six following mvlhological deities, are already described
course of the present ohra, so we now let him do so.

put

?l 1^1/1 >í
|\,íi]Ç^0 h A(l)PD/y>3

A í A. 1 TE

.1 /[ippo/inrTnr

A, 4) po A IT E ^ ^ ÚAIT E

ihmn

The 3* repeats the name KPÜN0il {satüHNo)^ in three different ways
as we continue to demonstrate.

229

ini ^\

EPMH i:

EPMM TS

The 4" contains two times
kpmiií: (mercury).

The 5* repeats with different mcjtlos^
five times, (mars)

Ã flpyini

W APEE

I

AFE s

APES

APEE

APES

the word

UNSCRITERED TRADITIONS of prehistoric America by NERNA\RDO RAMOS

f;20

Haios sfcaene

Here are the conclusions of Alliuclia Memória:

«In Serrote do Pintor, in Ca^m de Pedra, as in Loja, where the gentiles line their deposits, well protected, the inscriptions were made with the clear intention of a registration. It is wonderful to find the human figure dehuxed or painted without a do not accompany vertical lines arranged in groups, enclosed or not in escutcheons, c other drawings of things or animations such as (luc expressing the name of the individual figurative)).

l^-RIPt^X F. IH wiça ns l)A AMFRICA PRFIIIISTOKICA BY liFRNARm RAMOS

deserves us the illustrious author mentioned, by whom they were carefully copied and in this sense, we gladly deliberate on them, our modest interpretation.

It is" the author himself who deliberates describing them; "I draw the attention of anthropologists and especially that of the Americanists for the act of (pie taes inscriptions, not give in to no amusement of an idle artist or that this firewood is executed without no ulterior end or reach''.

232

imCHtPÇÕEJS B TRADIÇÃO^^ da AMBRfCA PRBfifSTORlCA BY íiBRNARDO RAMOS

However, we say: these inscriptions are not just copies or records of filiation and rather scripture in primitive Greek characters. It wasn't the Jlaracás Indians their authors and were not carried out at the time of an apparent and reliable chronologic Admitting what was wrong would mean giving those Indians the authorship of thousands of identical, spread in various corners of the world and contraverting the orders, chronologic and paleographica that reveal these prehistoric monuments, now interpreted by us.

We are certain of this truth and not only the illustrious scientist will be convinced author of Memória, like the ante-Americanists who foolishly claim that iaéó mscrições no value st/mhoUco represent and are nothing more than simple for those who vadas or painted on rocks, for the mere amusement of the savage, clc. The reasons why we we founded, finally, appear in the course and conclusion of this modest work of ours.

IMPORTANT REGISTRATION NEWS

The same illustrious ethnologist Dr. Theodoro Sampaio, in his already trapped 'l'hcse Off presented to the 1st National History Congress of 1914, it gives us news and in- containing various lapidary inscriptions. Let us therefore make a brief summary of these

precious things, from the point of view of their locations and aspects, so that, in appropriate moment, are subjected to stageographic and glyptographic studies, to which order indisputably belongs.

It is certain that Alagoas and Sergipe, in turn, contain in their hinterlands, like other States of the Union, the same type of inscriptions, unfortunately not being determined, and, while, the points in which they are found.

«Worthy of mention are those of the Ivarapula waterfall, on the Essequibo river, described by Schomburgk; those of Cerro Pinludo, an immense rock carved from very hard granite porphyritic, on the right bank of the Orinoco and at a height of 2,000 meters above the sea extraordinary truths, and those of this last point, described by Chafin, are even confused by the dimensions of the figures and the inaccessible height at which they are located there engraved in the rock a huge serpent 120 meters long, a large saurian or alligator, an enormous myriapod, a man with very pronounced sexual organs, a bird and other smaller ornamental figures »).

«So also on the river Correntyn, on the face of a gigantic cliff, called Timbira, huge clearly sculpted figures appear, one of them representing human figure, more than ten feet tall and with an ornament on its head that surrounds it as if it were the halo of a saint. There are numerous specimens of this species that are encountered by the traveler in the territory of Guyana and the Amazon Valley»).

«Registrations are much more frequent in this region of Guyana, as throughout South America, covering the cliff faces and cave walls. In Roraima, the culmination of this Guyanese region comes across, for example, the Schomburgk brothers vertical sandstone walls covered with various figures and characters representing human figures, snakes, alligators, drawn with rust-red paint. In Essequibo, Brown saw the same painted figures on sandstone rocks. In Roraima, Thurn points them out in Serra da Jaracaima. Wallace also observed them on walls from the same rock behind Alonl Alegre, on the Amazon River. Hartt, describes the Serra do Ereré, etc. . . »).

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

The following copy is reproduced by the Illustrious clergyman Dr Tlico-coro Sampaio, who saw and summarized it: "So generalized are these manifestations (indigenous art, in this part of the Continent, is repugnant to admit that they are not the result of a superior feeling and more commonly shared within the population. primitive loop

« . It is possible that some savages, still young, inculcate or paint rocks symbolic figures, like those that we don't know how to decipher; but the (pic 1 fact, via Attested rims, it is true that the same Indians present such lithoglyphs and paintings in rocks, to their more distant ancestors, and for this reason and others (iii) eido escape us, they give every proof of veneration and respect in the face of these inscribed scipçocs, some even manifesting superstitious terror, kept him away from them with prudence. Some tribes have them because of mysterious beings, dwarfs aquatic demons. Others attribute them to the Great Spirit".

«Ka IfWoputa waterfall. in Esse<|uiho, Roberto Schomburgk, was unable to enter, neither by persuasion nor by threats, did the Indians in his entourage help him to escape. He struck a piece of the rock containing one of these inscriptions, and they were believers in this temerity <the traveler would be punished there or at the waterfall crossing. next time. When they first came across these inscriptions, everyone said half-you - J!ak:unalnia\ J!akunaua] (God! God!)).

«In front of two gigantic natural stone columns, one of them with inscriptions which .SC are distinguished by their regularity and symmetry, in Serra do Comutl, close to River Essequibo, these same people from Schoml'nirgk's entourage, began to tremble in their ciliary, therefore (I saw there the address of a Malfazejo genius, ready to punish those who approached it (*)).

«Carlos von Maríus, mentions that the members of his entourage when visiting the waterfall of Araracoára, in the upper Japurá, in front of the semi-erased caves on a nearby rock eminent, approached them respectfully and, following with their index finger the shallow grooves of the figures (almost obliterated by the decomposition of the rock, they exclaimed - 1\ipana! dupana! (God! God!) (^)).

«There is no illusion that today's savage, in these parts, guards with scripts great traditional, superstitious respect, which makes us believe they had, in once culturally significant, <iui<;á is even associated with some kindred thought. Neither

All these inscriptions, as you can see, would represent something to the savage worthy of same and general veneration; many of them would evidently not have this importance, but on the whole they impressed him as if they were real manifestations of a man's genius. or bad that tradition taught him to respect. Okay, we can't give them h<); true duction, ignoring as this the syniholic background that they might have between the primitive populations to which they are attributed. Judicious are indeed the considerations that Professor Th. Ivock-Grüiiberg, after his travels through the Alto Rio Negro, Uaupés and Orinoco, admitting in the Indian the capacity of de communicative and descriptive, but denying the intention of these inscriptions make a communication, as if you admit it you can easily incur abuse

(1) RicliArd SchomhurgU: Rcisrn 5n Brisfish-Giiyane in den lAlircn. IS-10-44. I.cipxig. 18

(2) "'t. F. Phil. von Martius-Rei.sc in B asilien. iMunelicii 1831".

clíi eicnerallsaço ('). I don't take my reservations far, I use ilIusCrc I)i'. I lieotlor Sampaio, as the traveling illiistrac and professor at the Universuladc de Frihurg in Brisga because I accept as very encouraging the existence now of a cultural idea, with manifestat rude celebrations at the time, like those inscriptions carved into rocks, set in places almost inaccssivcis and requiring arduous effort and a large use of time, which also these others are so freí|ucntcs on the rocks of the waterfalls at difficult steps from the

^SCRIPTPTIONS F. T RADITIONS OF PREHISTORIC MERICA BY BERNARDO RAMOS

in esphcra or anncl in one of the cxíremiclailes and with bad appearances of the pauc/ms. symbol.cas signs of the Inca dymnasty, all leading one to believe (,ue (acs inscriptions a < and Peruvian origin. ER Heath discovered many other inscriptions and lithoglyphos in the

Mamore river, approx.

And even the illustrious ethnologist Dr. Theodoro Sampaio, who says: «No
It was without a deliberate proposition that I expanded somewhat in examining the inscript
pillars of Guyana and the Orinoco valley and Ilo Amazonas, because I have for myself that
Only the light of these dull and almost erased graphs of the most ancient era, is there an
study in the Brazilian hinterlands east of Pará and Tocantins the numerous pictographs
in rock and the various lithoglyphos <nie were found there to be of indigenous origin». «
liation of the Tapuya tribes to which these la- inscriptions are attributed with good four
piers of the Brazilian Northeast and a large part of the hinterland to the South, one can
apply through a comparative study of these matte manifestations of graphic art
incipient »).

It is still interesting here to mention this ingenious period: «Xao
If it were the fear of incurring an addiction to pliantasia, a hypothesis would risk it here
the necessary reservations; to explain, if possible, certain signs of the lapidary inscrip
this pothese, if admitted, would already require on the part of the Indian a certain mental
not all tribes would have reached it. () small radiating circle in the periphery,
resembling the image of the Sun or the human head crowned with feathers, it would thus rep
oc/ieje, the family or tiibu pac; the simple circle is the nuie or individual of the female
baby; the straight line like a rod ç) Jilbo or male individual.. . »)

In this case, consult the aforementioned decipherment that the author gives to the inscrip
Serra do Anastacio in Bahia ca (we offer, under fig. 976.

«From the lapidary inscriptions that can be found in our hinterlands from the north to the
these characters and signs, some completely unintelligible, we can mention those from Cear
that possesses them by hundreds in their mountains and cliffs lost in the heart of the cat
Ararc, on the Quixclo river, on a high cliff; that of Cinta ilo Lobo, on the Jaibaras river
carved from the Serra, with a painted snake underneath that is reminiscent of that of Cer
the bank of the Orinoco, described by Chaffanjon; Aunt Serra Geral, near Caratús,
where human figures with human figures come across on a rock on the edge of a large lake
roads, like those of the Araraquara waterfall in Japurá, described by von Martius,
In Rio Grande do Norte, Coeas dos DeJuntos is worth mentioning, where
they see slabs stuck on their foreheads, lined up, forming a square like a corral and unl
d cilas a rock full of inscriptions, something very similar to what Ch. B. Brou n en-
found in the Serra dc Paracaima, on the Guyana mountain range (2)... »

«In the backlands of Pernambuco, in addition to others found in Exu, Cabrobó,
Itaquatiara, on the left bank of the S. Francisco River, geologist JC Branner saw
described the Cacimba Cercada rock, on the banks of the Garanhum-sinho river (^),
mass of decomposing gneiss with a superimposed block measuring three meters in length
ment and about two in width and height, having on one of its faces an astrichus of about

(1) ER líeatb: The expIorialioD of (h Rever Bcni ~ Journal of the American Geographical Soc
Vorh. VI. XIV ~ New York 1882.

(2) Charles H. Orown "Indian Picture Writing. in British Guyana".

(3) JG Dranncr; "BocU Inscriptlions in Hrasil-Amcrican Naturalisl. V. XVIII Philadclpliis -

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13

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DER MARDÓ R ASWS

(Ic 50 centimeters in diameter, made of four crossed lines at equal angles c ca^ set into the rock until the grooves are well polished, and on another side three rows of s or indentations to the extent of 75 centimeters also incised into the rock, being for note that the inscription grooves were painted dark red, as still see you today)).

«To the south and through the hinterland, there is no shortage of stone inscriptions in the wilderness. Augustus of St. Hilaire points them out near Diamantina in Minas Geraes.

Engineer Manoel Tapajós informed me that he had seen many in the saws neighboring the Parra do Cuite, on the Rio Doce. Engineer Javinc Reis, among many he mentions, describes Areião, close to Itambe da Matta, with Ois located on a rocky escarpment saccharine texture, white, forming a gradient between two planes, and in one of the large rocks that rise above the field. They are drawn on the left, for anyone looking, a deer; then three series of parallel risks, converging the three from one end, and making a total of 210 risks. Below, you-sc an ounce pm-tada, in an attitude of jumping or running. The deer's legs, some of the para-Iclos and the neck and back part of the body of an armadillo disappeared because it was thipped by some drain)).

«What is most impressive, continues the same engineer, at first glance, It's the firmness of the line. You don't notice the slightest flaw, the slightest sign of c run (1) ».

«In S. Paulo, the lapidary inscriptions discovered in Varã, in one of the iembês or

carved from the neighborhoods of the city of Faxina, described by Dr. Domingos Jaguaribe, prove that they were settled there to mark an indigenous necropolis”.

«Studied in this light, with due caution so as not to incur a vice of fantasy, lapidary inscriptions will have value in indigenous etymology and become There will be no more creditors thanks to our appreciation »).

IC in this sense, we are allowed to preface: it has no value in indigenous etymology and yes in stageography and glyptographia, to which this old woman positively belongs order of Greek writings and phicnicia in the linear and figurative style. This already den we have, and for a real result, we repeat: it would be better to put into practice the ind Americanist Registration Congress, which included representatives from all the Republics of the Western Empire, much has already been said about this great The subject is largely Americanist and Orientalist authors.

The Institutes of scientific order among us. with rare exceptions, they have paid little importance to the subject, when a vast series of manifestations on the same well not unified.

It will certainly not be any other way that we will reach a result ([uc if necessary, In view of the scientific level we have already reached in other human knowledge, we cannot less worthy, worthy of investigations like this. This one tells us about the true childhood of our Father.

There are the preambles of our primitive civilization, disappeared and shrouded in a true mystery, as finally, in a fierce disbelief or purpose of to make such a great subject remain in criminal oblivion, which is repugnant to our patriotic feeling.

INSCRIPÇÕES E RAÍZES DA AMÉRICA PREHISTÓRICA BY BERNARDO RAMOS

AGUAS BELLAS REGISTRATIONS IN PERNAMBUCO

The newspaper, with great publicity and concept, in the Capital of the Republic, in the number of January 28, 1925, reproduced the following inscriptions, which we will take care of* revealed by the notable scientist JC Bréoner, in 1876. This was preceded by an article of the illustrious Editorial Team, from which we are pleased to highlight some topics, which show our way of seeing, conceived as follows:

"From the archaeological studies carried out, mainly in Egypt, it resulted in the science and for history the discovery of a new source."

So important were the results that European governments organized and are established subsidized scientific missions, to restore monuments, and to decipher inscriptions that were previously enigmatic, and of real interest, as it later turned out.

"In America, notably in Peru and Mexico, archeological research (has had the magic of re-editing the history of the great civilized peoples, Incas and Aztecs, that civilization which Spanish observed in the time of conquests and discoveries. In Brazil, with a method and systematic topic, studies have not yet been carried out, which, however, could effectively influence our knowledge (we have of the autochthonous people who created our lands."

"These studies require great patience and great self-denial, because it is necessary to accumulate material, select it and then undertake the study itself, which often lasts ten, twenty, thirty or more years. In addition to these difficulties, the specialization of knowledge and specialization, for these studies, constitutes. Due to its rarity, the greater embarrassment."

"Many inscriptions are lost in Brazil, without their meaning being sought or what they assign."

"As a curiosity, today we publish some that were seen by a wise man who made scientific explorations of Brazil and for them he asked the attention of doctors and students. We refer to the discoveries of naturalist John C. Branner, in the municipality of Aguas Bellas, State of Pernambuco."

"Not only did he find fossils, on the farm called "Lagoa da Lage", but He was also at the Cacimba Cercada farm, where he went to examine the lithic inscriptions

there existing. ..."

"In Pedra Pintada (it's a river that only flows in winter, Pedra Pintada river) Branner found around 40 inscriptions, engraved on blocks from Aguas Bellas, 12 de Garanhuns and 7 of Papaca. The gneiss blocks will remain on the banks and even in the bed of the river. These can be examined during drought, when they are exposed.

"^Among the inscriptions presented and those discovered in Amazonas, across the country culturalist Harll, there is similarity; This circumstance would be the starting point for special and deeper.

In the meantime, the illustrious editorial staff of O Jornal will allow us to consider the fair considerations that he suggests have already been more or less satisfied by us, in the work, the summary of which constituted the subject of the two conferences held by us before the Society of Geographia <lo Rio de Janeiro and the XX Congress of Americanists, on December 22 and 27, 1921, from which several newspapers were published. As However, we had not managed to register for Aguas Bellas, which we were pleased to Now here we appear, giving you our interpretation, we confess ourselves grateful for such to the illustrious editorial staff of "O Jornal".

1 n?;os

0 ^ ■ K [0 J ^

Fiffi. 1,405

Fift. 1,406

rig. 1,407

© ^

ÍZ00T.

Fig. 1,468

J ^ M j

I say:

Fig. 1,460

0S0S, 0SI0S, tS00S, IS, IS0S, are words with already known meanings.

j i ^ j

^ ^ í And 13

Fig. 1,470

! 1 TG 1 li IK

Fig. 1,471

0Cu*" ^ ^

0TIIKIDS 0Sl0Yi

'l'°í

0EIOE o í» o 'E IO E

r^:

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA

BY BERNARDO RAMOS

239

– 5®

iaa,

IA7S

"lAA, aç, mount Ida, in Creia
and in Phrygía, or lAH, y)?, ^S^eol. put
shape, appearance, etc.

lAI0l, a, ov, own, parti-
cular, singular, special; taken in
proper sense; which is domain
private, etc.

t-I0-, <ö, Laced. p. 0sbç, oü,
God, the Supreme Being: (6, i^) god,
goddess, etc.

m,

I; I s 1 1 oz I roz

Fiffi. 1,477

Pif. 1,479

Hl iD.Í

1. AnÓE

At6?, pen. of
Zeóc' JUPITER.
PiR. 1,480

PiR. 1,481

zt: bo r.

Pie. 1,482

o ^11>{>^^A

SOA0IX0S IAO FM A

A(íí r MA X0 ^

Pie. 1,483

-0;\0IX0S, defective,
^leaving language, in-
correct, contrary to
grammar rules: ao
fig. poorly done, rude,
nonsense, etc.

A0FMA^ decision,
warning, resolution; decree.

sentence, dogma, point of doctrine; alg. time. religious rite; axiom, thought; lamb
calculation table or calculation table.

.© the

^X

the

5 > 1 -

•itA, acc. from Zeiii, getx. A:6í, jii.
PITER.

Nif) Aía^ by lupiter, Hi ji-a Afa,
not by Jupiter.

According to most cpigraphic cases, as we have said, the copy is not always
or the engravings correspond to the exactness of the letters, causing difficulties in inte
pretation. In order to obtain a symmetrical print, the order
followed by the figures and consequently the inscription, which sometimes contains thought

INSCRIPTIONS AND TRADITIONS OF PRHIIISTORICAL AMERICA BY BERNARDO RAMOS

241

important phrases. However, the inscriptions of Aguas Bellas, as we have just seen, corroborate the similarity of these with so many others spread throughout.

We have already referred to the valuable works of scientist J. Branner a few times.

LAPIDAR ENGRAVINGS IN PERNAMBUCO

The eminent scientist Patricia Dr. Mario .^lelIo, Perpetual Secretary of the Instituto Ar-
cheologico and geographico of Pernambuco, has been proficiently concerned with matters
epigraphics, publicizing various articles. D among these, it was the last (DIARY OF
Pernambuco, September 30, 1928), which most attracted our attention. Contains
several inscriptions, by cllic drawn in Villa Bella, whose summula we will now deal with,
transcribing his own words and his peculiar orthographic system. Play
We have made these magnificent inscriptions, which we are going to interpret, as follows:

'^Visiting, lately, the city of Vila Bela, I heard that in the Serra do Cal-
deirão, at a distance of several leagues, there were signs engraved on the land by the Dut
deses – clue or guide to hidden treasure.

Although I am certain that the Dutch had never passed through that region, I undertook
a trip to the site, with the owner of the farm where the signs existed as a guide.

L after a painful trek on horseback, in the harsh wilderness, under the scorching rays of
I arrived at a curious point called Caldeirão, from which, naturally, the name of the
mountain range: the cliff of a stream over an excavated lake whose groove is shaped like a
large basin, covered by an ark, descended from the mountains during the winter and accumu
which, in other points, are called (anque) and where they normally find animal skeletons.
antidiluvian mothers.

In the latcrac parts of this tank, some in the solid pink lake, others in blocks
which may have been separated from the aforementioned lagedo but seem juxtaposed by effort
human, there are inscriptions – fantasies engraved in the rock.

Some are still perfect, others are damaged by time, by the corrosive action of
waters, others still broken by the perversity of some uneducated visitor.

As far as I know, no scientist has seen these lithoglyphs. And cics does not refer
Sebastião Gr Ivão in his Dictionary. Alfredo de Carvalho in Prehistoria does not treat the
South American, where, in Portuguese, there is the largest collection on the subject.

Apart from JC Brenner's study on the Aguas Belas inscriptions, I don't know of any other
scientist who has dealt with lapidary engravings in Pernamlmco, where many others exist

he has.

Being a bad designer, I tried to copy them, to give an idea of what they are."

IVOS Poct.

equal, united, fair, equitable
tivo; flat, equal, together, etc.

Pig. 1A00 – "Espccic dc lahyriutho embedded in the roclin, uu tnargetn
left of the cauldron"

il

INSCRIPTIONS AND TRADITIONS OF AMERICA PRBHISWRICA BY BERNARDO RAMOS

ieUt^ i^uvhtmíits ua mc^nm
niítrficmf tin Ííav& e/c um
Ui<íc{^ tftic /TV? rccf íft/íírc/?ojí í (j

ú

The 'A'

t.\A au or jtfjip. pari. injrp
i^ííí* lHí col/om /tú cúmeço paL, equÀm
Irnlt ü very, strong*

Word recorded Z times*

HEY. 1,492 – permííicntíí/,

citvutia iifi ToeJm, fij4 ififírgçtti
icsfc ilo CfiI<Jctr.So"

120:2 A There: VNIDO EQütTATivQ AND STRONG

THE:

OZ

RITE CEREMONY OR EXEQUISES OF THE ILIia OF

ciiyfre

ITP'^

/•/THE'. 1 . 493 – ^'Curious figure
tJc ticccrttuadus j>roporçõcs
gcotticíricas, li/j margin
of Care will. c.ivaüu about
o lugcdo, P0 stídoeste. He has
acte /K'imos de compri-
ment. The left purge
it's strugud.t but the clothes
gios deuotum which was the same

0 0 0 AJ AJ |--s_ /\ >

nni.^nníMfj

"Already here."

II0I üj iiAi >:e IA

the l0I

S i As

2102 02102 GOD IS THE LAW OF
justice

2JA2 TÁ I2EIA GODDESSES AND PARTIES

'^)2IA2 rite
or ceremony
religious, former

chias, eic.

as

^ ! XX I r. JP t 0 V,
RI^ ciXt,

name of the island
Cyprus.

^'102, ^Eus.

■'02102, in accordance with the law
she righteousness, pure, innocent,
etc.

-1A2, GODDESS.

:^'IA2, üEUSA.

icm. from arl. 6h etc.
12i:jA, the festivals of ISIS^

etc.

^ INSCRIPTIONS AND TRADITIONS IN AMERICA PREHISTORICA BY EERNARDO RAMOS

BRANCHES

Here is the interpretation of the interesting inscriptions of Villa Bclla, so artistically elaborated along with those found in Aguas Hcllas, by J. Branner, which we deal with

on previous pages. Under these conditions, in our modest work, we present the way of clarifying the great American historical problem, regarding the epigraphic part

We accompanied the illustrious Dr. . 'lano . 'Icllo (of whom we are an admirer), in the pair
There is a strong appeal regarding the custody of these relics, already in some countries
national monuments. It is necessary that they be defended against human perversity
OR contra ignorant iconoclasm'", as Tliz very well.

Let us finally understand that the only documents we have left are these archival provisions, to define the truth of our prehistory, which remained unfairly represented by a question mark.

INSCRIPTIONS OF THE MADEIRA RIVER (Amazonas)

And we are grateful to include here some inscriptions carved into rocks, in the regions

, . . . - _ 4 , . . .

on the 1st slope, in the State of Amazonas, precisely in the part that borders Bolivia. Since the soil of this repulsion is largely an archaeological center, it would be likely

in the part that borders Bolivia.

that the neighboring regions would not remain polished of these monuments, scattered, as v
visa, on the American Continent and several countries.

However, for now, we have achieved very little from the aforementioned regions, but
Only a few engravings will show the same type of Greek characters, which were generated
Iizíim, in prehistoric times, in a large part of the Earth Earth.

here at kilometer 15J of the Estrada de Herro Madeira -À^Iamoré, which the illustrious Eng

João da Silva Campos, Inspector of the aforementioned Road, found them; Mr. drew them. Co
João Baptista dos Santos; We therefore owe both of them the inscriptions that we now repro
and to which we give the necessary interpretation.

ions that we now reproduce

They vary, depending on the measurement taken, from 0''' .10 to 1''' .00 in length and width

happy, fortunate.

Idem, p. 701: ^en. (t)) fiber, nerve, e.g. Voet. strength,

force; alg. time. impetuosity, violence, etc.

tíA i.rjG

244

tNSCRiPTIONS AND TR.M>ITION^S PREHISTORICAL AMERICA BY BERNARiX^ RAMOS

Like the previous one.

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s>0

J^

Pig. 1.49S

idem, p. 704: or Poct. ov: equal, similar:

equal united, flat; equal indifferent; fair, equitable,

etc.

Like the previous ones.

Pig. 1,499

5^P

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D =□ □

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ISO ^

Like the previous ones.

Like the previous ones.

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Like the previous ones.

Pig. 1,502

INSCRIPTIONS

^TRADITIONS OF PRECOLUMBIAN AMERICA BY BERNARDO RAMOS

245

n

^4

Like the previous

E/^. J.503

Idem, p. 702: Goddess Hecate

Dicc. Popular. cited, p. 574; *'Isis:
One of the main deities of
Egyptians, was the sister of Osiris, and mother of
Horus and the pharaohs. . "ü Egypt
celebrated in honor of Isis mysteries that
they spread out in Greece, etc. See you
mysteries of Isis represented in Taboas

from Zoroaster

Isiaca etc. Isis was also considered the moon, in Babylonian religions,
as well as in those of the Gyptians of the Phicnicians, because they shed the dew."

Like the first figure: Happy, fortunate, etc.

Idem, p. 1500:

^fup. 0T3TíííJ defective, incorrect,
{íaUiu/o í/a /iapua//eái) : contrary to the rules of
grammatica: or gross, absurd, etc.

S0A00X0S

EiÉ^ 1,507

stiff. L509

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

J 2 51

[.1 HS^ . a?7, Sa i S

End. F50S

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Fig. 1,511

P1M. F512

ícicm, p. 1012; Oca, aç, (-f;) rite of ceremony religious,
and especially obsequies, functions: niuil. time. what is per-
mythified by divine laws, divine justice or simply

right, justice, legality, perniittida thing; alg. oez. disposition of conscience, what is done for Lorina, etc.

'Pi

ii

217

IK'ÍCRtPÇUKS AND TRADITIONS OF PREIIIISTORICA AMERICA BY

BEFINA'IDO RAMOS

Icicm, p. 1025: The,

(/en. «xoí, (y,)^

\1

where by cxt. word,

language, speech, ^

1 s

corner, clc. ianihcut, eye.

1 me

look, visage, clc.

Already in-
tcrpreíí\cla.

r//?. 1 520

AIA

Itlt-m, p, .j 40: iia, dc Zítc, 2itií, Jupitcr
■ I p(1 Ji:p;(er, Or ;ia Ai*^ not by Jupitcr -ii»,
(t») In.rc. party,le Jupitcr. etc.

i L/Cf^iA

1 E

fiV?. 1.51S

Icicni p. 657: Poci. game, grace, diocarrice,

teasing, family conversation

R. í'7:ü)?; say, or follow, accompany;

adopt, observe, spy, frequent, etc.

#

RIO BRANCO REGISTRATIONS

Ingiez explorer Sir Robert H. Schombourgh tells us about lapidary inscriptions and ornaments of symbolic figures, in some points of the dividing mountains of Brazil with Guvana indeza, in Tacuíú, on the rock of Esequibo, on the mountain of the Moon. etc.

2JS

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

The impossibility of carrying out a specific excursion in this region deprived us of the opportunity to collect, therefore, drawings of inscriptions, of which they insistently tell us several travelers.

However, we can offer the following, ranging from 20 to 80 centimeters, collected from granite rocks, by the illustrious Dr. João Augusto Zany, among the mountains of Tuarú and Imbarú (upper Tacutú).

One is the predominant subject, recorded in varying forms. In executing this work, admire how the artist would be master of his alphabet and skilled in the curious use of characters. This is one of the notable particularities of these inscriptions.

Still to the illustrious Dr. João Zany we owe the delicate gift of an arrowhead of denticulated silex, which we mention in the respective chapter. It was found in 1917, at a depth of 3',50, on the bank of the Tacutú river, close to the limits of Guyana. English.

Here are the engravings and the interpretation we give them:

Idem. p. 1266: $Pc-o<;-cy<:$, $\wedge en.$ pooy-ou (6), course, es-training; watercourse, stream, river; to Jíg. course of things, of life, of time. Kará pouv^ in follow-up to the watercourse. Kaxá púv ^epsiai xa -xpav^iixa, Lex. YOU work has a prosperous course. A.

g/0Q-v

Idem, variant of the previous one.

rig. 1,521

/NSCRrPÇÕES AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

^CJLJ(y.0yc/
P* oo = or r.

Hey. 1.S23

íclem, variant of the previous one.

faau- az-j

P00D = OTTS

Fig. 1.S2*

Idem, variant of the previous one.

GIBOIA STONE

It is this majestic monument, which is so important to prehistoric glyptographia, which
Now, with pleasure, let's get busy.

Thanks to the kindness of the distinguished artist, Mr. Silvino Santos, technician in the
Picture of the important JG de Araújo house, established in Aíanaós, State of Amazonas#
We owe the following photographs and drawings referring to Pedra da Giboia, of which
Some scientists have been busy, talking only about their profuse and important inscriptions
lapidary. Now, however, although in small numbers, we have magnificent specimens, which

we interpret in a scientific way is demonstrated, and are, effectively, by excellence, artistic and interesting.

() rock is located on privately owned land, and, according to Mr. Silvino Santos, in the center of the beautiful fields of Rio Branco, in upper Parime, in front of to the Tabaco and Tarama mountains, close to the regions bordering Guyana English.

The fig. 1525 gives us the appearance of this accumulation of stagegraphic treasures, which It is difficult to copy them in full, some of which are barely visible and others carved at varying heights of 150 to 200 meters, in a sensitive state of crustation. These specimens vary from 1 to 5", in height and width dimensions, except for what represents the snakes, which exceeds 10' in length. Almost all of them obey the painting style Incredible, in dark red ink, very vulgarized, with similar executions.

- inscriptions to traditions of prehistoric America by Bernardo Ramos 251

The rock, reaching its natural external importance, capriciously arranged in the of these vast fields, dotted with small, delightful green spots, contain in inside, in certain locations, things of extraordinary conceptions, worthy of held archeological study. In one of its deep cavities you can see a block Curious, based on his appearance on the table, I clicked on the inscriptions.

The fig. 1526 represents just one of the curious faces of the great rock, on which they were several inscriptions were carved, appearing on the aforementioned examples. Another block. On the smaller side, it involves, in addition to attractive landscapes, worthy subjects of detailed observations.

252

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Kind one. In other faces, fig. 1,527, unless there are roughnesses, this is the largest number of the inscriptions, these being the most developed.

The stagegraphic genre is the same found throughout the American Continent and other regions, as we have already shown.

The inscriptions generally follow the primitive Greek script.

Fig. 1.527 – Face of the “Pedra da Giboia” with Inscriptions

The words, the thought, the cost of the are the same as those profusely spread throughout where this bold migration took place (prehistorically, a fact today proven by the continuing discoveries made on the face and in the depths of the soil. We refer to monuments artistic, admirable works of writing, as well as architectural works and other insophismavcist traces of human work, buried fragments of ceramics and specimens paleolithicos.

_ f traditions ^ AMERICA PREHtSTORICA BY PERNARDO RAMOS 253

Thus, we will say like the notable writer Álvaro Reis: "The escarpment of modern science cnca archeologica brought to light, with a wealth of evidence, the truth of the facts narrated in the Bible and, at the same time, (|a clanging trumpet of Joshua's soldiers, led to confusion to the camps of unbelief, making, as had happened to the walls of Jericho, destroy the dazzling assertions of historical hypotheses, envy the unbelievers to all They wanted to impose like scientifically contested Jaclos."

The Shovel, in the words of Ohvier Wcndell Ilolmes, has provided the main defense, if not of the nations, at least of the besieged armies: it has fed the human tribes, provided I provide them with water, coal, iron and gold, and now it provides them with freedom. the whose mine: were only opened in our days/'

Behold. 1-52S – Far aspect of "Pctlñi íIh Giboin"

The paleograplva of our rocks, now revealed, by taiito, as well as that of the buried ceramics, found in successive excavations in several eastern regions oceidentae, contributed powerfully to determine the primordial solution of our great prehistoric problem.

The fig. 1.vS28 is the appearance, in the distance, of the majestic and traditional Pedra of the monuments of the Amazonas region, (|uc contains elements for our prehistory and where archeology can still achieve much usefulness, with its me- meticulous.

Let us begin to reproduce and interpret the artistic inscriptions, which are we are treating.

254

INSCRIPTIONS & TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

We still hope to reach the amazing region of Lio Jiranco, as
from others in the Amazon Valley, new and valuable epigraphic specimens.

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rig. 1.SM

rig. I.S31

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OR poet. 't2oç, r,, ov^ equal, fair; equal united, flat; fair equitable, etc.
Word often interpreted.

REGISTRATIONSJ^A^CJES da AMERICA PREmSTORlCA BY BERNARDO RAMOS

155

'3 5 Q !3

I] 1] no

• 1 «C *l -L

Ü I] '] 13

I]] 13 13

. t *1 • ». • I

gca., tvó<; (r,) fiber, nerve, e.g. Poel>
strength, vigor; alp, turn, impetuosity, violence, ctc*
Often interpreted.

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Fig. 1.S3S

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258 INSCR/PÇõfíò t: TRADITIONS OF PREIIISIORICA AMERICA BY BERNARDO RAMOS

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Fig. 1,549

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Fig. 1,560

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Fig. LSSl Fig. 2.ssf

sight, the action of seeing or the sense of sight, what is seen, spectacle;
vision, appearance; aspect, lace, figure, appearance, etc., etc.

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INSCRIPTIONS FROM THE TRADITIONS OF PREHISTORICAL AMERICA BY HERNARDO RAMOS

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REGISTRATIONS FROM THE JAPURÁ RIVER

Bizarre inscriptions on the Japurá River have been reported for a long time, however, Not many have been revealed.

The main stronghold of these countless prehistoric monuments is the encachoei- between the limits of Brazil and Colombia, which, in turn, has a great variety of these specimens along the banks of the aforementioned river.

Don Marlius Debret, Ferdinand Deniz and others offer some copies of these inscriptions, wrongly attributing them to Indians from periods relatively recent.

Onffroy de Thoron diverged, like us, from this concept, but unfortunately he could not studying, during the period in which he visited them, hampered by the river flood.

Today however, due to the kind offer of a copy of these inscriptions, by the illustrious S cides Mourão, let's take care of them.

We will accompany them with our paleographic interpretations, as we have made with the other inscriptions treated:

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Fts. r.ses

Dicc. Gr. cited p. 381:

Poet. divine, give it many times. per epilh.
to gods and heroes; divine, that's it,
excellents, admirable, also prodigious,
immense, etc. R. genitive Atós.

Idcm,^ 1012: Ojioç, a, ov {comp. wTepo<;^ (ÚTaxoç)

according to the laws of religion; permitted by religion
or not prohibited by her, whence. profane, which
it is not a consecrated point, which you can touch without
crime, by opp. the. most secret, holy, sacred;

fair, according to justice; pure, innocent, virtuous; peep,
religious.

h1A- I.SS4

itlein, p. 1559: gen. fí0Tó,-, gcn. pl,

-uí .cikov (..ò)^ conlr. of ç^oç^ light, everything that shines*
like logo, star, lantern, etc., etc. ç>ez. eye;
lick the light of day, life, glory, shine,
joy, pleasure, prosperity; 1\ccl. light of grace;
relanipago. R. íatoç^ -active.»^ ^tc.

ü

Fig. 1.S6Ú

f\y^

Idem, p. 1452: Texor, c*y (ó), l^gar, square, si-
luação, site, position, country, inhabited place and more
especially alileia or canton: jig. thing, log in
do something. alg. rather subject or matter of a
speech, ahás, the way of asking the question, etc.

*

262

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

TT

Pijí, I ííííí

Icleni, p. 1621: Íítoí;, oG (o)^ c or (o)^

íluquc, bulo, nocturnal atfâ that has on its head two

pennachos in ears, or jig. imbecile, etc.

A.

263

DO
TT
ÍH H
u E

Fig. 1.S7*

Iclem, p. 1432: ToÇottjç. or (o), archer,
soldier who shoots a bow; to Athenas, soldier
scytha employed in making the police: in ier.
to asir. o Sagiltario, conslellation. R. toçov.

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ímcR/PÇBS AND TRADITIONS OF AMERICA PHENISTORICA BY BERNafim RAMOS

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Idenip p* 1432: Tííííítk*
lòoq (13), woman who shoots dc
arch: battlements of the walls by
where they shot the arrows,

etc. A.

Fi/í. 1.S7T

f=9 S

LJ V

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Fig. SSTS

Idem, p. 704: word

often interpreted.

This simple installment of registrations will do it for you. reveals interesting notions to
verify the moral, commercial, etc. importance of this location in prehistoric eras.

JAf .yC/Í/PÇgE.y AND TRAÜ fÇÕES DA Aj^/ÍERICA PREHISTORICA BY BERNARDO «AMOS

This is why it would be necessary to study its enormous inscriptions, as well
valuable, as we have just observed.

The uniquely artistic particularity of the disposition of the characters, in both systems,

linear and figurative themes, is one of the most ingenious we have found. The affinity of me with the legenillas used in many ancient coins ('. recia c adiniravel, subject of (we were concerned at the end of the 1st Chapter of this work.

Onffr.n- tells us about Tboron also about naturally pri- beliraic characters mitives, in this region, but we have found difficulties for the inclusion of these example chirps for that long.

Km cai)itiilo own we deal in detail with the Lapurá or JajMirá river and its origins. purposes, among them philology, with regard to their local names, which are still used too preserved with some corruptions.

* *

The important monthly magazine Rrazileira in its first issue, given

advertising at the end of 1920, under the epigraplie I turcripçãoe.r Indigeoas, by N, makes references to the news of our interpretation regarding the engravings of Morro da Gavea, in Rio ile Janeiro. In effect, this in])rehendimerto is concatenated to the present work, which, once published, the writer will know about its importance.

We are grateful, in dealing with this reference, to ask for your help to a()ui to transfer more breadth to the following, very interesting texts published on this occasion and located on the Honseca River, in Kstado do Ceará, making them accompany the interpretation (they suggest to us. These precious things will serve to increase the many of that origin, already included in this chapter.

ditto, Dicc. cit. p. 048: HKA ad^K Poel. ílocemente, without [larulho, little by little, e.g. little, a little, etc. Uom.

having a slight reflection, etc.

Fin. 1,570

\\

HKA.

#

From <owc:l

Idem, p. 1011: 0cíeoTeXeaTTj.;, o0 (o)
he who begins in the orphe-
nicos. RR Opfiúç, reXíw.

op^teoteaestht:

#

Fjg. i.sao

266

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

B 1 VH n

Fig. 1,581

Idcin, p. 282: hi, (the) one who employs violence, who

uses embarrassment; that (pie acquires or obtains through lorça;
one who commits abduction; captivating: Poet. man with
raging, etc. *

SUMMARY

HKA OP»rE0TOAK^TIIi: BIAiJTMJ:

NOWLY, NOT WITH VIOLENCE, STARTS INTO THE ORPHEONIC MYSTERIES

*

The following two engravings follow the same thought. They make a difference only in the diversity of the use of characters, the last one being notable in its artistic duplicity.

rf 7 vi

NA

MKA

0 Ó E-' r'~LX

OPVE0TRAKSTHS BIASTH2

FJg. 1,582

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M'YK

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HKA

HKA

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gy mc cp-<'Vk-

o P ^ E o TE AETHE BIAETHE
OP 'f' EOTE AS BIÂETH<-

E/VIS83

^0r? Hi ÇUVo j

^ THE A0IXITM OK

Idem, p. 1300: XoXoixivwoç^ solecism

or template. lack, neglect, ineptitude, ineptitude,
foolishness, etc.

Fiü. 1,584

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Saw\

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL MEXICO BY HERNANDO RAMOS

V

the

Pi/t. 1,585

liJcm, p. 1025: Oy.óí, oç, ov^ tenacious, firm, solid: with
ogen. (juc retains, containing, etc.

G?, ün

/V © FIO "IC

Fíê. 1,586

Idein, p. 860: Aoyioç, «, ov^ (comp. wtepoç^ supr.
wraT0i;)^ wise in the art of speech, eloquent; (jue
presides over eloquence; Jetting from Mineroa: learned,

learned, wise, prudent, etc. || Subs. (o) speaker;
dialect; historian; prose writer.

t:0012

Idem, p. 1500: (oh) Bold Throw || pl. affections,
heart impulse; elevation of the spirit; jig. freedom etc.

Pig, 1,587

SUMMARY

soaoixi^moí: oxós Aonoi: í:ô02

tenacious solecism or wisdom is boldness, strength is spirit, freedom

The omissions of small details have been rectified, in fact very natural in old copies inscriptions, here we leave them interpreted. However, we will not limit ourselves to just the pleasure of transcribing the news part, which is so important to the locations of so many other engravings, for necessary studies, at the given time.

This is how the author expresses himself: ".In all the vast, rese(luido

sertão that extends from Bahia to Piauhý, on rocks and rocks, on the banks of streams and rivers, on insulated cliffs like natural menhirs, in fraguedos and mosquitoes. Saes, there are the strange engravings challenging the curiosity of enlightened spirits let them pass through there'".

"Some only go deeper into the rough face of the granites and syenites; others soon They draw attention to the bright red color of the 'enduit' with which they are clogged. They have, leveling its depth with the hard, rough surface of the stones, a bitumen red, perhaps made from annatto mixed with other substances, with a tone as strong as the sun and natural chemical reactions were unable to fade; so hardened that with the tip of a knife, you can barely extract tiny fragments".

"The country people don't know how to explain who made them. They remember nothing about them. They do not refer to the script of the flags, less to the facts of the Dutch war. Only they may have been carried out prior to the arrival of the Portuguese." "It exists in

hinterland of the State of Ceará, a municipality, where indigenous characters are common, that we care about. There they are engraved in abundance on the rocks and edges of the country water. It is the municipality of Quixeramobim, which is in the very heart of the State".

"On the lands of the "Lagoa", "Cruxatu" and "Care" farms, belonging to the Colonel Antonio Leal de Miranda, the entire course of the small Fonseca river is full of inscriptions."

268

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

In the shop called Giqui, there are several stones with bituminized engravings of greenery and figures. "I traveled to that region and slowly examined these engraved stones. In the mentioned river, these rocks, sometimes on the right bank, sometimes on the left bank, come from its mouth, in Hanabuiú up to peejuena distance from its sources".

This is how the writer ends:

"No one to date has undertaken the difficult task of collecting, studying and clarifying the inscriptions of this order that mysteriously fill the Brazilian "hinterland". It is so many interesting secrets about the life of the Indian race will not be buried!".

It is true that there is a lot of preciousness in the epigraph of the State of Ceará. Of the variety of inscriptions already interpreted by us, in the present work, and regarding the secrets, we just revealed them.

A BRAZILIAN ILLUSTRATION, No. 17 of January 20, 1922, published under the epigraph of the Jíahadéos do Sertão, article written by scientist Gustavo Barroso, accompanied by several lapidary inscriptions.

As this subject deserves particular attention, we ask the honor of the illustrious author, reproduce some of the aforementioned inscriptions, as only in this way can we offer
They are our opinion, from a paleographic point of view, both in the course of our
work, we have already explained ourselves in relation to other issues peculiar to the case
position in which we find ourselves, is not a reason for us to fail to pay due attention
tributes to the high intellectual value of the aforementioned author, to whom we confess c

So, we will start by dealing with the previous pages, which relate to the inscriptions
stone cutters from the banks of the 1'onseca River, municipality of Qui.xeramobim, Ceará,
in a beautiful article by JN in the I® issue of Revista Carioca Rio-Paris. We gave ace
the appropriate interpretations are the same, as is easy to see; however, now we find them
in the following fig. 1588, reproduced by the illustrious Mr. Gustavo Barroso, undoing the
regular, in a multiform sense, thus causing the impossibility of coordinating
phrases or thoughts expressed in them, artistically and ingeniously outlined,
as had already been stage-graphically demonstrated.

Here's the fig. 1588 to which we deceive her:

I-iji. 1,588 – “Engravings found among rnnr/tinaes stones of the Fonseca River,
municipality of Qnixeramobim, Cear/i”. (Cropuis de João do Norte," d'aqracs natnre")

INSCRIPTION^ AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

269

I love to occupy ourselves now with fig. 1589, reproduced in full, and we will interpret taining each one of their figs. as well as the following.

or niats sec.

sos, ousi (t 6), sacred thing,
object of veneration, a lot.
i^ez. object of horror,
aversion, macula ejue does ex-
chirp; crime; scclerate, iniquitous, execrating; alg. time. fear,
fear of committing sacrilege; religious fear, etc.

Ayóc, a0, (6) Poel. boss, driver, guide. A. «r**».

Fig. 1,589 – "Engravings of the rocks of the
West Kilpatrick, in Scotland*'.
(Apvd. A. Bertrnad – "Religion
des Gaulois''')

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The

Σόος, 0 ;, ov, Poel. where the Atl. w;, wv,
saved, whole, that subsists or that survives, etc.

are and

C ■'■o*

the X on

Οxός, ος, ov^ tenacious, firm, solid; with the gen. what
retains, contains, etc.

gen. (v), fiber, nerve; by ev/. Poel. strength,
force. alg. time. impetuosity, violence, etc.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

OR Poel fif ov^ equal, fair, equal united;

equal indifferent, fair, equitable, etc.

Oatoç, a, ov^ (comp. sup. w'fa'foç) conformc

the laws of religion; permitted by religion or not
 prohibited by her from where aig. time. profane, which is not consecrated
 grado, which can be touched without crime, by opp. there:
 bad, sec. holy, sacred; fair, according to justice;
 pure, innocent, virtuous, pious, religious, etc.

%

Io, gen. fiber, nerve, e.g. Poet. strength, vigor, etc.
 Word often interpreted.

%

NSCHIPÇÕt-S AND MAOIÇÕF.. 'i DA AMEKICA PRLülISmKtCA BY BERNARDO RAMOS

■271

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Fig. I.S90 *^IaseripçS noa
roctiidas from ViÈlte cfo Călin-
gos0tf Hep. Arguing for
Mceordo with n phatographm
published by Mr* FeAittnído
Llpyd"*

'vy| Av.;j I

[0XI0E

Word already described.

%

Idem.

#

The TllAU

Idenii

#

s ov^ Poef. divine^ give*de much for
epiih. to the gods and the heroes; divine, that is, exceptional
lens, admirable, atg. oez. prodigious, immense,
etc. R. pen,

#

immíPçÖlí^i AND TUAi^tTIONS of AMEEÍCA t>REHÍ SrORICA POÜ BB mARD € > HAMO^

Hey. otç, rite OR cere-
 religious monia, and esp. exc-
 chias, funerals, mutl. oez. the
 which is permitted by divine laws, divine justice or
 simp. right, justice, legality, permitted thing; some-
 i>ez. disposition of conscience, etc., as already stated.

ot

<n> 13 IA i:

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Words whose meanings are already conlic
 cidas.

/-•lí*. 1,501 - ''CtíriJfíftcs c fi/ítttrns
 uncle 'tuniiiIo" flc RenonMtirt. cm
 Ploviiii, nu lirclunhu." (/l. fícr-
 truntl htclifiion üe^ Ctuníoia")

i <» "í: 0 Av

V -

Words

interpret

^ • l./ b;l <

í rríiii'^: Kcavi

Fig. 1,592 –“Engraved stone from Roberaicr,
Fraaça". {" Rdigion des Gaalots" – A. Bcrtrand)

%

End. 1,593 – "Solar symbols of monuments
antifios, sc/itindo Afex licrtrand"

Y|v

1

, -I j íi ov, how great, considerable,

0S0 5^ meroso, etc.

Fi/t. 1,594 – "Mnha-
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hwnr, in India"
(According to Rivett-
Carnac)

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jNSCRiPTIONS AND TRADITIONS OF AMERICA PRFMiSTORlCA BY BERNARDO

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The comparative table of the inscriptions, prepared by the illustrious Mr. Ciustavo Barroso. In view of the paleographic interpretation that we now express here, there is no reason both reason for being and we think that the prehistoric epigraphic subject, as it relates particularly in the Western hemisphere, it is no longer a mystery as it used to be. weaving.

Variants and even interesting, are the conjectures that have been formulated about of these numerous epigraphic elements, scattered, as we see, in many points of the Earth Globe.

In India, according to illustrious scientist Patricio, the inscriptions there are called M pieres. From an important article of yours, on the subject, we transcribe this short

I INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERIWARDO RAUOS

275

excerpt.^ This confirms the linguistic official Rivctt Carnac, because the most curious, around which numerous pilgrims come to pray, they are located in a mountain gorge. tanhas, in the province of Bernares, where there is a temple consecrated to .Nlahadéo or t Mahadeco, the great god Siva, the Destroyer

Finally, slight repairs were made to the layout of lines and figures, comparing Considering the inscriptions we have just discussed, with thousands of others already studied intuitively we are shown the contemporary nature of the stagegraphic system, to which subordinate these true prehistoric monuments.

To complement this topic, we now transcribe, briefly, al- some topics of interest from the descriptive point of view of lapidary inscriptions of di- country verses as a way of understanding them by several scientists:

"Rocks with these signs and these small cavities have been found around the world whole; largely in Britain, especially in Brittany, Scotland, Ireland, Inglaterra; in Scandinavia, Finland, Denmark, Iceland, in the Septentrional Allemannia, in Switzerland and India, European peasants believe that around them the sabbats, that fairies visit them and that the devil is always nearby.

They call them some logarcs fairy stones; in others, stones of sacrifices; stones of witches, stones of pagans; in Sweden, eíjas stones (0- In the northeastern hinterland, inhabitants pay no attention to them and say nothing about them. Elle lost with the mix hunting, the memory of the traditions of the race that lived in the country and that disappeared of the Portuguese. . "

"According to the profound studies of Alexandre Bertrand, (2) these cavities, as well as other signs of the aforementioned stones, are linked to a solar cult and in the Offerings of cereals and oils were left in cups." "Dahi tal'cz the remains of the annals Alahadcos of the hinterland. And, hand in hand with the archeologist Desor, the same wise that these stones with figures and hassins are linked to the same religious ideas that made erect menhirs and dolmens. Kogeologist Symard wants (lue in these ancient monuments reconnect in Europe, vestiges (A cult prior to that of the Druids).

This is how the author concludes:

The concentric or cut circumferences of diameter and radii, inescapable symbols of the old solar cults, are part, like the cavities, of the system of engravings on the stones of our hinterland. Our illustrations will show the reader, better than our pages lavras, the similarities we present".

"providing ourselves with precise competence to reach a conclusion regarding these mysterious inscriptions found with the same characteristics everywhere, are we are, with Mr. Alexandre Bertrand, that they are absolutely not personal fantasies and any recorder, but symbols resulting from a religious or simple conception-ideographic mind, for whose decipherment we unfortunately do not possess the key".

Paleographic studies, however, we say in conclusion, that now, for our intended intellectual effort, we have demonstrated this great subject, it will be They will perhaps come from the desired key, if another more authorized one is not suggested

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CHAPTER XVJII

The idíidc |ial('olitliica or iioalilliica of ISrasil. Poiilas de Ileclias, iiaaeliados, e and iislrriiite oils of dioryl, silex, airalii, and (c.

In this chapter we will try to summarize the enormous variety of objects of uses peculiar to the people, whose permanence, on our continent, we consider.

They are still found in the oldest sambaquis, necropolcs, etc., in depths varying from 2 to 5 meters, either due to the intended exeavations, or due to accidents and landslides on riverbanks.

We cannot ignore these curious objects, because we find in them elements preponderant for comparative studies, bases and arguments for deductions of the end that we have in mind.

All this proves the real existence of ceramic workers, ingenious artists who They also worked on copywriting and through this they left sufficient traces of his life, which we must seek to interpret with truth and justice,

feelings for history.

In successive prints we will give the drawings of the figures or objects, in the same way as simplified as possible, accompanied by the descriptive part.

In fig. 1,598 we have a flint arrowhead. It was found nearby from the border of Hrasil with Cruyana Ingleza, at an approximate depth of 3-50.

Many specimens represented here are collected at the National Museum; they were found in several states in Brazil and appeared in the Anthropological Exhibition taken carried out in Rio de Janeiro on July 29, 1882, with complete success, while others We are missing from our private collection.

In this curious order of artifacts including diorite, quartzite, serpentine, gneiss, fibro syenite, ncphrite, porphyro and other rocks, the roughest and the most beautiful, e.g. plares. 'T' is the same unique artifact that has been found in almost every country of America and Europe and for whose fate it has not been possible to find, until today, ar clear and defined.

278

REGISTRATION:ÕBS B traditions of PREHISTORIC AMERICA by BERNARDO RAMOS

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So we establish a parallel between this series of treasures obtained in the depths of the Atlantic and the one that Henri de Clozeau offers us, in his work *La Création de l'Homme* published under the direction of the wise Camille Flammarion (>), are notable similarities.

On the other hand, we have other evidences in prehistoric lands of Portugal, which give us the work of Carlos Ribeiro (=). The diorite and silex objects presented in this work reveal a noticeable similarity with those from our regions.

"In exhumations", says Ladislau Netto, "practiced in Rio Grande do Sul, at Or. von Ihcring, crude instruments of compact diorite were found, whose shape resembles exactly the configuration of the obsidian knives, <le which the Aztec priests in the sacrifices of their rituals. And they certainly couldn't be anything of cutting instruments, these crude artifacts whose surface is coated with a layer of iron peroxide, indicating that they have been buried for a long time; of none. Another point of interest we have received similar objects. It remains to be seen whether due to this fact, to chance or whether there will be any glimpse of relativity between the people who lived in Rio Grande do Sul and the Mexican people. These are the questions for which do not sufficiently suppose any analogies of this order. From the Sambaquis of the south, where, as this, a copious portion of so many artefacts was found, we have received instruments clearly intended for the job, diggers, hammers, knives, scrapers, and Ilecha points, being very notable among all these, those that present in the form of saws, such is the regularity with which the denticulation of the edged blunt instrument''.

An infinity, in short, of utensils with a wide range of applications, along with those mentioned here, I would require detailed specification if it were not for— I decided to limit myself to simple notes, as much as I suggest explaining about

clles, and yet eliminating for convenience and caution everything that seems too vague".

Some instruments with an irregularly cylindrical shape, found in the aboriginal cemeteries, present affinities with several utensils of (ju whether they are the modern savages of the western highlands of the province of

Saint Catherine. These utensils are used to crush corn and

any other seeds in the manufacture of coarse bread (they are used in the center of the Brazil and in the headwaters of the Amazon. Most likely they had identical ser-old cylinders, although not as heavy as the current ones, some of (juacs can weigh up to 25 pounds. It is not to belittle the large copy of small instruments (lwhich represent a form between axes and diggers or lormocs. And it's quite possible to have it served, similar

artifacts, from utensils to small savages, imitators of the work of

adult classes, as still happens today where «the existence of
ence of the less civilized tribes. ejue the same is to say, more active and lively

(1) 1887 edition, pages. 88, 90, 91, 169, 173 and 312.

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Fig, 1,C09 *-Nepliritc axe^ Red, a^h (Bahia)

fig. I.G19 - Attached from]
diorite, Red a

Fig. i.UJl - Machado de
diorite. Red. a 'h

Fig. 1.C13 - Afaehxdo
by librolitbo, Red*

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERFARDO RAMOS

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Eig» 1,614 – Diorite axe,
Red. the

Fié- 1,616 Machado de
diorite, Red. a >>

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proportions appear to us,

intended for use with scrapers and polishers,

contacts with rocks

surfaces

or before,
flat.

No less remarkable is the abundance of conical arrowheads; crude, formless and dis-
healed some, and admirably polished and modeled others, on being sometimes
made from rocks that contribute to giving them greater value, such as agatha, the
hyalino, and eurite and syenite".

"The whole difficulty lies in understanding how crests were served
arrowheads or rather, the systema ijue used to attach them to the arrow, ludo me
makes us believe that they linked them to this, exactly as some actiaes Indians do,
perhaps guaranys from S. Paulo or Paran , opening at the end of the arrow a
cavity where the base of the stone point can penetrate, which is tied by very strong bonds
strong and attached externally with resins of great consistency. The joining of
arrow at its tip remains (This form is adorned by a thick ring in high relief.
At least one arrow was thus prepared and received by the National Museum, from engineering
Carlos Rath, from S. Paulo, to which I have already alluded previously. A crested spikes
of hyaline quartz, artistically turbinifouime seems to have been prepared for this purpose
with immense work. It is not easy to recognize whether they suffered the same fate, the
artifacts whose end is opposite the tip, with a strap that is visibly
prepared to tie a thick thread or string to it. It could be said that they are predisposed
such artifacts to wear pendants around the neck; but nothing authorizes us to insist
in this, as in that supposition".

"As for flat points, they are much more abundant in the south of Brazil and in the Republic of Argentina do c|uc in the ecjuatoriacs regions, has the National Museum about twenty specimens only, and they offer nothing remarkable, except two very beautiful specimens of quartz h^alim), one of which appears in natural size on page 2 of this chapter. As in all area of the Globe where this very unique hunting and fishing instrument was found and war of our European barbarian ancestors, the most contemporary arrowhead This type is made of silex; but in the provinces of Paraná and Santa Catharlna, where migratory currents converged from the interior and perhaps from the eastern slopes of the Bolivians, large and magnificent spearheads of gray chalcedony abound, having some are 26 centimeters long ^^*

"The most notable of these artifacts was exhibited by Mrs. D. Amélia Machado de Albuquerque, at the Brazilian Anthropological Exhibition. f) interior of the i>rovince of pEiraná, where this beautiful product of the barbaric art of the Nomadic Indians of the south, reserves, perhaps not very remote, in an era reveal to us other leslemunlia of intellectual development that they could the arrival of the proto-Guaranys* probably already on the way to moral decline in the epoch of European conquest".

^^The development of ideas that They barely come to our attention, in the stadium that we are running through; ha anyway

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INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY RERMARDO RAMOS

matters at the mere mention of which the mind becomes preoccupied, desirous of knowing, he is a traveler lost in darkness, searching for a light in the distance that can barely be seen

li/í. 1,626 – Diorite cave. Red. h *. '3

"It is quite possible that upon examination there would be traces, rare and quite distinct left by people more or less advanced in their barbaric civilization, we can

Diorite springs in various sizes Red. a ^{z

have a better idea of what they were and what they did on this soil in America the first men who populated it. Numerous reasons move us to assume or

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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which were more advanced than the savage activities, their degenerate descendants teeth perhaps, or that in the land where the wild hordes live, of the guaranys actuaes, cav-acangs and the colossal liotocudos of the interior forests of the provinces of Santa Catharina and Paraná, temporarily landed in casual migration, of which they are only traces of these precious relics'".

Already they were individuals coming from the southern plains and the eastern borders of the Andes, where there are silex, jasper and chalcedony that were used to manufacture magnificent blades of their spears, contrary to what the indigenous people of the Valle do Amazons, who used, for this purpose, the thick and rigid bamboo trees that shade the banks of its extensive rivers. Even today the gigantic buggies of the south, in imitation habits of their predecessors, make the toughest wood in the country the leaves of the fearful spears with which they fight fearlessly; between these wooden spear tips of 30 to 35 centimeters long and the spearheads of the stones that I deal with are large similarities. It wouldn't be surprising if we were able to find other points of analysis. The study by which it turned out to be the ferocious and gigantic botocudos of the south, direct descendants of the people to whom we will give the caledonian instruments and so many other polished stone artifacts, of the finest craftsmanship, found in Sambaquis from those regions. On the coast of Santa Catharina, Paraná and São Paulo, that is, the Sambaquis are more extensive and where it seems that bivalve fishing was most extensive of which these gigantic deposits are composed, are frequent, among the crude axes of diorite, buried there, small instruments from 7 to 12 cent. in length, which I assume they were used to open these molluscs. Instruments are these in ways

very simple, but polished with admirable care, as if someone had great effort so that they would not break in the exercise of the task for which they were destined. Other curious and inexplicable artifacts, we have received them from the same regions of Sambaquis from the center of the provinces of S. Paulo and Matto Grosso. Our print represents a set of these objects, of which there are 5 examples in Rio de Janeiro. They are small croques, needles for weaving net stitches, if they were not previously pointed arrows, polishers, or other instruments intended for purposes for us entirely to des-acquaintances."

To those who SC deem it possible enough to discover the usefulness of these singular utensils, I say that the only specimens I know of are currently made of agatha, which indicates that there is some superstition linked to the nature of this rock. They needed its great hardness for the work for which similar artifacts were intended. In Sambaquis, this portion of our coastline that stretches from Rio de Janeiro to Torres, on the coast of Rio Grande do Sul, lies beyond this promiscuity of bellis-fine polished stone axes with rough chipped stone axes, coarse crockery of poorly prepared clay permeated with amulets or zoophytos of the most perfect labor".

"I am permeated with these j)rimors of the most advanced art of the aborigines, south Americans are found, numerous and rough pebbles, roughly dug into a shape of the faces, to the point that they could serve as mortars. These are the most commons to the south than to the north of the Empire; but from one side of the Amazon, can be collected at the National Museum, according to the distinguished Brazilian ethnologist Dr. JM da Silva Coutinho, by whom it was offered, whose engraving we reproduced in followed."

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INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY R BERNAR DO RAMOS

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laugh. 1.65S – MachAdo

diorite polisher.

Tim. nat.

laugh. 1,657 – Diorite tn.HrtcIlo fish

Sant^i samh.aqni.s vasiforme

Cntlwrina seen from the face and side.

Red. a >

'These rudimentary mortars, which can barely serve the purpose for which they are intended, they abound in the sambaquis of Santa Catharina alongside huge rock stones.

25 to 40 centimeters in diameter, which were brought to me from that

provided some specimens by the aforementioned and indefatigable engineer, Francisco Jose de Freitas, current deputy director of the Geology and Mineralogy section of the National Museum.

"As for the beautiful zoolithos that I mentioned above, of his surprising perfection can well be deduced or deduced the builders of Sambaquis burned of individuals in much higher than them in intellectual culture, and that of these ancestors preserved, as relics of extremely high price, these sacred artifacts or that true nomadic robbers, originating from western regions, there were had similar treasures stolen of the most cultured people who came there. In any case, fish and birds are the animals that represent in compact diorite or porphyro admirably carved the artifacts to which I allude. These artifacts are, for the most part, mortars or zoomorphic discs, more or less hollowed out, presenting some specimens, as only, slight cavity on the back or more commonly on the belly. Are you more or

Fig. 1,659 – Polished stone, made of diorite, serving as a mortar. Red. a (/linazon/ii»)

(I) "In the bahia of Rio de Janeiro and in particular on the northern shores, numerous traces within which some artifacts have been found that are completely identical to those of the employed in the work on the Tijuca highway (Manuel Coelho, I believe his name was), I received (XK)r cllc found in the excavations of that road.

These mortars were located a few meters away from the same rock. It should be noted that the Ganta da Tijuca as well as Laranjeiras is due to the decomposition of a series of compact existing minds. The fragments of this diorite discovered were supposed to promote the manufacture of our rudest aborigines".

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numerous stone objects that have been found throughout the area are less similar. -Western South and Central America, ebonde appears to have been transported to the eastern coast and the Amazon and Prata valleys. The Sambaquis, locations where these remains of high civilization were almost exclusively found, and from year to year considerably increased, probably by tribes of the sertões in determined seasons, restricted or to the greater abundance of molluscs that sought or the south wind, truly intolerable in the central highlands of southern Brazil, or even to these two phenomena simultaneously''.

If the Amazonas contingent is not larger in this order of specimens, this is due to little importance that has been given to it by the renowned scientific institutions in Brazil as these are limited to systematically reproducing, in successive Congresses, preambles of studies carried out decades ago, without other recent investigations as the subject requires. The same happens with small individual effort, as his epigraphia, but this same one, purposely, it seems, poorly executed or lithographed, causing regrettable embarrassment and confusion, verified by the simplest study or lighter observation.

The regions of the Urubu, Uatuma and other rivers, where everything suggests that they would be valuable archaeological sources were not properly observed. To the mere We owe the copies obtained to the aceaso, the most precious of which were taken to the exterior of Paiz.

To the immense efforts of the notable scientist Ladisiáo Netto, whose words we have just to transcribe, we owe it to the Anthropological Exhibition that we dealt with in principle its elements, a large part of which are clichés, we reproduce, certain of the permanence of the original and curious, in the respective sections of the National Museum. The master work of the erudite scientist, if I am in disagreement in several cases with our way to see, and of great and valuable assistance to the pre-Colombian magna (Iucstan.

Sylvio Romero's criticism of this work is known to be severe and sometimes unfair, all the more so when it does not inspire clear or problematic refutation. He leaves only to appear, a very peculiar intention to depress national scientific values. naes, to deify those who are not. But, if the glory of the solution to our great prehistoric problem, we also owe nothing to these SOS. Here we have the erroneous interpretation of Rcnan, in relation to Pedra Lavrada da F

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ralyba. and vanity only with (jue critique, Lcon de Rosn.v, our Americanislas, without conitudo (make its scientific value clear, interpreting our epigrapliy, which has centuries is challenging the strength of the great sages.

It is clear that these slight considerations are not in line with our main main concern or our intention, but all these implicitly cling to it cases, which do not cease to contribute, however, to shed light on our subject capital.

While there remain ties of friendship in continuous studies, the Egyptian commissions logas, maintained by bran<j:a, Germany, etc. Brazil remains inexplicably indifference- rentism, given its extremely valuable epigraph, limiting itself with a certain disregard e voluntary work of this order, such as those relating to our history, carried out by by individuals and rare by direct action of scientific institutions.

The illustrious Dr. Koch Grünbcrg, as we have just seen, gave us a large contingent and a iridescent example of incitement.

It finally makes us believe, (because the subject is not sympathetic to our high mentalit who live comfortably in so many branches of science, in the great centers of the country, if we repeat:

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í:i^í ^

'♦^•■<' ■ ! ^ rts ■V

.^ ■.v .-

r>?.i4ír'* "

■" 1 ' * •' •^' '^. -*/

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f' '^~ .jgi “■ ♦ ■

. V..V. - -. ->

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a-.s-ta.-V- -j, '.i'

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i.»

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-fV; '

■-'Tlí

r- .»■ -Jw»! V^ se^«41

re**3JSaliíVí

' . 'VX'

U ■ '* ■ '•^4 • *'Í' *'^''-':': ■ í;•{ A*!:' ' •' '>íf',•^,í'^ 1Í< : '• -**• •íA

■;>• '1. ' Í!

' ■ .líL

it; ' ■ ; „ _ -.

■-«rfííí

v%>-^

•%. .rv-

- • X-:-:./-ví^i

-■ -.4 'j&- 4'. -í ♦ V..

. : • v>' ' rX.';- '

Vi,' I n, ■

* ' .'' V •

■..^» • ■ * •■• «>' •

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-V “ -

■^~ *-V^~

•* • ■*•■% ,^B

f. , / T .. V-. ■»

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•: - T.-W-. r,,:

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; 'í ■* “irl!* . ' ^.

' . 5

' 1' .* “' *H .* j'.

* i * >1 ' * 'h

***** -■ ^. ^4

V.-fc'-J

'■if.i.jii^í-y

> - *'^V •'' ,••.■ . 'ij-i

I4'..ciiir... 'i!sii .:' ..> ,

'í. »

I- /4I.-

'iJ^[,

('APlTrLO XIX

('iiniHcrfs (lo |)i-iiijtiyo !rr('g(i. idciiícos íkis CNriilindos iiüü regions of llrazi
liiiiibeiii in the liiid tsliids of America d(t \orte, na AlViea. na Irseiiliiii'.

ciii ller/egoviia. in Chile. ...Central America, na..ha. in rorlimal!

in Ilidia, in Illscoeia

A{) pccJemos (ia(. -ir iiiiic.imeníc d. -is iiscripi,õcs do Hr.izil, porcjuc. no ilecurso
d.is inveslig.i<,ions after c*ni practice, we come across the dc (pic now let's go:
lightly occupy it, whose happy place we leave it to scientist cclehres, in the
North American regions, in Herzegovina, in Cliile, etc.

In view of this circumstance and not having, (for the record, the Anti-Americanists read If their decipherments were confirmed, the Americanists should not only deserve the harsh true and unfair criticism on the part of Leon de Rosny, fact (when it happened at Sociedade Americana in France, in its illuminating time.

Given the conditions of the time, over half a century, <the publication of the precious find in the center of the scientific world, where the archaeological granules, these would already have its exact value and due interpretation, leaving it to be .nmpUs scribbled on a senariorlancta, as if siipor cradaincnc.

From this method, our great epigraphical and theoretical problem would be virtually resolved. We would go beyond this phase of controversy, given that (due the characters carved there, They are not, than those employed in the Brazil registrations, of which we are now concerned.

Regarding the first of these inscriptions, in a cave, near Rocky-Island-Creech, in the Canadian States, this is how .Lailhausen manifests himself, on his journey to the West Coast of the Pacific Ocean, in the years 1853 and 1854 " One of the

largest caves draws attention, because of the figures carved into the stone, with the help of an iron instrument with an arrowhead, by Indians and Mexicans, some of them

for mockery or fun, but most of it came from the superstitious character of the Indians.

(1) Le Tour «Lailhausen. I<* Scnu^tlc dc I«60, p. 555 c 3.58-

""What first came into view was the phantasmic image of a large animal, dragon part bell snake, part human feet, occupying half of the cave, this must be a deity of the descendants of the Azteques; In effect, two Indians explained They treated us in the following way:''

"The power over the seas, lakes and rivers and even over the rain, is entrusted to a great bell serpent equal in size to many men gathered together, and larger (juice all the serpents of the world; it moves in a semicircle and is terrible to the wicked She is the one the Indians go to for rain."

"Two figures of shapeless men with red hair, were explained to us as portrait of Montezuma, of (lucm the Pueblo Indians. although calling themselves christs, They always patiently cared for the resurrection."

"Among the paintings, one could also see the image of the Sun, a symbol of the highest power There was also representation of various villages in the country, of the Indians and their

It has only been in a figurative and rude way, the way of facing this order of installation crlpçocs, eliminating any paleographic idea, originating from there the ignorance in which These important prehistoric revelations remain, which, in addition to being ideographic, They involve a lot of art and enigmatic particularities. There are different interpretations For us, however, they would not pass in their time as simple and vulgar writing.

We proceed to reproduce the aforementioned and valuable inscription and, as a follow-up, v our interpretation, in the adopted style. Only in this way can we give it the importance tance, with reference to these supposed zomina.T or (iti^ertimentos mdigena.c.

Fití i.iilH TttacripçSio üm um» cnn^ntn pfo^cím» » ftttrky t!í^ÍJ Creck {IT» .1 í

-go?'

AA

Dicc. Gr. cií., p. 841: iímpi^rj\ aXaíiv) P^eí. and rare,

curtain, look at, repair, look at them with the eyes of ídhar, see: r^miudo o,r Porios, to wish, to desire* etc.

i N.)ICRIPTION H.? H TR ADDITIONS AMERICA PHEHISrORICA BY HHHNARDO RAMOS

290

C'l< U

A0i^MAT0^

i<lem, p. .íHZ ■ JooisTui, a\ ís^> restiluvao, tlccretu

SJ&JilíiTíça, dogfiiti» puriU^ cíc (Icurtriiia^ /í.*" ríío reli^iosíi, axinmnr

thought, etc.

R _

vf: no~A> r'|-(Jf

A 3 n0TAVTIHiy.

Iclcm, p. 858: At^oTa/.Tijc, ov (o) otiucllc copy ahancлона your
queue naked your chest, etc.

RR To Tot^.

Icicin, p. 1265:
thrown or thrown,
is judged.

R.dc

1*í::tíhí, t;, ov, thrown, thrown, suitable for scr
PtTrToç, Sopfio/t'. death d'iini liomcm that

P í 13 T0

Idem, p. 026: NR>?o>. oj, (^) Poe/. report, luck, sharing, destiny;
misfortune, disgrace; /?////'//. trr. death; a/p. rez. work task,
work.

R. ;A3tp0;iat.

«TT^r^rwiniirTTVirw'^^

- U í í

The z:

Idem, p. 704: or Poel. same, sem-

lhante; equal plan; equal indifferent; just the
equitable. R. 1^\

This word has already been defined several times.

[

INSCRIPTIONS AND TRADITIONS OF PREHISIOREAN AMERICA BY BERNARDO RAMOS

2Qii

mn

l/Vi' P-

f ICI

I I •

I >: XT i?.

'?> ts |> .^'í '

^ íí

Iclem, p. 707: l-XVQ/. be strong, powerful,
influential; have credit; dominate, be effective and a man
all things, etc.

idem, p. 1266: crowned

of roses.

RR?.

0 A o XT 0 fi >:

INTEkPl{KTA('A0

.\. \í2 AorMAToi: AiiioTAXTiii: PIR0'!'': Mopoi ixoi;; ii:xri2 i*0A05:TK(-)ni:

DF.SCOKTINAIÍ K OÜSFkVAR: WARNING. nhXISÃO OC nEcrKTO AQCEU-K THAT ABANDON
HIS FIELD OR HIS FACE, SHALL BE THROWN INTO JUST AND EQUITABLE DISTRESS; STRONG,
BRAVE, EFFECTIVE DOMINATOR, CROWNED WITH ROSES

The following excerpt from this entry is the same law or previous sentence, transposed
sition only, and different characteristic forms.

M

Q n

u

W? I / '■

'^I, I

rj

A0r MA. T o

Idem, p. 387: decision, warning, resolution,
decree, etc., as previously defined.

EA

A0 r 0 >j

Idem, p. 861: Ao-pç, oo word, language, what is said;
speech r parlicularm. prose speech, where by ext. prose; nlp. rez.
dissertation, treatise, etc.; o/p. irr. narration; warning, opinion, etc; as already
is sometimes described.

INSCRIPTIONS LI TRADITIONS OF AMERICA PRHISIORICA BY ISERN/\RDO

297

§

f ü -Íj- í3 A
pni 'fo

Kleni, p. 1260: r,, íiraclo, launched, fit to be
alirado hi lancedf», etc., as prccedcntementc.

\r-^ í:::^

í íI o ^

Idcm, p. 704; bo;, 11, ov, Po^f, fair c equitable, etc. R.IS.
Word has already been used several times.

AIB50TAXTH5:

idein, j). 8o8: or to), a(|uellc (|iie ahandona sua
íila or his post.

R.>. T.;.

c nt

Idein, p. 1266: Po5&í':eçr,ç, t;;, 3ç, /V/. crowned with roses. RR

pls

Idem, p. 707: be strong, powerful, influential, have cretolith,
master, be effective, good in all things, etc.

I >: X Ya

INTRÍ>Iín:T.\ÇÀ0

AorMA'rov Aoroí j firroi: isov aiiíot.wtiis, poaoitkhks is.xvlí

nivCIS.A0, DECREE or SENTENCE – '0 WHICH IS SAID: THROWN INTO MISTAKE, JUST AND
EQUITABLE, HE WHO LEAVES HIS ROLE OR HIS OWN, IS CROWNED WITH
ROSES. THE STRONG, BRAVE, DOMINATOR, ETC.

2 t)S

o 3. fi ^ ^

r T li /%. s» o >'

ídeni, p. 1.268: a, '.v (co/np. wTsp«'<; ,rup.

M-rarro;) deshoncsto, socz, Jtp. inept, inept, sordid,
stingy.

A.

p)pa íi 1 ^ n ii Ti

TA CUTE.X0ISO%

Iclem. p. 1,461: Ycpccy.ó?c.ç, cç, ov^ who seeks to discover
the sources, the origin, the underground waters || subs. (the)
he who is concerned with discovering the hidden origins in
bosom of the earth.

RR eX0xE0.

%

>> - êí ^í? LíJ D

K II EOS T. I

Idem, plö00: llom. cm (us goods, cm

(cus proprios ílominios.

R. 3-^.

IKTERPRETAÇ.Xo

PlíI.\IH)v VAPOSX0IT0Y KIIIX0ISI

SORDIDO K SOKZ IS NOT THE ONE WHO IS OCCUPYED IN UNCOVERING HIDDEN ORIGINS
IN THE BOOM OF THE EARTH IN YOUR KIDS, IN YOUR OWN OOMINIES

%

A r 1 OK

Idem, p. 866: Ajcíóí, o;, that delivers, that (in a propria-
ability to free, protect; epithelo of certain gods. || Suh. (í),
Bacchus surname.

A.

#

&e: I OK

Idem, p. 666:a.' ív, (comp. jup. divina) by
go/. wonderful^ supernatural, divinity; afp. n mara-
\ i 1 li oso < 1 e II ma cousa .

A.

/INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

299

A 1 0 MT EOS

Ideni, p. 380: Atovjcoc, oy, (r,) Haccluis. i>e:es, Pod.
the wine.

INTKRPRKTATION

hkioí: aioxtioí:

LYSIOS, DIVINE BACCnCS

*1

A o X o ?;

Icicm, p. 86-1: Ao/.oç, ííj cnihoscacia. scilla<la; bodies coni-
attacked by an ambush. dcsCacamento, and by cxl. company
of fantasy; alp. oez. squadron, floiilla, fleet; very. rez. by cx/.
class or section of a body (pialquer, etc.
crypto.

%

0 KI

a T Tt H

OTHE

Idem, p. ()66: rr,- (f,) diviiulade. nature
divine; alp. time. knowledge of divine things.
R. 02-HI.

^ 'í ^ ' -c: <-I

A ro

Idem, p. 866: Avsioç, o;, free, íjue has the property
dc rid, protect: cpiihdo de ccrlos deusr. || Suhs. (the) surname
by Bacclius.
A.

^ "iT in

®EI 0 and:

Idem p. Bsí^;, a, {comp. xup. divide by exi.
niaiavilhosos, supernatural, divinity; aip. time. the wonderful>
of a thing

lisISCRPTION-S /• rRy\DICTIONS OF PREHJSTORICAL AMERICA BY R BTIRN ARl X) RAM OS

Iclcm, p. oy, (o), go:. PocL

y Q ^ vinyl.

\losr^o^:

INTKRPRKTATION

Aoxoi: (-)Ki(>riix Avxioi' okiox aiowxoí:

COMMANIBODIES BY CMA KMBOSCADA AND SQUADRA OF DIVINE NATURE, WHICH FREES
V: PROTECT, THE WONDERFUL liACCHUS

AORMATOS AOr0}' piiiTos

/.

3

I

w? Xí X k – ^

IE ot: ai 11 otax o

c-í^oflT^® ^ ^ ~ '■■■■' >-< r

P 0A0>: TK0F:EIKXT S'i

INTERPRETATION

AorMATor Aoroi; piiiitos isos aiiiotaxths, k)aostr0KS íí;xvíj

DECISION, DECREE OR SENTENCE – WHAT IT SAYS: – RELEASED TO INKORTUNIO, FAIR AND
EQUITABLE, THOSE WHO ABANDON HIS EII.A OR HIS POST, AND CROWNED WITH
ROSES, THE EORTH, ALENTE AND DOMINATOR

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

301

A0 ro s

1

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PT Tí T0-S

^ 'í 3

A 0 FMATOE * ^

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í^)

There it 0T AXTrJ

ya

^© D 5 'C'W>

P0 \OV. TK 01 : 1 :

I ^ 'i 'i fi!

IKX r A

INTERPRETATION

Aí)iH)i Aor.MAToi' íí:()í: iMüTor AnioTA.vriii' poaoitkhki: ikxvíí

WHAT IS SAID 'DECISION, NOTICE OR DECREE: |USTO AND EQUITABLE. THROWN OR THROWN,
THOSE WHO ABANDON HIS ROLE OR HIS }»STE; CROWNED WITH ROSES THE STRONG AND
DOMINATOR

#

A. OFMATO^

Ü

1111 Is i o./" 71 tu ü

11H r MA ro

Iticili, J). 1,121; i\r,r.>.xr<.;. (-o), thing nailed, sanded,

nailed or iuoMíavílminU sanded, he.; union of many things
consolidated into a single, complex union, joint*
tainento, etc.

poj^onTceEf. lExrn-

there

I

I

INTEKl>KKTA(','.Ã0

a())I'mat()í; iiiirMAToi íí;oí; imiitoí; AHKvrAXTiii; i-oaoíjtkokí: ikxvíí

KtJlTO Of DEXRETO, FIXA00 OI,' C.HAVADO: JfSTO K ICQLITATIVÜ, ATIRA00 OL JULGADO
AQUKLI.K WHO ABANDONS HIS Flt.A OR HIS FACE; CROWNED WITH ROSES THE POWERFUL,

nííMIVAT^OR

vr.TrfVvy

Guiliaumc Ivcjean, clescrcvcuiulo the banks clc 'IViblnsnitsz Graclina in Herzcgovina,
In 1858, I say the following, in relation to an inscription I found in Ragusa,
ila (now now we're going to occupy ourselves, (*):

If you leave Ragusa with your territory, I will also recommend to Tounste the search for of curiosities, the island of Lagosta and the strange characters, called by the insidarcs liki priei*al c engraved on rocks ».

'I tried in vain to compare them to a known alphabet and in the hope that someone Gum interpret be happier and I give them here, pure and simple.

Here is the aforementioned inscription, which was published inversely and giving it author regular, keeping the due proportions, we proceed to interpret it:

INSCRIPTIONS AND TRANSLATIONS FROM PREHISTORICAL AMERICA BY DERNARDO RAMOS 3(»3

CP

AE TX or S

Icicm, p. 848: Aeixo^, t,, cv (co/np. ,, 'up. white,

where by exl. brilliant, splendid, refulgent, sparkling; pure, serene, transparent, clear, with jeep. happy, pleasant, pleasant, etc.

ídem, plIoò: tIXijpTjç, r,si c.,"^ {plenum sup.,

full, complete, entire, perfect, or jig. enchanted, delighted tado, clc. II. full, by c.xt. rich, abundant,

tàsw,*^ etc.

INTlikPRETATIONÀü

'rfí<í»()^ AKr.X0^ IIAMIMI^

RlCnií.A PRECIOUS, IJRAXCA, PERFECT AND AblNDAXTE

.^here is an element, therefore, for our epigraphic stimulus (which is already offered to Unquestionably, it constitutes the same type of characters applied to the cripvões, not only carved in the regions of Brazil, but also in the Kstates

Lnidos of North America, those of Herzegovina and, finally, those of Chile, of heaven registrations we started to process.

\ \ ^

V\^

HA HPHE

CHILE REGISTRATIONS

The important Russia of the Scientific Society of Chile, 11^ Series, Tomo XXVTII, of 1918, provided us with the grateful opportunity to read the Conference of the illustrious Rengife, Secretary of the retained Society, on Archeological Isoicities and Conimenaries.

This valuable work comprises an admirable series of lapidary inscriptions, contracted in the Chalinga River region and precedes it with the following preliminary, (I transcribe in the same language in which it is written:

"The Chalinga River is a tributary of Choapa by the NO in the department from Illapel, in the province of Coquimbo; breaks away from the summit of the Cordillera of the Andes in the most anguished region of Chilean territory; enter through the right here is the place where the care of Salamanca is.

This has a railway branch to the great Longitudinal to the north".

This is a space for you to explore (lueda coinprcndúlo towards the Chalinga river, between 51° 44 south, with 70° west longitude; where is it located the point of Ias Trancas on the hill of Chillancahue; y las 51° 40* con 70° 40* 50" where the El Maiten potrero ends and begins the arid mountain range".

30i

INSCRIPTIONS AND TRADITIONS OF AMERICA PREIIIS LORICA BY BERNARDO RAMOS

«Kl land belongs to clone Lailisláo Krrazuriz y, below the noinbre tle San Agustin, form an imma propieclad that is ileslinila with the Argentine Republic in las cumbres de la cordillera y, por los cordones de cerrras que dividen las aguas, with the slopes that go to the river lllapcl by the N. and to the Choapa by the S. ».

«This riverbank runs along the Chalinga river, flowing from the river S0

I went deep into the pimtilla, the Las Trancas gorge, (\ue faces al cara-
cteristic and steep hill of La Torre, rising along its lower course
campina that they call "Kl Vallc ile Chíilinga, as opposed to the cajon, which
this is the portion, from Las dVancas to the top ».

«The distance from Salamanca to Las Trancas is 20 kilometres: from this
point to the houses I reached San Agustin, 5 kilometers, from the houses to
final I gave potrero Kl Maitcn hay ò0 kilometros más ».

«I^the height of Salamanca above the sea is so many meters; la <lel
Fondo dei estero, at the foot of I.as Trancas, just 800 meters away, from the houses
cs of thousand and so many. From Las Trancas basin arriba, there pendiente de la cordil-
It's huge, reaching the height I've finished now.
over the sea; We see the steps, carry the basin to the other side, raise the
4.(X)0 y las cumbres pasan de Cinco »).

«Cuaiulo arrives at the entrance to the bottom of San Agustin, in Las 'l'rancas, record
(|that Don Ladisláo Krrazuriz babysat me, warning me that he would see some pieces written
for the Indians, perhaps I would be interested. Ask me now and let me show you
farellón a la vera ilel camino » (0

«Nothing particular I noticed at first, but later on I saw something that seemed
There are white signs distinguished on the obscure rock. We dismounted and took
owners of the stones, for cl coasted less abrupt, with their hands, supporting
With care with your feet, we climb; Once upon a time we saw a kind of crest
of blessed rocks that presented faces, but or less vertical with drawings,
that seemed to have been brought by inept hands from a giant. Others
more low stones; they also had figures and symbols. Of the most cer-
reeds, which were together and as pillars of intent they held together the
lands, with wavy figures similar to snakes, with the head or
title following more drawings like shields or blasons, and other signs
Extracts that clearly showed that they were carved with the intention
premeditated and trying to express ideas ».

«Naturally, this produces me an intense and intense emotion.
palpate the direct communication, through thousands of years, written by the first
Chilean mitives! For those who lived before they resisted;
appearing before me as superiors in thought, because they are in tenian
as a written document for your accounts; for those who resisted Almagro,
for those who resisted V'aldivia, for those who fought the last battle commanded
given by Michimalanco, before disappearing and, despoblar his native country, borri>
rized by the fierity of armored and mounted bombers, who are valuable to
placate the opposing supreme pontiff; the brujo is white as snow, that the spaces

ll) Nău IntcressaiiJtj Iwnlo as» Ki^^iras, A, li. lí c í-, Jci-^CiUius tlc rcpriiiiuzil-/

:m

Í NSC niPÇULIS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

motc;aran dc "El Cisne", y mataron; climbing in the sine of the Andes
Argentines ».

«Hello, what do you want me to say? What would I think about my homeland, intelligent
and encouraged, who had passed away alone, lost in the mountains, to
return with the liberating hues held among them by San Martin and
O íliggíns, íira traverser las mass cumbres más al sur y rupture las cas-
denas? »

«I felt and thought so much more; but the most obvious thing was the hccho
that aboriginal scripture existed, that cllos were not a savior, that
They were intelligent, idealistic and venerable”.

«Allá where the estero formed some ravines; cn the upper plateau,
standing out only on the bottom of the hills, if you could see the houses I looked deep dc
We go down and take a gallop along the path that, each time, gets closer to
These are large ravines, which go back to after crossing the ester)).

í^The administrator, Senor Alanucl Valenzucla, tells me my impression about you
stones marked icomo les diccn), and the mc tale that he read nuicbas with several
deep pockets, even as fossils in the depths, my master's degree
AmonUas, hqmnoideas, Bn^ahas and O.draceos or Terebraniúlas\ also a caliza
pizza taken from a lower place, with impressions of Helecho.f licopo-
diác.eo, T\ me tell me that there was a potrero of donclc knew a lot of callanas, the rema
of alfareria every time you araba, that cn an avenue, cn oiros anos, habian
Three skeletons of Indians, cn Iiilera, were discovered there; how lonely to leave

labred stones and, copy every square you stumble with broken molcr stones
o desfimdads; that whoever was entering was approving the tenants and that
In these houses there was one that would show me. It was of rough granite, lionda, y on th
like Ias who (odavia are used to inolcr a of the brothers in the rustic cosinas, of
rounded background susceptible to movement, as for the mining industry, just like
the ones described by Debencdetli, on the Argentine side; would have about sixty cents
thymic diameter)).

(It is not my intention, for now, to describe many other objects that are
mc will provide you later, if you don't give general ideas and stop me solo there
explanation of the pdroplfos)).

Oom cfleito, the illustrious author mentioned, <just listening, explains the subject
archeological and historical admirably. This preamble instills high-level conclusions
reach and implicitly reveals his privileged and fruitful scientific ideal.

We are sorry that we should not allow the summarized aspect of our work to be done
«you will accompany inscriptions of what you ideally interpreted; but, happy in the meant
in honoring these pages with both inspired and scientific collaboration, in any way
significant, as an amplifier of our capital subject, linking it with the prehistoric
Chilean cpigraphy.

The interpretation offered by Roberto Rengifo, on the surprising pdrogiijos
of the Chalinga River regions, obeys the ideality masterfully defined by itself, in-
(in turn, we ask for your kindness to treat them from a stage-graphic point of view,
leaving here our gratitude to the illustrious scientist Dr. Alfredo .'Viigusto da Matta, v
gave us the opportunity to read the important Revista Chilena.

20

/i

We will start with fig. 1,681 which follows.

'io r. ' -1-)V/ i, ;

Ta P0

Dicc. Gr. cit., p. 1461: rSpcatÀTivi-riií, ov. (4), hy-

chlorosclenite, (a stone that becomes transparent
n'agiaa, let's see a half moon). RR

01 0 0 >

AKI OA0r0Tl

Ulio

y-^w/o'

fAPOSX íPiloX

Idem, p. 157: There»oXoyo<;. o;;, ov, {comp. wTepoç. ,fupr. w-ra-roç)
worthy of being talked about or taken into account; that has
some price or value; important, estimable, notable, con"
considerable, for its merit and value. RR ^

Tdem, p. 1461: Típoaxonoç, oç. ov. who seeks to discover
the sources, the underground waters || Sub. (6) the one who
work on discovering the hidden sources or origins within
of the earth. RR

INTERPRETATION

YAPOZEAHNITÍIS AZi0A0r0í: TAP0IX0n0S

Hydroselenite (stone that, becoming transparent in water, allows you to see a
HALF moon) of some CONSIDERABLE VALUE OR PRICE TO THOSE WHO OCCUPY
OR SEEK TO DISCOVER ORIGINS OR HIDDEN SOURCES WITHIN THE EARTH

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RA.MOS

307

Idcm, p. 1300: txtaitoí, oy, (o),

solecism, (error against syntax),
J/^ . lack, neglect, foolishness, lack
case, etc.

#

0^0- :■

o A < > I 1 YZ JS.f o Y2

Ftg. l.eS3

r' \

«0'^o|x|u 5 t>r'i

SOA0IXI Y1 IMOX:

Iclem, p. 1300: So>.hi».ieiioo, hi, (o), solecism, (error against syntax), J//;. lack, neglect, foolishness, lack case, etc.

'ail'<\$rf>ngxü/

S lAA0r ipa © hi:?

Jdem, p. 1285: -tXXoYpicoç, oç, ov. satyric, author of satyric poems.

RR otXXoç, YPaço.

308

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Cf)(Si^jü\^+, ofp
TQ OA0 3 \«■> íi> A N151:

Iclein, p. 1429: ncttlr. from ort,

Ó, Tj, -ô, 0, 3 t, etc.

Iclem, p. 1300: ^o).o-.xo?avij<; Vjí, what
(e:n appearance of uni solecism.

RR a0^.0tX0Ç, Ç'.<IVG).

w: K ál -

Iclem, p. 704: Ic0c0evito-i». be the same
strength, strength, etc.

^0^

TA ÍPOYÍ

Idcm, p. 1461: V6?o;;,
] «'U (o), H\'dra, ancient serpent-
neosa; fabulous monster;
southern constcllation, etc.

77

--r;Q n

a >:o^:irAio5:

Idcm, p. 701:
Ijoíxato^, 0^, ov^ equi-
brave, similar,
same, etc.

RR T^ticcs;.

K. AT AXATEMO?:

Idcm, p 743: Ka-co-xXuaiA0s, oj, cataclysm, inun-
dation, especially, deluge, etc.

INTKKFKRTATION

r0A0lXirM0l'. lIAA0rPA00l' T0í:0A0IX(M»AN IIIJ, ir0XTinCNEü-ü YAP0r
IX0YTAIOS KAMWXAVXMO^

SOLECISM: THE SATYRIC OR AUTHOR OF SATYRIC POEMS, HAS THE APPEARANCE OF A
SCLLICISM: IT IS EQUAL IN STRENGTH AND PUJANCE k HYORA AND EQUIVALENT TO A CATACLYS.MA

w

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

300

/•7a'. JMSi

#

y^

YA

Idem, p. 1461; ISpoí, or, (the), poisonous serpentn; taboo monster-
philosophy; southern conslrelation, etc.

I/On y, the

TaPOS

Idem, p. 1461: rspos/.o-xr/ót;; yj, ov, relative to
discovery of sources. 'H-jSpoay.oiriy.fy, j*. cnl.
the art of discovering sources, etc.

oVv '1^ Cj

AP om X(n!ioK,ã

Idem, p. 1461:/. rspojxoxeo, try to find out
sources or origins.

R. uípoj0T0:;.

INTERPRETATION\0

TA P0^. VA P0 V X0II í X0I TAP0i: X0H KÜ

POISONOUS SNAKE, ETC. RELATING TO THE DISCOVERY OF SOURCES, ETC. TO SEARCH FOR
discover the SOURCES OR ORIGINS, ETC.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

\^V

1 H ss:

f\j0 0C/v^A/.' AA/'

esos4sos ^

/IX-^

E 53 0 o S

IS ly

Iclcm, p. 701: gen. IN02, (t)) fihra, nerve,

ext. Poet. strength, vigor; alg. time. impetuosi-
ity, violence "HpotyXfjoç or "'HpaxXijsiTj^ -
llo/n., the strength of Hercules, that is, his own
Hercules, the mighty Hercules.

Tdem. p. 704 1-02 (already sometimes defined)
plan, fair, united, equal, equitable: Toi3o<;,
equality.

i ^o:o.

Fití. IMíi

INTKRPRKTATION

12 1202

STRENGTH, UKION, vigor; EQUAL, FAIR, EQUITABLE; EQUALITY

This figure, according to the author, was unearthed by Ponsnasky, in addition to a colossal statue that they think being of the scribe or legislator <the Empire of Chucagua (that's how Ameghino, today Tiahuanaca, was called).

#

F/js, SAmn

o X o ^

TO VA T

Idem, p. 859: Aoy«Ç. there"; (6. tj) congregated, accumulated; chosen elite, etc.

if

Idem: AovjtSíç .r. gnt. ãví«^, men of high value and distinction, etc.

^0 if r

TO FAAKK

A.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY IÍERNARDO RAMOS

Idein, p. 867: Auw {I perjei lament regular) ahrir, lihcrtar, untangle, release, relax, disarm, e.g. weaken; forgive, pardon, just tify, reconcile; erase, cease, pacify, cure, resolve, explain, dissolve; break, break, violate, infringe, resolve, pay, ^ent. neutral. raise the anchor, find out about the port, etc.

INTERPRETATION

r()4»o::: i:oaün oxaoxaphs oxoi AorAi: AorAAES ayü

Sadío Solon, friend of the people, popular and tenacious, retains congregate, chosen

ELITE OF HIGH VALUE AND DISTINCT MEN, TO RELEASE, UNTANGLE, FORGIVE, CONCILIATE, PACIFY, RESOLVE, EXPLAIN AND HARMONIZE.

AI or

1 (f

XII r.

V

r- 1 Already in-

E0A0lX0eASHV: 1 interpretation.

E/if. 1,688

ENTRIES IN TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

^fvAAJ o

U n. 0II r\ ^V\y0
o A oBx BM íi>:

lílcní, p. 1300: loXotxaxis. óú (o), solecism
(syntax error), Jiy. bankrupt, neglect,
foolishness, negligence, etc.

(4?

I í" 7 • ^

i: íAAor,

Idein, p. 1283: XiXXo;;, or (o) satyra, satirical poem, madness,
sarcasm; mockery, hurla, mockery, joke, mockery, etc.

*

Idem, p. 704:

IjojTTjevew-u', r,jw. s^r equals cm for<,'a, in pu-
jança, etc.

ny: oy:TH n ic jx ú

#

Idem, p. 1267:

Poçn]T(Ko<;, 1). ov, suitable for swallowing, swallowing, etc.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Iclern, p. 1283:

EtXXoYpaçoç, οί, ov, satyrice, author of sa- poems

\

iv

tyricos.

RR otXXoç, ypa;(i).

KIA ® you

INTERPRETATION

mxoixi^Mo:: iiaaüi: í.'í03:tíienkíkí poeiixixox siAAorPAG0i'

SOLKISM. IT'S MADNESS SKR EQUAL IN STRENGTH OR POWER, LIKE BRINGING AN AUTHOR OF
SATYRIC POEMS

The following fig. 1689, as illustrated in the work we are referring to laughing, and now we reproduce, demonstrates that it is a set of inscriptions with thought different.

For this reason we will interpret according to the order in which they should be carved in the original.

Fig. I.Gi10

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS 315

O.V. v.

Idcm, p. 389: AóXoç o0, (6) cunning, li[^]pocrlta, cunning, deceitful,

deceitful, sly, artifice, etc.

^S o 17=^

^A.un^

Idem, p. 858: IXXo^; oj, (ó), cross-eyed, (you have the defect of looking cross-eyed, Ji^ dark, cunning, mistaken, reason for suspicion, etc.

-the

0 í 'XU -

íp s: I*: á\y.

idem, p. 994: ííí/*'- (comp. o^uTepov), &up. o^uTatToa on point
treble, sharpness I or jtg. with finesse, vivacity, simplicity, etc.

^ - po -

í P «

Idem, p. 858: Celery. ov, Celery^, a, ov, Po^t, impudent, shameless,
shameless, cheeky, insolent, audacious, etc.

INTERPRETATION

TO aóaoií: lAAor ozmy: aipoí:

o FIYPOCRÍTA, Cunning, Cunning WHO LOOKS Squint WITH FINANCE AND SIMULATION
IT IS I.MPUDENT, BRADESH AND AUDACIOUS

Idem. p. 594: Oj^Xo;. i). ov^ {comp. oTepo;
sup. oTaxos) Poet. or rare in prose by «Yct0oç,
good, in every sense, honest, virtuous;
wise, skillful, brave, courageous, useful, etc.

#

Idem, p, 594: ^

well with passion.

Ri R. E'SíXííí naiyo^jLii^

INTERPRETATION

Ei;a\oi' E^GAosTEpoi: pj^gaomanuí:

GOOD, VERY GOOD, I^ROBO, HONEST AND \HRTUOUS IS HE WHO LOVES GOOD WITH PASSION

F na @i/ M A. f' üi; j

K 5 ;: \ o ,i>j \ ^ Bi?:

m

FU. í.BflW

j 0 r <= /ta ^ |i- -.5 PJ

etioaoi: esoaostepos

- '9

Ofíoi

flrf J.tíífi

Idcm. p. 999: Oxot, addif. where, next to what to log in, etc.

R. xoc.

r

r

Idem, p. 508: ^en. (^)> conlr. by or land, in iodine

sense: earthly element; terrestrial globe; portion of territory, country; Earth cultivated, field, domain, etc.; Oxoí where in the world, etc.

*

■^© â j: o ^ a « o ^ jn G0o

A o A n X íít: Aoaixo 4 í>p..o, n

Faith. 1,692

Idcm, p. 389: A0A1X02:, or (o), dis-
the longest career anyone has
covered in Grccia games, etc.

R. So\$ixo;, adj.

Idcm, Ao/.txoçpuív, o)v, ^^,2. 0^0? Poel.
where thoughts extend far away.
RR Soctxoç, ÇCT)V,

INTERPRETATION

onoĩ rus (?) aoaixos aoaixowín

ONÜE, WHICH PLACE ON THE EARTH? DISTANT, WHERE THOUGHTS COME

EXTEND FAR

%

h>

^ - o /í

«POK

Fig. 1,693

Idem, p. 1009: Opoç, or (the) border, term, limit; raised column to serve as a landmark or monument; post with an inscription or a aniuincio to indicate that a property is alienated; jig. limit that if must not exceed; end; in the plural. country, region.

Here are our paleograpliic interpretations of the inscriptions summarized in the present chapter. Elias reveals far-reaching prehistoric insights not only for Brazil as for almost all of America. Those from Cliile, in the bronological part, have gulntcmntc a true monument. The one that refers to the great sage Solon, confirms that of Pesistratus, found in the ruins of the famous abandoned city

INSATIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

317

(los seKocs cio Estado da Bahia, as another of all affinity, that of Sangaris, in Rio Lrul)u, in Amazonas.

It is known that these will not be the only inscriptions; others will still exist sparsely in other regions, all more or less contemporary, therefore.

Dedicating our work to the inscriptions and traditions of prehistoric America, we commit this Chapter, with the special intention of expanding the subject and offering competitors try all sorts of elements within our reach, to solve a problem that pre-
It is necessary to leave the field full of sterile controversies, as has been happening for

Due to the circumstance of being at the forefront of these important investments, tigungen, renowned archologists from various American and European countries, it is possible our conclusions, arising from simple amateurish writing, do not constitute the positive and final solution to the prehistoric American problem.

If we make a mistake, this will be highlighted, as the famous architects were not exempt from psychologists from all over the world, who preceded us in these studies.

We present our spontaneous paleographic contest, in some way demonstrating treated and consequently justified. Once accepted, we will feel the satisfaction ved for a duty fulfilled; but if it is fought, we hope (|that the adversaries present refutations accompanied by justifications and equivalent demonstrations or

superior to ours.

We began to transcribe something about Solon, a word found in one of the inscriptions from Chile, from the Dicionario Popular by J'inhciro Chagas:

(< So/op. Legislator, statesman, poet and philosopho, one of the seven wise men of Greda, on the island of Salimina, near Athens in the year 636 BC, he died according to what is supposed to be the years 559 BC. His father Executides was the repres from one of the oldest Athcniensc families and was believed to be a descendant of Codro, his mother, who became Plato's grandmother, was a first cousin of the mother of the tyrann

« Despite its ancient nobility, Solon's family was wealthy and the cllic had to dedicate it to commerce to have some fortune. The food of the Athenians was almost all sea and with foreign countries and that's why Solon traveled a lot, although Plutarch and other authors say (but it was more the idea of gaining experience and increasing your know trueçao than in the spirit of profit that ellc made these trips. In any case it is positiv that it was on these trips that he achieved his fortune and the knowledge that gave him log among the first citizens of Athens)).

« With very vast knowledge of laws, customs and politics, Solon brought together a remarka slow poetic: historians describe him as a frank and affable man and some they blame him for not being as austere in his customs, as a reformer should be, but no one has yet doubted his ardent patriotism and his public virtues”.

« During his absence, the Athenians, after a prolonged war with the inhabitants of Megara had been expelled from Salamis and the fruitless efforts that had done to recover the island, they had so tired them that they enacted a law punishing with death anyone who spoke further in this <iucstan».

<(After some time, the memory of the disasters suffered was partially erased, with The people began to have a strong desire to take back Salamis, but no one dared to talk at afraid of punishment. Solon cut the difficulty by pretending to be crazy. One day, he left home with a hat on their head, as was the custom for bringing the sick and heading to Agora followed by a large crowd climbed the rocks from where the speakers spoke

INSCRIPTIONS AND TRADITIONS AMERICA PREHISTORICA BY BERNARDO RAMOS

to the public and began to recite an elegy of which some verses were preserved for us. L«
 I came, he said, as a herald of sad Salamis; instead of speech I bring you verses and
 then, enjoying the joy, he continued: Because I wasn't born in Pholcgandia or Si-
 ce instead of being born in Athenasl Unfortunately I can't change my country and because c
 I will always hear the insult everywhere: this man is one of the Athenians who fled
 of Salamis and concluded by encouraging his fellow citizens to start again: Let's go
 Salamina, let us recover this island and free ourselves from the weight of our shame. The
 Enthusiastic children replied: Let's go to Salamis, Pesistratus made it go
 the law prohibiting speaking in this company was revoked and an expedition was arranged to
 which was the post of Solon who regained his homeland. Another expedition also by
 led with happy success, has just carried to the highest degree the influence that had begu
 to be acquired by birth and knowledge)) .

«At that time the city was being torn apart by riots and internal discord.
 An oppressive and despoiling aristocracy (the Eupatrids) had taken possession of all
 important positions and increasingly tried to increase his privileges and found
 a true oligarchy; a distrustful democracy (the hyperacrians) oppressed,
 crushed by debt and usury, forced to give up to the rich the sixth part of their
 products and to allow their members to be trapped in the bonds of slavery, stripped of the
 land, its possessions and its celebrity, always prompt and revolt, and finally a
 third party (the Paralians) composed of traders of average fortune, the bourgeois
 of that time, whose interests were constantly threatened by the struggles of other
 two classes and who therefore ardently desired the security of commerce and a government
 moderate view. Such was the state of the republic when some citizens remembered
 de Solon to entrust him with the mission of reforming the laws and putting an end to the c
 parties))).

«Solon was not linked to any faction, he enjoyed complete independence through
 his social position and his character everyone considered him a wise man and therefore no
 had doubts about taking him as an arbitrator, tasking him with giving a constitution to th
 war and so Solon was elected sole archon in the year 575. As soon as he took charge
 of power, the great ones advised him to maintain it by reestablishing in his favor the
 monarchy, but he obstinately refused and devoted himself with fervor to the performance
 of the mission he was entrusted with, he tried to reconcile opposing interests without muc
 shock in the state, and when he was later asked if he had given the Athenians the laws
 which he thought were better, he immediately replied: They are the best they could receive

«He began by abolishing Dracon legislation, which was very harsh on the character and cust
 of the Athenian people and then established the form of government. The legislation called

de Solon, generally considered democratic and in reality a mix of aristocracy, a pact to reconcile the two principles with precautions against the spirit of change and inspired by the idea of immobility that characterizes all ancient legislation. Respecting the principle of territorial property and not wanting to disturb fortunes existing ones, Solon did not want to divide the lands as the poor wanted, but to alleviate their misery, decreed a true abolition of debts for their provision dence of sisachthía, which consisted of deducting from the capital of the debts the interest to raise the nominal value of the coin by pocketing the remainder)).

«He also abolished debt slavery, ended the rigor of Draconian laws keeping only those that related to homicide and, faithful to its scoring system,

creation and balance, while giving sovereign power to the assembly of the people, formed of all the classes of citizens, to which the resolution of all *negocios* belonged *publicos*, and the choice of generals and magistrates, left the nobles and rich only lords of the judiciary and created or reorganized a senate that had the initiative of the

laws and that discussed all proposals before they were submitted to the deliberations of the people »).

«Then he divided the citizens into four classes, according to the importance of their *rendimientos* ».

«The *pentacostomedon* (500 *metlimnos*), the *triacosiomedon* (300 and a *caiallo*), the *hectogifas* (200 c a yoke of oxen), the *thetas* (mercenaries) who comprised the 'pe- between the owners and the artists. In addition to these classes there were also in Attica known, foreigners or *mekquas* who had special legislation, and slaves. To the The first three classes were the only ones admitted to jobs and magistracy, the fourth enjoyed voting rights and could give the public courts judges drawn by lot in the *tribus*. The executive power continued to remain in the hands of the archons and the *areopa* composed of individuals who had exercised the archonship, it became the supreme court for the capital causes, being also responsible for the inspection of customs, the examination of the *archontes* and the right to review the people's decisions".

«Solon decreed penalties for all citizens (iiiie in times of riots if not declared in favor of one of the speakers and in this way he thought he could overcome people honest, forcing us to follow the most just cause and save the republic. Another law imposed the death penalty on any usurper and allowed citizens to take their own lives not only to the *tyranno*, but also to his aides and the magistrates who continued to . serve after the destruction of *ilmocracy*. Among the civil and criminal laws enacted

by Solon we will note the following disposition: Every Athenian was morally supportive for offenses, insults or violence done to any of his fellow citizens and was obliged to action to prosecute the aggressor before the courts» .

«the legislator remained faithful to the maxim he had enunciated as a philosopher: .The ci
nwis well organized and one in which all Citizens feel the injury done to one
of them and seek reparation with as much energy as the individual who received it, etc. »

«Solon also multiplied in his legislation the means of making the citizen obscure,
protected from attacks by rich and powerful men. Individual freedom was
considered so sacred that only laws could suspend its exercise and the citizen
I couldn't get her back, not because of debts or for any other reason. Before Solon, the t
right to sell their children, but the legislator cannot completely abolish it, because
This would go against Athenian customs, restricting it so that a citizen could not
could under no circumstances sell his son and could not sell his daughter or sister until
had been witness to his dishonor. ^He also established the custom of dividing
equally by the children the paternal inheritance and its regulations on commerce, agricult
culture, wills, guardianship, donations, contracts, etc. contained very strict provisions
ted and some of which passed into the jurisprudence of the Romans and Mo-
dernos. Solon's laws did not fail in parricide, forcing the legislator to inspire more
horror at this crime assumed that there would be no one capable of carrying it out. One of
prcoccupaçocs was to ensure the duration of his works and that is why he wanted the Athen
bind them by oath to observe their laws for ten years and all
portions swearing on the altars of the gods”.

320 INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS _

((Resigning then the power left Athenas to see how his constitution worked-
tion and went traveling, heading to Lvdia and then to Ligypto, where he settled in the mou
of the Nile, near Canopc. Wanting to study Egyptian wisdom, he became closely linked
with two priests Psenophis of Ileliopolis and Sunchis of Sais, (the two men were
wisest in the country and from those who gathered the traditions relating to the existence

((Later moving on to live in Saís, whose inhabitants had great appreciation for the
Athenians, later left for Cyprus and there he was very well received by a prince
called Philoevro and who to commemorate this visit of Solon gave the name of the philosoph
to a city that he had founded shortly before”.

((Solon's journey to Livdia and his well-known colloquies with King Croesus who

ascended to the throne only in the year 50(), when the Athenian legislator had already returned from his travels, patria, seem apocryphos, but maxims that he formulated So, if they are not really from Solon, they at least characterize his principles well).

((Despite everything, Solon's laws had not been able to implant themselves there easily and when the philosopher returned, the city had already taken possession of Pcsistrato, little trust of the people and power. He did not exercise it officially, but everything was done d'cllc inspirations. Pesistratus tried to flatter his relative and friend, but this pcerce believing that nothing could dissuade him from his ambitious projects, he broke with him a relationships".

((As is known, Pesistratus, thinking he had arrived at a propitious opportunity, injured himself and covered in his blood, he had himself transported to the Agora shouting: "Athenians, let me compensate with (if you have to count the campeches of the people, the enraged people were to assassinate Pesistratus' opponents and it was necessary for Solon to intervene, using the remains of his former influence to calm this excitement".

«The great legislator then went to Pesistratus and said to him: "You represented Ulysses played his role well, but he was injured to deceive his enemies and you ripped him to deceive your fellow citizens**, but these words in no way altered the intentions of the tyranno and the crowd voted that a guard of 60 men al^esistrato be granted, whose sovereign authority was definitively established. Solon not to watch A complete violation of the system (he had created it, returned to Eg3'pto, lived there for a short time, then he went to the court of King Amasis and is supposed to have ended his days in 557 on the island of Cyprus

((Solon did not belong to any philosophic school or to better say his philosophy, like that of Socrates and the Stoics, was a practical and entirely personal philosophy, as a poet he did little more than put it in verse so that they could be more easily engraved in the memories some political axioms that without this precaution would certainly not come to posterity: but as a legislator he occupies one of the first places in human history nity ».

«The fragments that remain to us of Solon's works were published by Hach in 1825 ».

COLOMBIAN EPIGRAPHY

In the important magazine *'EÍ Crajtco*', published in Bogota, n. 515 of February 7 1920, the illustrious writer Miguel Friana published an article about Las piedras CarUrns, making it accompanied by several lapidary inscriptions, found in regions of Colütnbia, In order to be able to offer reasonable assessments about Scyllas, we are to

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

321

asking for permission to reproduce them here, as we do now. Otherwise, it would be difficult to let us demonstrate our modest judgment on this point.

We respect the author's informed opinion, from a traditional and international point of view, interpretative, although we are in conflicting ideas.

Our divergence becomes evident regarding the way to decipher these inscriptions, which we consider as a valuable contingent that begins to reveal something important

much about the Colombian prelivstone, which we are now concerned with.

As we will demonstrate, these interesting specimens are nothing but Poranian and of the same paleograpliic style as those already widely interpreted. They are They are the first from the Colombbian regions, which we were given the opportunity to stud

Our glyptographic and prehistoric reasons are known in what matters to our Western hemisphere, we limit ourselves to interpreting these monuments further, indeed worthy of admiration, grateful to the illustrious writer mentioned.

'Kíciç, eaact, ev, Closs. happy, fortunate.

R. by cfti.

MM EIE

"nfrA IR f I

[í I ^

Fig. J.605

Isis, Egyptian goddess, etc.
Already described previously.

the 'EIA

F/M. J .695

Ü3i3t^ aç, (r,)^ religious rite or ceremony, and especially obsequies, funerals; niuU. time. what c permitted by divine laws, divine justice or sinipiesm. right, justice, legality, thing allowed. time. disposition of conscience, etc.

LJI 0

□ ^

--5) ^

.0 s IO lí

0oiaç – like the previous one.

0-toç, a, ov (coinpar. w-repoç, supr. CON-

form the laws of religion; permitted or not prohibited
for her, alg. time. profane, unconsecrated,
if you can play without crime; muU. time. sacred, righteous
pure, innocent, etc.

Fig. tM9r

me_J me

/-/

hq II (>

- jr^

^ IE i'

Happy, fortunate, etc.

Fifl. 1,698

\(0

í 71

Firf.

IS, ^en. (»3) fiber, nerve, e.g. Poet. strength, vigor;
alg. oez. impetuosity, violence, etc.

5^ IAS

0ataç, Word already interpreted.

pMg. t 700

C;L!^

JLl-

r: 0/vo I TC z YiTvin

SoXojxta-TTjç^ orú (6), which makes so-
lecism (error against syntax) or
jig. fault, error, sloppiness, ineptitude,
negligence, ineptitude, foolishness, dishevelment.

laziness, lack of service, etc.

Word often found in various inscriptions.

Fig. J.70I

I "f VV rf

TT X4r.a ri A

11^1 "1

'T r 5:Arjt.rSA

Fig. 1.70Z

^Voxaytúyloí, there, (tj), con-
duction of souls, function of
Mercurlo\ way to pacify
or evoke the shadows; a lot^
oez. attractive, seduction, en-
take, fun; pleasure*
pleasant, flattery, sweet insinuation,
etc.

st

TO OAOIÜA0X0:?:

Pia, l.T0s

4oXo,X6xoç, oç, ov, that weaves, weaves or
plot fraud, deceit, deceit, ruse, malice,
etc. RR 5.

A ô J f "3 \J .1, 0

T ^ A0A0E í A ó X0

Like the previous one.

Fig. 1,704

Figure I is divided into two identical words.

I

A c:? r se q vj

A o /| 0) oó jN (I saw the

AoXo^^áfoç, oç, ov, q^g urde or
weaves intrigues, there^, ifez. done with cunning?
RR 2. countryTTw.

U

AoaoÍ v; ^6),

aoaoüá Òx o

\.

Like the previous ones.

tMl]

L.D.

Z]

1\ G r□ – FD + CG J 1 Like the previous ones.

• ^ (Variant.

A 0A.0Sll.\0X0 T. I

Faith. 1 . 7)3

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

324

ímJ

LU

u

LÜLOLLLLL-HD D

0Aori/Sí^òx ot :

Like the previous ones.
V^arlanle.

Fig. 1,707

#

o © 'ô) <0
! ^ oo

Sooç, o<;, ov, Poel. where is Jorma Attí. 6)V, are c
saved, whole, that subsists or that survives, etc.

Fig. 1.70S

#

«íi (lí), with command of a body of troops
slight. R. of <>3 (i) troop commander

light, RR

PiM. I 70ti

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12

Fig. Í.710

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Fig. 1 7n

'í'tJ.atYA;;, öü* (4) commander of light troops,
etc., according to the previous interpretation.

#

VGVDZIL^ +C7l_

i0A0lIA 0 xó T3

AòXíJicXt^ítíç, word;
finite sometimes.

DESCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERHLAROO RAMOS 323

TAH AE0TF05]0?:üs

^0 c" QC)

oso ?; /

lAti, T)–, (t)), woodland, forest or
alg. i>ez. simply, guys, bushes,
more (las oez. cut mafleíra, or the
cut; wood for (|ueimar; wood
for framing; by e.xt. materials of

1,712

. ^ . a. fyw c.vc. iuavv;riacs Cie

construction or anything (eriacs, <ionde Jiífuradamtnte. materia he (,uc a thing

hey a; assuming a translation, a speech or speeches to compose it in terms of
philos. and from him the matter, etc.

1 a, ov, surrounded or surrounded by a shell or scale. Ae^rupov, ass (to), bark
or fruit daytime wrapper, walnut shell, d\wi ooo shell, onion daytime cover, etc.,

-íxu . sçu {perfectly regular) to peel, peel, skin, and in ger. remove the skin, the
wrapper or shell of a thing.

very large, very considerable, numerous, etc.

As in the previous interpretations
U 0 A0I XI ''rES assignors.

Fir. 1,713

%

According to the author, finally, these figures are carved in a flat stone, in
upper part, in the form of an oval table, about three meters long and rising
just a few feet from the ground. It is located on the farm of "La Ruidosa", municipality of
ota. The last ones, excluding the two variants, are located on the farm called
Setul/ia", municipality of "Rl Colégio", correspond to a large stone measuring 10 meters
tall, also in the shape of a table and known as Pedras dos Juneraes.

%

El Cioilizador – Under this epigraph we find a bcl article published in a

important magazine "Cromos \ de Bogotá, N. 258 of May 21, 1921, by the scientist
From the river Rozo M.

It deals with the same epigraphic subject and brings a series of lapidary inscriptions,
are summarized in a print, called **Piedras de Pandi'\ (jue reproduces we will reproduce
of the fair acquiescence of the author, for the purpose of interpretation.

Profound and valuable is the opinion expressed, which, although deserving of us, does not
However, from our way of thinking, which has often been expressed from the point of view
Prehistoric glyptographic. With a brief comparison, therefore, between the specimens already
interpreted and those discussed by the illustrious author, with great erudition, it will be
its contemporaneity and paleographic style, followed and popularized throughout the
Occidental hemisphere, even in some eastern points, etc.

326 INSCRIPTIONS AND TRADITIONS OF PREHISTORTIC AMERICA BY BERNARDO RAMOS

õ> (6) Lactd. by – ØE02 God, the supreme Scr (6. god,

dcusâ, under the guidance of a god, with the idea of God
or of the Gods, etc.

Fig J.71Í

#

^ ^ ^ " I Are saved, who subsists or who survives.

etc.

Pig. 1.71S

Fig. 1,716

I lace<;, T), ov^ equal, fair; equal united; flat; fair, equitable,
I etc. Previously defined word.

--

m ii: ili

1 IC| pen, (n) nerve fiber, e.g. Poet. strength,
I vigor; oăz> impetuosity, violence, etc.

Fig. 1,717

IS

Fig. J.71S

■ ^ iv.

V. 10 u

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AY no.

V-í^loQíUr,

0. (í0 0

WHAT/>WE

Like the previous ones.

Fig. 1,719

Fig. 1.72if

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I 'did ot:

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— AA () ^

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I í: the r.

í s 0s

Words are defined.

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IE o ü

Fig. 1,722

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Q) The

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FiK.~1,723

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XX| ^X
G) 0| ®

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Y.

\T.

/U

Ix:_

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! S

l'ig. 1,724

#

0x6ç, oç, tenacious, firm,
solid; with gcn. which retains,
which contains, etc. R. «x^.

I □

I

Tig 1.7 2%

TNSSCRIPTIONS AND TRADITIONS OF PREMISTORAL AMERICA BY BERNARDO RAMOS

Xil'

.V-I

Words already defined.

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Fig. í.rss

Fig. 1 T29

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

329

Fig. 1,733

When we finished these lines we were pleasantly surprised by the offer of a copy of the important work of the illustrious archaeologist Miguel Triana, called "La Cí^dizaci3n Chibcha" published in Bogotá in 1922.

The work appears valuable to us, from a traditional and epigraphic point of view, but what interests us so much, extending however into the ethnographic and others, in a proficiently admirable way.

The author ends his introduction, with these truths, which we reproduce in text currently:

"The relativity of times and circumstances of isolation are

factors that must be considered very important to appreciate the degree of civilization who had acquired the Chibchas at the moment they were discovered by the Spanish".

"While the autochthonism that imposes on our pueblo the special details of the soil, climate and ethnographic background in which Sarrolla, it cannot be taken in the absolute sense of degeneration isolation. It is so wrong, in fact, that our town lives the exclusive merit of guidance and foreign resources, how to open your heart and your mind to the influences of the European world. The cultivation of sciences and arts savia and indigenous modality, how to nourish and prosper in the middle. Specially, we do not exclude the possibility of adopting principles and methods universal to the mentality created by this same medium. That in one sense broadly metaphorical let us consider ourselves as hijos I gave land and that about

INSCRIPTIONS AND TRADITIONS OF PRHHISTORICAL AMERICA BY BERNARDO RAM(^

this fundamental basis of criteria let us guide our studios, in our psycho-
logy, static nucstra and our industries, to establish the necessary balance
between our inspirations and our own needs and reactions and products
I gave it away: this must be our patriotic aspiration, with the purpose of cons-
let us establish ourselves in an autochthonous pueblo'".

About prehistoric Sociology and the emigrations of Magdalena, which interests us greatly
resam, the illustrious author tells us as follows, which we now summarize. Of the same
In this way, we have written the writings of several authors, referring to these subjects,
to establish solid arguments to solve our prehistoric problem.

'Tara has an idea,' says the author, 'of what it would be like on our backs, mode-
lada by sea currents in remote antebellum times, they are pre-
I need to break, with imagination, the current map and, closing them to the present of
the houses, rebuild the contours, the rclieves and the hondonadas of those who, today,
are rivers regularized in part".

"The whirlpool current that we see today unfolding off the coast,
From the peninsula of Goa to Yucatan, the power of Lima blows
From hello to impulse I gave relief, carcomia of the inconsistent river sedimentary terrai
las continental corridors I gave A tract, the Slnú and the ^Magdalena iban aportando
in arenas dragged from the mountain range in its waters disturbed by periodic cre-
aware. The coves became deeper and deeper into this constructive collaboration,
The cables and protruding points are pronounced little by little, to define a coast
dentecllada, full of schools and sirtes. The sea works in the lowlands, valleys of
the rivers, not closed by alluvial construction, forming in the mouths
deep anchos and estuaries, where the ebb and flow of lunar tides
disputed the sweet water course and promoted the formation of banks
corallines, madreporicos and settlements where today the pla-
sedimentary areas conquered by the centuries-old work of the rivers. Asi explains himself
the presence of large deposits of mother-of-pearl in the interior gave continent to
many leagues of coastline, as in Guamuco, for example, on the ground I left massive
change."

"The instability of the coast that initially bordered the mountain ranges
its last steps, as in the case of Guamuco, determine uncertainty
in the lower course of rivers and slow changes in the formation of their deltas
those who came to make patents across the ages, but whose question was
etud persists and could be proven before a process of solids and also by proof
contemporary measurement tions. The Magdalena River seems like forever
remote and perhaps the presence of the first colonists on the coast, something that could
verified through ethnographic studios, it ran through the current lecho dei river Ran-
Cheria, behind the Sierra Nevada, towards the Goajira coast, until calm
with its detritus the rocky throat that separates this Sierra from the mother mountain rar
in the heads of Vallc de Upar. Covered this path that leads to the sea
by the Cienaga Grande de Santa Maria, from where it still maintains
for Brazilians often attacked by slime, during times of flooding. Dejó, yes

INSCRIPTIONS AND ADDITIONS FROM AMERICA PREHISTORICA BY BERNARDO RAMOS 331

embargo, clarify the abandoned that ancient Guajira quarantine, a level valley in whose fertilized soil agricultural migrations were established from the Gulf from Maracaibo, which opened to Alfinger's subsequent incursion^\\ 'Xa derives from the coastal stream that breaks out in the Santa Marta Bay, costume in prehistory numerous maritime migrations to the new estuary of Magdalena, from where they penetrated the shelter of annoying winds and expudicron go up, retire in peace and multiply your generations by carifio of a soil rich in sediments. There they found spaces, siglos later, in condensed population of tribes but the least retarded in their social distribution logical, below the tax dependency of the Taironos who occupied their cer- roses and exploited there the gold mines.»

The river calms down during the summer season and the sea also calms down shows peace and laughter in favor of atmospheric calm, as if inviting them furtive meanderers I gave the ocean to explore the unknown continent that offers them its mysteries. The isleños' boats calmly cross the bar above a majestic stream, we gave a league of water, of sleeping lymphs. There abundant fishing that the river offers, and the shadow of the palms loaded with fruit that adorn the rivers, are an incentive to go inside more and more, but the plazo leaving the open door is misleading, and when they intend to return to their acantonamiento Antillean ends, the enraged sea azota the mouth and niega the exit. It's pre- I need to winter under the fronda dei forest in this land that for the rest shows itself hospital, returning in a promising way the money that unfortunately fell into his sea. What was fleeting is covered for a lodging, if you live in a cabin permanent and the vagabond family turns into a tribu, 3 ^ the tribu into a colony.

pradera extends lavish in favors as far as it can be seen; the river, like One Providence, raises the cliff and the vastness of the paradisiacal muse and the yuca stake, which other older colonies abandoned in the vega fe- Cunda allá, arriba in an unknown country that invites the ventura; y in this way, the Caribbean of the Antilles, estrecho and hombrado in its native islands, established a migratory current with the river as a path, in Honda's Icjana vision of earth

free and generous. With each stroke of the oar and each journey of a movable guide, a new dawn les scnalaba más risuenas promises. As soon as it was established these traveling colonies, in a continuous exodus, through Las Vegas I left the great river tax entities. They reached the scenic arm of Calamar, a path to other ce-oceanic migration losas, and the laboratory channels of Tamalamcque and the Sisare and its islotes hallaron estabiccidas, previous colonies cultivating maiz; they will find the mouths of Tacaloa, as it floods with a blanket of vegetation. aquatic tación, coming from unknown Cauca, and because of them they invaded a ruined solid, whose edges shone with crystalline solecuartzo and fulgent gold, with what SC manufactured sciences and diademas. Oh, the end of a hard-to-oar moon, You can see more of a red cliff, formed by the falls of Carare and the Opón, and a plateau covered with palm trees of dark sweetness, which comes off like an antenna of an incomparable cordillcra, because of which they conquered you with canvas and the fresh and perfumed environment of a land of agricultural caresses. I was go labraron with a silex hatch and with a golden barreta

332

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

''From there, they continued to see the traveling scandcro that was lost among them. forest like a yellow belt, and they grew in the clouds pro- tables on a horizon veiled by fog and golden by the sun, father of his life, he tributed sacrifices of blood to his ancestors. Allah, behind of the mountains, there was the house of that superb divinity and the basin where they wa the migrations of the ocean''.

“How did they call each other and what languages did these tribes speak? We could make a mistake at the top of the river, Iban taking poses on the last of them code Heras that ermarcan the vally? Agatacs qiiisicron call the Spanish at this partiality (when I went up to Vélez; like that, they called me when I came in for him Rio Minero, appropriating the emerald deposits of Furatena; Colimas That's where I enter through the black clergy; Panches to which, more arriba, went up

las canadas that form the Bogotá river, and Pijaos to which it continued rising there was Neiva through the upper Magdalena valley. But all these partialities data, even though they suffered the consequent differentiation of the medium, they conserve common characteristics, because of which the Spanish conquerors dieron the ca-general classification of the Caribbean, without investigating its origins. Everyone was tall, tall, dark-haired and agile movements; fierce in there fight and indomitables in foreign yugo, they were classified as anthropophagous, chance calumniously, and as they walked naked or at least, if they had come to con- considering despues as beings of too inferior a nature and unworthy of the mercy of history, when, probably, they were inherited from a great civilization. If they lost the language, traditions and customs and soil fall of his step to the ground, like stone where they grab his myths and with those who commemorated indecipherable events of his exodus. If com-understand that Iban conquering the territory; but to crown the high ranks From the cordillcra that supports the Andean table, I saw the surprise of meeting with a nation of dressed, socially organized, cunning and industrious, who closed the country; They were the Chibchas, who lived there anticipated many siglos in the sefioría of that emporium".

Why, then, do we not illustrate our work, with those that are valuable like this one? What do we care about now? There are arguments and in-depth studies that reveal the high of author's scientific theory, about traditions of a rich and grandiose region, bordering our with which it has maritime and land communications. In this there are identical epigraphic encryptions and traces originating from the same prehistoric emigrants, as already we demonstrated in principle, dealing with the inscriptions of the Japurá River and we will to be carried out next, in this order of brief considerations.

In Chapter II, the author of Migrações de Meta is treated in a way that is compatible with investigations by several notable writers already mentioned by us.

"In 1513, don Juan Ponce de León, discoverer of Florida, discovered For the first time, the extraordinary existence of a great river within the Ocean Atlantic, which seemed to collect the waters I gave Gulf of Mexico to take them to the coasts of Europe. Later it was seen that this current was not emerging at the

Gulf, bell that came along the coasts of Africa, with such speed that it allowed the Iravesía de Cabo San Roque in Brazil, at least one mcs, without help from dc renms. More recent oceanic investigations reveal the existence of a reciprocal current or counter-current, in the form of a whirlpool, in the Caribbean Sea, which allows you to make one-way and return trips, in a short time, between the coasts of Central America and the north of the Republic of Colombia. At the mercy of These of the Corrientes, known without a doubt by the navigators of prehistory, chos siglos before they denounced modern science, they surrendered confi-headed for their commercial tours of Conquista, to the Colonies of the Sea of the Antilles, like the nations of Africa and Asia whose power and greatness, olvi-Given ya, today constitutes the undiscifrated arcane of the orlentalsists''.

It should not be difficult for Lcon to discover this great massive current. rina, which differentiates itself from the rest of Oceano by its very bright color, its te temperature much higher than that of its aquatic shores and due to its greater salinity, c dictions that the poneii in evidence to a less observant seafarer. Have your true origin in the Indian Ocean, on the coasts of Iiidostán, Arabia and East Africa and bypasses the southern tip of the black continent, to enter al Atlantic Ocean. In this initial course it is little studied, however this current, by adoleccr cn this pair of rumbo changes and intermittences, whose cause is ignored scgún annotates cl wise Rcclus in his book EL Océano: Sca como Luere, this is a big rush. Along with Humboldt in the Pacific and the Llainada Ruro Siva by the Japanese, constitutes a powerful circulatory system that cn-vuclvc the globe and which has served to distribute heat and life on the planet with the consequent migration of plants and animals to the most remote places. El man, the most daring, willful and restless of creatures, could not stand still to this Icy general of drag made him unknown, with the impulse of a strength free of charge, and therefore there are those who have a historical tradition that, thanks Japanese traveled to Alaska and there is the mysterious region of Fusang, cited cn The ancient analges of China were the country of the Mexicans.

"Thinking about the innumerable adventures of Icjano's forgotten politics East, with its devastating wars, of astonishing cruelty; with her undressing given preponderance of parasitic castes; with the horrendous institution dcl ana-social theme, as the pariah was considered as a malignant animal and with There are a thousand complications of crisis and scourges of all kinds, easily understood encouragement of mass emigrations, which we see as a demonstration of the exodus pueblo of Israel through I Dei.suerto, during forty years of pccrgrinacion. The auscntisino dcscsperación drove the caravans off the coast of the steppes

solitary, through risks and abrupt mounts, creating a complicated journey all the menesters of life. Llegados the fugitives to the beach of the liberated sea tivo, in whose masa emeraldina palpitates like a promise of ensuerios, if they daban the task of building great arks, like the legendary flood, to entrust to their shelter haciendas, altars, offspring and penates: there the family should embark, the tribu, the consoling institutions; in one word: the abandoned country".

"Looking at the map at the vast Orinoco delta, with its seven large branches and its labyrinthine channels through which it throws into the sea without the mighty ones

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

chasing many leagues away from brackish waters, he approaches the specha that there SC slipped the richest settlers of America, coming from the East. Ya los chroniclers of the Conquista will think about certain religious beliefs of the Indians, similar to the Catholic rite, who had come to America to preach there evangelical doctrine some ignored apostle, or by certain painted signs on the petroglyphs that the Fenicios had invaded the New World. If analyze some of these beliefs in relation to oriental rites and if they are comparatively paragon some of those chibicha signs with the Phoenician alphabets, Phrygian and ancient Iberian, one arrives at the conviction that that current is tweet throws to the American beaches, with sailors lost in the Ocean, a principle of civilization, I gave what subsisten, through I gave exodus, vague vestigians. In this regard, and following the feelings of several missionaries, says the Father Gumilla in his famous book *Río Orinoco Ilustrado*, written in 1741, the following: In this way, Cam ya sus bijos les cupo la Arabia, el Egipto y el resto de Africa, and someone from their grandchildren or great-grandchildren, snatched from their boats by as in your place it will say; or otherwise, from Cape Verde they travel to Cabo More advanced from all of America, which is in Brazil, and is called Fernambuco (').•

"Más adelante observes that the Achaguas and Othomacos, retired in al-
The tributaries of the Meta River circumcised their children according to Hebrew usage.

"United to the family of rivers that form the vast Orinoco, with the intricate
and extensive network of channels with which the Amazon expands throughout its heart
South America, no transport system could be more conducive to
invade and occupy the prodigious heritage that had touched her in her fortunate fate
second of Noah's sons 1"

"The navigator of prehistory who, guided by the oceanic corridor,
I ventured to one of the numerous mouths of the Orinoco that open into
80 leagues from the coast, like a shipwrecked fishermen, we found ourselves at the stern of
On his boat an energetic wind that with mysterious strength and impulse reached the interior
of an immense Continent, so large, so beautiful, so filled with natural riches.
Rales, as never the most crazy sonador fantasy I could conceive. The breath of
God drove the piragua to a new Paradise, there was no need for it.
I had to work for a living, because the trees were loaded with fruit within reach
hand, the forest populated with succulent hunting and in the river pululaban the pieces of
delicious meat; There was no chance of disputing the position on the ground, because
that the territory seemed infinite and offered plenty of open and open space
to all the inhabitants of the world, with their prolific generations, multiplied
with exuberant polygamy throughout the cities; there the industry was holgazana and
It didn't require any more ingenuity than it takes to tie a bag, tie a net
and cover a roof. To the love of such great happiness I as migrations
oceanic rivers entered and entered without ceasing through the mouths of the Orinoco, and
I gave them straightening that curled their waves for six months a year, they went into holes
more and more for the countless tributaries that against the path I gave wind
coming from the Icjana mountain range to calm its current. Between these times I gave
I smooth the perezosa lymph from the priest of the continental waters and its numerous

(1) Vol. I p. 66.

INSCRIPTIONS AND TRADITIONS^ FROM AMERICA PREHISTORICA BY BERNARDO RAMOS

offspring seems to move with rapid impulse until the unknown breath of its origin: a boat, abandoned by chance, rises instead of sailing. Talcs la Icy seducer, providential and cicga, the one that csfaba committed the población of a Empty Continent".

The first ones from high waters that found the incursionists from Orinoco fueron el Caroni, with black waters and reverse streams, and el Apure, in cuya Dangerous swirls form in the mouth. For the first time they could go up to the depths of rowing and hostile by the wind up the Sierra de Paracaima en la Guayana, and for the second time they were but well rejected by their current pressure; A.D so that it is necessary for me to continue going up to the mouth of Meta. Before arriving They will find an aggressive flow that follows them in their march, which is why they will have to form a colony within their immediacies. I was going to know you with a r de Carichana, the Caribbean, with the collection of those who founded it: los Caras o Carlaugh."

Persistent in their endeavor to pursue the waters of the river, I propose specially to the favorable mouth I gave Meta, to find himself suddenly, with them formidable streams of Alaipures, after 300 leagues of travel, which They destroyed these solitudes with the roar of the cataracts for four leagues ^

On an inaccessible basalt promontory, which rises there like a Atalaya gave an abyss, carved an imposing hieroglyphic with a chisel, which he owed put terror into the soul of successive immigrants and that will constitute for eternity of siglos a dark unknown. It's a 200 meter cocodrile long, in mysterious form with some human symbols: that's what he looks like guardian of the sacred river that says to men: You won't pass by here 1 Rc-changed T'

'^Nadie has been able to climb straight away to that lofty altar dei dios dei rio; Only a family of parrots who had their lives there, passed off as priests to children, each three years ago, as the slogan I gave the pueblo that worked in the mo- I mean a mysterious word. Hold on! Atures!.. ''Y esta leyenda de los

Atures have been transmitted between the indigenous people who have passed through all the our times*'.

*Xas migrations, then, abandoned the Orinoco, and took the road I gave Goal. When are you in your place and what happened first? The comparison I gave glyphic of Maipures, with which I gave Asia Minor to study orientalists, perhaps could suggest a vague indication of the industrial and artistic moment that they studied the migrations that invaded the Orinoco, in order to presume a chronological relationship. However, this resource, on a hypothetical basis, without other of support, it would only serve to enter the labyrinth of mysteries that there is maintained for a long time irresolute and disorientated by many wise men"".

"To search, through the population region, for an end to it, there was ago, from a small number of colonists, it would be vain effort for the multiple

disturbing elements I gave calculation: among many others. I gave indeterminacy census of the tribes found by the Spanish in today's Meta. Ni si- perhaps it is possible to assume that the data of chroniclers whose tales tribus would be predominant among the innumerable, differentiated from each other by

330

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

languages, rites and customs, not from which of them would the establishment of a social principle, to be considered firstborn. Disturbed the moral law that Disciplined the customs by the intrusion of new principles, uncovered the foundation of authority. the colonies were displaced by the city's liuracan Conquest and become exterminated by war, depredations and slavery Chaos has fallen there among the spoils of a sociological shipwreck."

"The traditions of misfortunes speak of the numerous people who were in it Go to the Caribbean nation, where you can join many small parties today cialities that are praying in the street changing place and name, before the empirical classification of travelers. Haughty and evicted, if they decide we love the land, and because of its conditions of domination and aggression, we consider raban las otras tribus a quienes sojuzgaban, como hijos del Diablo, segun los Achaguas, or like tiger children, holding their Saliva, quiene if they believe saliva from the land. This circumstance 3 »' is the memory of the Caribbean irruption. presume that these were the last occupants of the territory. Other nation casi taii numerous as the Caribbean, was los Caberres, whose characteristics per- It is possible to confuse them with those, or as part of the same family".

"This partiality is little less than extinguished, and is taking refuge in the rivers Zame and Mataveni, where crops grow that live changing from one place to another, however, he had not lost his nomadic atavisms. But classic type sub- persistent as a current representative of the Caribbean race, even if they can study to fade harm, like cannibalism and beyond 3 "a, son They are called Guahibas, probably due to a confusing pronunciation. En They observe the vagabond condition of preying on their first ancestors; they are found everywhere in the Llano and among us, like some gitanos, with his weapons on his shoulder and his sons on his back, merging and reaching exchanges and contracts.

For us, some topics in this Chapter are prehistoric in scope. Among them
Some have received due attention elsewhere, resulting in the following:

The monumental inscription of the crocodile (which, like ibis and Sistro, represents Eg 3
in ancient mythology) is found with S 3 human unbolos in Maipures, according to the
author, and it is regrettable that they are not reproduced in at least brief outlines, whi
lots of light on the subject. However – “Atures” reminds us, vaguely, taking into account
the natural confusion of pronunciation, or letters disappearing over time in the inscripti
lapidares, the Greek word:

A-toxtjí, Cs', that does not have good success, that does not obtain or cannot obtain, ger
unhappy, disgraced, a(^. i>ez. guilty, etc.; with a certain analogy to the case, noting or
changing the X- into r.

Similar to this word, we note the following in passing, in addition to many others:

Meta: Poel, then, then, behind, after, etc.

Caberres: KaScipíç tBoç, adj. Jem. honored at Cabire in Boeotia, epith. of the nynxphas,
Ka 62 ipot, wv, the Cabirs Jilhos of Vulcano^Vwtaken in Lenxnos by the orgies.

_ AND TR ADDITIONS FROM PREHISTORICAL AMERICA BY ÜERNARDO RAMOS 337

In al(antiquity, Lcmnos also created ^talia (fiery) because of a high mountain.
so much that she vomited flames, which made her go through one of the workshops and even t
main residence of Vulcan. What made it a great reputation in antiquity was the abandonment

owner of Pldioctctcs on this island by the Greeks who were going to the siege of Trova, at Sophocles immortalized him in one of his most admirable tragedies. í^mnos had in time of the development of Greek civilization two main cities, Mvrina (today Pabeo Castro) and Ilcphestia. There we saw a labyrinth that did not give up its primacy but to those of Crete and Tg^pto. Before falling under Roman rule, it possessed, like Crete, It is all the dahlias of the ILgean sea, a mixed republican government. Passed to the Venetians then to the Turks, (luc still have it today.

/ames (river): eq, Poel., violent, furious, impetuous, full of anger, etc.

He (river): or Alt. heat from the sun; sunshine; sunburn, etc.

The inscriptions, interpreted today, sufficiently define the nature, origin and chronology, of prehistoric emigrations from the American Continent, of which we now we occupied it with interest. And it was only through the accurate study of the stage-graphies, who achieved happy results from their prehistory, Assyria and Egypt.

#

We now turn to the – Petroglyphos in general that the illustrious author in cap. II, part 3*.

From the following preliminary, which we will now summarize, it can be deduced that these found in Colombian regions, have the same dispositions as others in our country. continent c d'ellcs tell us several authors. Unanimous, from an epigraphic point of view, of arguments and comments, we judge them to be sufficiently resolved by the interpretations, which we will offer below.

Let's look at the preliminary mentioned:

^The traveler, the best, excursionist (if he entered the country he could find hidden by the jungle as hidden behind the thickets of uncultivated lands the cmicide of the crops, certain native stones covered with incomparable figures pressibles, brought by aborigines in more or less remote times. THERE There are new dismantlings, after the splint, these scalloped stones appear of mosses, isolated and alternating in eminent places, like tcsiigos saplings of a dark time when those places were alive with the excitement of them men. Stripped down with a coat that, like a mountain, covers it, displays it forgotten message that you are in charge of, it seems that in an incomprehensible language Press and tell what you have seen. The expressive signs, brought in cilas con el intento dc (pie íransmitieran a las generaciones cl event palpitante y cl suceso trascndental que pasó, remain mudios. The sign The cipher, the intelligent feature, symbols of ideas, which undoubtedly rcvelaban a speech or suggest an emotional emotion, if you are paralyzed by the enchantment There's time and I can't find a magical look that wakes them up. En el des-Monte, below the jungle that extends to the rededor, in Canada, in the hill that

© fc)

REGISTRATION B TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

aas

the village leads, to the large palace that overlooks Icjós, after which he
silence where there is bullying. There there was a village tormented by
Yes, there the intense life of the kisses of pain moved, there the drama was fulfilled
the la humanidad. From all this bullice, only a stone marked with it falls.
tear of the artist who perhaps intended to immortalize it''.

"These signs of life appeared in muelas regions of America. The bomber
curious who contemplates them intends to penetrate their mystery and lienzo
dark of the prehistory of the pueblos, whose life rprcseiitan, teje bipótesis
adventurous. The imagination gave an anticipatory launch of intun-
given to discover the concepción of houses and entities that happen
its authors were not capable and babied wise travelers who. in search of one
light, question about Scyllas painlessly to the current Indians, believing
find inside the dark living skulls, crystallized or petrified
Through several centuries, the idea (I illuminate many people's skulls. . ■

We will therefore resist reproducing the lapidary inscriptions, giving them inter-
crm.pratión we have done; d'abi the clear conclusion, from our moilesto way of seeing, abo
the prehistoric American cpigrapbia, which (jua sc has been occupying a lot of summúlades
scientists, such as the illustrious author of Ja Cii'itizaci3n Chlbcha, so notable among t

Pag. 1t)7 – "Jcroglyphic (ornated with a j>yedra located on the San Sebastian river,
around Puerto Cabello":

&

° rro I

^C- - (f)

0 í f 0 r

I Ç?

Ffg. 1,735

•'0-I0I', a, cv, according to the laws of religion; permitted
by religion or not pre blbl do by cila, whence something. ocz. profane,
(jue is not a consecrated point, which you can touch without crime, for
opp. the most scg. holy, sacred; fair, according to justice;

pure, innocent, virtuous; pious, religious, etc.

#

1 . Íí*,'

w

Hg. 1,736

qa, ov. own, particular, singular, special, all

ed in the proper sense; which is in the private domain and therefore
abbreviate, unconsecrated, profane, etc.

I

AND

I

X

t^rísiç. ecaa, ev, Closs. easy, fortunate.

R. by

Fig. 1,737

(êHS)y

oo- o (Ui
0SI the

t fH. J Ut

p\ ^ ÍP])_

(-r^rp, < o SI o Z

Mf 3 \^j - m

(5>w^.,

^0Gíá, «í, líít) or rcligic ceremony, and cjpcciaímenlc obsequies,
funeral, niúlA' ccrrenle, the (jue is permitted by divine law, di-
vina, or ytmlpcsmcixic right, justice, legitimacy, permitted thing;
alg. irz. I want the burden of conscience, what is done for the lc)ronia, etc.

} I • Poef. pain, misery, pity, evil. R. T>.T)va!.

j OV inlrj. oh! helos\ 0í sy»'» or OV ê;j.é, OT plus scg. The "jioí or in a
^ just paloiTa OTixofj helas\ unfortunate that I am! once again. she expresses joy,
^ I contentamenio or admiration. it is also adw to log in, etc, eiç,

Fiv-/tf;

#

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY ÜERNARDO RAMOS

hey

There is. 1,747

* l'óoç, oç, ov, from where the AU news. i:>v are saved, in-
íeiro, (luc subsist ou que sol)rc\'ive.

1 r: AI

TIM- l.7iS

Paced. by goddess.

El ■

+ a'^-

IX 0 lol

Xojí (confr. by Xo0ç), heap, pile of earth, of
sand; dike, water, alluvium, landfill; graves or collections
elevated lines over a tomb, etc.

:fft] Vifi, i,74U

>f

AX P0?:

Fiíí. 1,750

•^Axpoc, a, ov, which is to the west, to the extreme, to one of the
purposes or beginning, which is at the summit or highest point; the tallest
or elevated, fig. which is in the highest degree or plane; eminent, ill-

chandelier; excessive, extreme, whence by cxt. shallow, etc.

Y

K

y >

, *011 ^cí Toðí, Jii, por = "0ðe, this, that, to designate a

V i

IB thing or person, elc.

lift. 1,751

are c saved, integer, etc.

END. 1,752

of

^u

3 oos

Like the previous ones.

Fig. 1,752

In-'^'

1

ntt- 1-754

"ti gen. fiber, nerve; by rv/. Poelag\;qí\^\^\fooTl»

eo. impetuosity, violence, etc.,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

341

Pag. 168: 'Ticdra situated in el km. 53, al Sur de CalT'.

t 4 {ei>, ecca, ev (^toss. feli», fortunate, etc.

/^,j me
1 II H' IEIE

Fin. 1,753

Tfi V

Cu 0

%

_ apagei apre! foral repeated 5 times.

^ ^ .i7^'i* ^oet, voice, hence ext. word, say
the singing course.

Phse. 1,756

í.

W

v<*> hi yo how
the previous one.

Fig. 1,757

|f°n It's

Fig. 1,753

'0TK adi>. in-
end, finally, etc.

Pag. 187, *'The characteristics of Puerto Cabello in the region of Tcqucndaina – Piedra de la leona".

! JIS! li I

Fig. 1,759

\or.íA

Fig. 1,760

? there

I e_b I

0

I^

os í o >:

Fig. 1,762

342

/NSaUPÇÕES t: TRADITIONS OF PRCHISTORICAL AMERICA BY BERNARDO RAMOS

íD0J]É003!^44^:è

(Words whose meanings are only
I nliecidas.

Fiji. Í.765

#

1 ui^fx

JE o E

iWj

l'ii. 1.70(1

t) The

l-ii. 1,707

'P ■

1

t

there

1

f

1."

1

* '- 'I n ^

the IAK

Ass@]

Pig. 1,768

«í> 0 j:
Fig 1.769

Pag. 188—"Picclras de Facalativa

i Q 'Z © C '

(tí) c ' 1 o X o V.

Fig 1.770

cv^ íenáz, firm, solid; with the gen. that retains, that
contains, etc.

s

There

<] a

Qf.

^ o ^ o E

E 1 E

Fig. 1,771

'0o6ç or heading; path; trip; gait; alg. oez. provision
travel; fig. way, means; manner, method, process; dou-
trina, systema, a/g. ocz., sect, etc.
already known word.

0V

0A0 i:

Fig 1.TTZ

'036c;^ as before.

INSCRIPTIONS AND TRADITIONS 1) PREHISTORIC AMERICA BY BERNARDO RAMOX

343

Pag. 189 – "The myths of "El Bujío" – Municipality of Corrales".

THE

– ' 0 ü . , The
'\:/“llAr. ! F

1

1

V

I 1

r

. Q iloo

I 1

nA?:

Fig. 1,773

Fig. 1,774
#

Fig. 1,775

:i 7^ I -v ? 7 v.

Fig. 1,776

Fig. 1,777

%

Fig. 1,778

H í^i^aU !j 7;

■ ■•'C00?: ík

Fig. 1,779

Fig. I.7S0

vL-'

7 -

TF IE 1?.

Fig. 1,781

t cuç, Gloss. action of crumbling, dividing, re-
carve; alg. i^ez. by destruction, death, etc.

Pag. 18^) - "Picdra carihe de I)uitama'7

IQ p ! u; u

XI '

\r-jL ((1 p 1 r.

Píç» gcn. nose, e.g. hico, snout, in pL
the sales. Aíg. time. canal, sewer, etc.

Fi9. 1,782

Ftg. 1,783

Pag. 192 – "'Rogion dcl puenle de Bovacá".

A m I , A

AK\\

Ã 'C ^ tí i\T KO !l 'í < /jf/pf

THE EIAE AEIAf

^IAK! THE

iXs-a, action, prey, spoil, loot; esbulho, j)ilhagcm;
theft, robbery, damage, etc. Gain, profit, wealth; re-
banishment, etc.

tAsia Gloss. like or weaver's stone, alg.
time. instrument for polishing stones?, etc.

Fig. 1,784 Fig. 1.785 Fig. ,1786

*^44 .vn/vvy oawv^^3f7 >iod vDi>{oi9iH3>fcj vDi>i3t\ v va s'3n.'^iav>u 3 S30.">cH>!:)mi

éík ' \ ^ 0 ^ \ * ' sweat,

! í. 1 hot weather, summer, etc

t BA <!l I

^';^•. ii^i

/rs , % I t -■4,-, o'. , T.aced. p. R-'4í: /vn I ^ ^

^ ■'l 1 God, the supreme Being: (4. <)) Aef^s, Word

© <? (god, goddess, cfc. * [A Kl AS | ;A inlcrprcfada.

ng. 1,788

rig. 1,780

Pag. 197 – ''Ara where al Mo.xa was sacrificed. (Debujo dei author, taken from dei natur.)

^ A / < ^ [Aaía, aç, Poel. assembly of the people.

\ \i\\: (R.).aóç.

ng. 1,790

Pag. 207). – ''Interesting and suggestive symbolism''.

/A'^

OAT^íAIJ march, journey. R. óðsúw;
f. make a journey, travel, etc.

Pag. 204 – "Sera esta una idea de la Crcaclon?"

)

6x;

:^j) A

THE

'0 o

^V, _/^

CX-C

o « ox:

^0

©Co} @(0)

K

0 !:o!: or.oí

You

V

YYYY

Already known word.
-^lA^ acc. of

JUPITER, t Aía, (ov (tí) Inxcr*
festivals of Jupiter. * Wing or
«^1 (»)) P. feni. dc etc.

Fig. 1,792

INSCRIPTIONS n TRAD/TIONS OF A.MERICA PRRHISTORICA BY BERNARDO RAMOS

345

Pag. 206 – “Conduction of a gift”.

0XA0S", ass, movement,
pcrturhaçio, turmoil, whence
exl. popular movement, sedition;
more mon. crowd, large nu-

mere; the low people; assembly

0-01, % ov, (|how large,
numerous, considerable, etc.

Fig. 1 793

from the well, popular gathering; alg. time. embarrassment caused to the crowd, by cxl. co
ity, torture, etc.

I

"IQ. 2 ps imperative to follow. || How
inlcrj. let's go! courage! well then! cntào!

|<5>)

"láoç, o<;, ov'

and rare for

Fig. J J9Í

^ safe, well con-

served.

EA0 T2

Fig. 1,795

t '*1 lir t;?, (the use of e by Gloss. pluviosa.

y epilíí. of Sow mother of Bacchus. || 'Tt],-, qj. god da
rain, which distributes rain, epitio of jUPÍtlíR or of
BaccíiUS.

Fig. 1,796

'Sfmfxe. Daughter of Cadmus and Harmonia, she was one of Jupiter's many lovers.
1 Deceived by the perfidious advice of the jealous Juno, she appeared to her under the fig
his mistress Beroc, asked the god (jue) to appear to him with all the attributes of greater
Jupiter fulfilled the request, but Semeie was struck by the rays he brought.

According to legend, Jupiter hid the child in his thigh until birth.
Semeie carried in her womb and this son, Baccho, later descended into hell, to
he took his mother and obtained from Jupiter that she be admitted to Olympus among the
immortals with the name of Chioné or Thyanc''.

tmCRfPTIONS AND FRACTIONS OF PREHISTORTIC AMERICA BY BERNARDO RAMOS

Pag. 208- * ''Iiiscrip<;6es de Raniínqui'',

II

VA

a o<

XT

XH

13 .

• Utctr,;, r,7o;. property, particular nature. A.
own. particular, singular, special; which is in the private domain, etc.

#

V BI

AAO í:

0/Q^DJ?

AAOK

•Aáo^, eoç – hear, Poel. torch. torch. jlambeau\ alg.
time. daylight, the sun itself. R. òatw. || Also
knowledge instruction? A.

/ .7ií. T r/j.

THERE

F/jí i.mí)

iiiiíí gen. of Jupiter.

#

U/J"»-y/L

[AI0ÁK 1 0

or 75. lon. that offers
or that it is double. RR -R»

lifi. 1,801

Summarizing the last three words, we have:

AA0l AI0S AIc^ArI0l:

THE LIGHT IN THE LIGHT AND THE SUN OFFERFXEM THE MF.SM. THE DOUBLE APPEARANCE OF JUPITER

rití. 1.S02

tenacious, firm, solid, etc.

#

■Qxó;, hi

there

I

^Cv'

o J1 I o 11

. /I LLJiIE

-Tlíir.

'Ij ii;

Fig. IM7

Fig. t.RõS

#

I

II

'1-1

F

Fig. t.stii

1

AND

^'ig. í gí(í

.Uyoí, CLí^ pfiU%ra, lin-
guage, the qiic SC says; speech
and píjrlwuhrmenk speech in
prose; dúnJe by cxi. j irosa;
olp. i*ez^ dissctào, treatise,
narration, etc*

Pag. 212:

REGISTRATIONS & JRAfHTIONS OF AMERfCA PRi-JíiSTORTCA BY BERNARDO RAMOS

Pag. 217 ^líiscrlpciort paleographic chlbcb/" according to the author. However, similar to the others and notable explanatory form.

Fig. Ir^lS

addif. in silence;
in peace. R. silence

and for example(. taciturnity; alp.
ifez, calm, rest. || To the
adv. silently,
secretly, etc.

) J_c

TM ziit:

"OI0- r,, ov, (juantü large, how considerable and numerous, etc.

•"Ar-A, 3tç, 0or. by aY*l. *''AriI admiration, astonishment, surprise; envy, spite.

boredom, anger; disdain, etc. – Aril Poeí. fracture, breakage, nlg. oez. choices.

pei igos?

f 6 (0 :;, Gloss. action of crumbling, crumbling, sometimes, by destruction,
death? A.

So we have a vague and interesting summary:

IIPA 0vo^ •'^ArA t 4'lSli:

silence!. . . HOW CONSIDERABLE THE ASSOCIATION OF DESTRUCTION AND DEATH!

#

C) illustrated author talks about a find in Duitama by Mr. Ignacio Borda Angulo

on page. 220, of a fragment of tile, presumed to be Babylonian, with inscription
cuneiform, which we then reproduce.

()wrote it, lightly; we conclude that it effectively has some appearance with
iquéllcs characters, but it makes one believe that it is an imitation of Greek, as
We now demonstrate with the necessary caveats:

p; V/ Ví vn

' ' – With

vi A^{iv}|:Uíi repeated reason.

– With deletion of the letter seuY

IA VAIAJ: TA Al –AIM?:TERj\

F)ti. J.S16

*'IÁi 3?, Poet. voices, noise, scream, clamor. A.

*AAÍA1\ Poet. assembly of the people. A.

't'A, Roni. and acc. pl. neuter of arl, (o, a), is also used between pocl. and between the ancient aidors as demonstrative and as reporting, etc.

INSCRIPTIONS H TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

349

t AT^ insep particle. by niiiito, cni large number, extremely, long
time, he.

APISIRIQ^ f. f'-oo)^ know* the best or bravest, most powerful; gen, distinguish oneself by
be eminent cm, surpass, cic. R. «ptetoí.

So this vague summary concludes:

•ÍA 'AAíái: TAfAI 'Al>íl'TRrU

THE CRY OF THE ASSLMBLLA OF THE I>OVO L IC.XTRKMAMENTIC THE MOST ANGER OF PODLCROSO

Here are finally the inscriptions that we consider to be the most interesting, valuable in
compared to other points on the globe, it reaches far reaching, amplifies the solution
of our problem and we believe there is no longer any reason to remain, as an inter-
rogante de sphinx, the prehistory of America.

SEPULCHRAES HILLS AND INSCRIPTIONS

Let us briefly occupy ourselves, however, with two interesting subjects that deal with
De Nadaillac, in his work, sometimes cited "'L^Amérique Prchistorique" – Hills
Sepulclirae and T.apldares Inscriptions.

Referring to the first, of which something; we have already summarized under the denominat
de niounds huildres, the author explains its different aspects in detail. Do
throwing animations from the hills, tells us that, "'of all the niounds, on American soil,
Curious and controversial are those that represent animals (*). They are found in Iowa>Ol
Illinois, Missouri, Indiana and, in general, the States included in the Far IFesl;
but the main center of these singular creatures appears to have been Wisconsin, where
count in the thousands (^). These are of human form, whose body, head, arms, periíàs are
still recognizable, mammals (when they reach 60"' in length, birds(') whose wings

have 30"'. and more in wingspan, reptiles, turtles, lizards of colossal dimensions; iil- Even more recently, M. Pidjem reported in Minnesota an immense spider, of which the body and legs covered a lot of ground p). These same mounds, form diverse, are grouped in no apparent order, sometimes along the lines of pyramids or trunca

(1) "Forms recognized and described by W. Pidgeon, in 1853".

«2) "Some Amcricanists, dir. de Nadaillac, supposing that Coinax animaex were perhaps dest or the distinctive sign dn tribu. They were often eagles, wolves, bears, turtles and foxes We would go among the active Indians and the Huilderi Mounds, without doubting these conje our following interpretations, what these figures reveal to us.

(3) We have just discovered /njo/KV/, in the form of birds, in Putnam County (Georgia). It To date, no similar scpulchrae mounds are known, other than those in the Northern and West fliounds in Putnam Çounty (Gcorgja) ,/p(, Inxt. oj. Grtat Bntain and /reland, 1^79.

(4) ConAnt, I. cp 96.

350

INSCmPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

fallen, sometimes in the middle of circles or paraüelogramircs that the ur.cm ás conslruce we just talked."

always the same penramenío, provevclmcnlc the same rite, varying only in the form."

Pcrwankee (Wisconsin) poiidc see gathered seal turtles, two lizards, four mounds of elliptical shape. One of the turtles, the largest ever discovered

today, it measures no less than 401) pcs. A little further away, in Dane Couty, is in a group of dc (luadrupcdes (^), bison, according to some, pumas, according to others".

"With a lot of patience you can recognize in other places, bears, wolves, panthocrats, eagles, wild ducks, herons, etc. and even ras."

"What is more certain is the ease of perceiving these mounds from afar in the vast western plains, although this height rarely exceeds 2»^. c this often a few centimeters" (^.

"Kntrc the justly famous on the other side of the Atlantic, we chose a fi- human figure" (fig. 1.817).

"Almost (|there can be no doubt about the intention that presided over its execution. A region, more or less ancient, whether (if this monument was erected in honor dc a celebrity killed in combat. The small mound placed between your legs it would have been consecrated to the memory of the son killed fighting alongside his father. Also mention the "Granville Alligator" (Ohio) fig. 1,818, with a length of 205 feet of body and 20 on each of its paws."

A simple glance, however, at the aforementioned figures, leads us to interpret the its conjuncts, which reveal very significant words, under combinations of al- phabeticos from early Greek, the mejinos that we find employed in the crowd infinite number of Inscriptions carved in almost the entire American Continent and some cc dos (juaes ora nos occuupamos.

And as a demonstration, we began to reproduce the two figures mentioned, and then- We give the respective interpretations, as well as a third (fig. 1.819).

bad.

K.X/.TJV0tt.

üicc. Gr. cit. p. 1016: 0-tao»; , or (ó) Poel. pain, misery, pity.

#

(l) Sru» VARÍAm ilí ^2 l0 !l^ pí*.

í2í Jitinlar, dix u nytnr. (juc n^» llumcro»» tiue traii ^IíIíi IcntAilm Bált äficra n»d«

^•SCRIPTIIONS AND ADDITIONS FROM AMERICA PREHI.S /ORICA BY lIERNARIX) RAÉMOS

and #ôo^

2 THE P03J

Id.eni, p. 13C(): or (t.) iima cmlc Ixavam the (;seos cios ir.orlcs,

urna cineraria, for e<xf. sarcopliago, caião, cs(li:ifc. Comico per-
crackling sonage, walking skiff.

A.

PíK I .sis – “Tertrc
rcprcsntatiflo unt
“AlUfiiMor” {VhIic
from Mlssissipti)'

%

o E o K

how big and consi.
deravel, etc. Word already interpret
ted many times.

V!g. IS 19 – "ETN Group
Lihvrty {Ohio)"

%

We see, therefore, that these monuments did not obey simple fantasy, but rather. alcni
of allegorics, according to M. í^apham, contained elements with literary meanings'
We cannot exclude tradition in such cases; Vemed-a always follows everything
into which the imagination of the people cannot penetrate; some are very interesting and p
tics.

On pages* 135, of the aforementioned work, there is yet another figure (we will reproduce
then named "The hcmcm and the elan, icrlrc located in Wisconsim", from the same
gencro of the previous one.

Describes it from Nadaillac; "A strange group rises upon the north bank of the Wis-
consim and offers explorers a true enigma ('), it comprises a clan
180 feet long, placed horizontally in a human representation
of 160 feet, perpendicular to the first".

"The man rests on a cliff 80 feet long, about 6 feet high
c 27 in diameter".

"In the same line, one sees a series of tertres graduated in a conical shape; the largest
sits the same diameter as the one on which man supports himself. It will only be a
casual approximation? It's impossible to say. The two heads of eUni are unequal and their
feet is one of these large conical lerires that signify the extinction of a

(1)

there. G. i>. 32

352

REGISTRATIONS AND TRJWITIONS Í5/\ PREHISTORTIC AMERICA BY HERNARDO RAMOS

race. This group would have been, it is said, dedicated to the alliance of two tribes, of
Ciem and the buffalo were the talking totems or weapons. These tribes, otherwise powerful,
fought by long and bloody fights, they had come together for common defense and their
alliance is indicated by the joining of the man's hand and the e/em's paw. The two ter/res
reita and á cs(jucrda, were cdtars over the ([iiaes were offered, every year, sacrifices t
memory of the union of the two trllms. A layer of burnt earth of ash and coals
attlngliido of up to 14 inches thick, seems to justify this fuction".

'An old tree took root in the earth; its concentric circles
attest, a life of 424 years; It is the only piece of data we have about the age of this gr

Iríteressantc''.

Let us now see what the figures in question, subordinate to the paleograph, reveal to us. do not include them in the following demonstrative study:

Dlcc. cit., p. 578: AjXoy/.oç, oç, ov^ Poet. which has two bids. RR

II /llfl. oez. doubly divided, which has two parts, double. RR «''í

1,820

AT 1 AOXO T.

K intuitive, it seems, is just a iertre subordinate to an ingenious double plane, in whose graphic name it was executed.

everything else is well arranged, as in the preceding figure, whether in the ideal sense of traditional, as the author interprets, either in the paleograph that we now offer.

Always the same characteristic system of indigenous life in action, the idea of which seems inadmissible, given the positive interpretations put forward.

We still continue to pursue this topic, which seduces us so much and which is one of the our # prlncipacs themes.

"What were they then," says de Nadaillac, "those mound builders, whose existence was it so suddenly revealed? Where did they come from? How do you dcsapparccccram? These are questions that we repeat without ceasing and dominate all our work. Before approaching These questions are so difficult, so insoluble even in the current state of our knowledge. ments, it is necessary to describe the ceramics, the ornaments, the relics of every species remain as witnesses of these men. Your study can better reconnect the chains that unites them with other American races".

And what at a glance constitutes our understanding, although specialized to Prehlstorico Brazil. We are, in truth, forced many times to surpass it, helping surrendering these precious elements, associated with the same purpose as Nadaillac.

In this case, we have already demonstrated through paleograph our way of seeing in relation to the Tertres and now we will say about its origin, which apparently comes from the free

near or comical of the sumptuous tombs of the kings and other great characters of the ancient Egypt. These bear a resemblance to the figurative appearance of the no less ingenious necropolises found in regions of America, etc. In the following demonstration we will of this to give a slight idea, reproducing the fears (pie offers us M. Georger Eenedltc, t from Egypt. Among them we have the following:

Tomb of flabellijére Mcirirá, great priest of the Solar Disc, one of the most important in Tcllel Amarna (ancient iiecropolis), included in the itinerary from Cairo to 'I hebas. It is made up of three compartments, two ((uacs two are intricately decorated. In the opening of the entrance door, there is a representat tado Merlrá, worshipping the Sun, in addition to other similar subjects whose continue in decorative form.

0 Tomb of King Khounaion, discovered by ^\ . Harsanti, from the Service of Antiquities, located in an alley that forms the tortuous gully of named by the Arabs Darb el Jlelek, whose mouth is almost in front by Hagi-Quandi.

The plan of this tomb in the upper part ends up giving a vague similarity to the head of a crocodile.

The first compartment contains 5'' in pryphria c 4'' tall and is covered with interesting undersides. rclcvos, Infeli/. lie very ruined. They are limited to remember in a double way the system of representation or adoration of the Solar Disk, as well as other scenes Fig, 1 .S 22 of time.

The tomb of Pinehsi, which has served as a chapel for the Copts. Outside the door entrance there are scenes of worship or featuring two real dwarfs and of the deceased below, on the right, identical scene in which the dwarves reappear; the king and queen are adorned with composite diadems, etc.

Let us also mention the Tomb of Ranisés II, which is almost entirely hidden. tullado; the visible parts are the walls of the first corridor.

From the shot to the side, Champollion was used to give his impressions of this important monument. However, there are so many others, c|uc us can effectively assist in this conception, although somewhat vague.

The Jlounds Boulders do not represent, in turn, a rude appearance of the famous Egyptian pyramids? It seems to us, therefore, that in some way, one can answer, if not completely, to the in- rogations of the author, at least intuitively, with These reflections, accompanied by what has been revealed to us, do not only the inscriptions, as our arguments ments and evidence in the course of the present - work.

The aforementioned author, in his cited work, pages. 248 to 257. dealing with as- Based on one of our preliminary inscriptions, it is expressed as follows:

''One of the most evident traces of the population of the pucblos are the paintings, sculp ptures, the engravings on rocks, (|which are found in New Mexico, Arizona,

23

Ftg i.sn

t-ig.

INSCRIPTIONS AND TRADITIONS OF PREIUSTORICA AMERICA BY BERNARDO RAMCS

Colorado (0- Elias gave rise to a new word, Pictographia, from which we ask permission to help ourselves, although we are in no way persuaded, like several American archaeologists, that these men intended to remember their own history, the combats in which they took part, their migrations or their hunts''.

"The figures are, in general, so naively drawn that the descendants contain By planting them they would not have been able to understand the high achievements of the It is likely that these figures, although curious, are often not more than the product of the fantasy of the painter or sculptor".

"It is not only on the rocks that we find representations of what we we occupy, the numerous disorderly blocks of the Gila valley, are covered with coarse figures of men or animals (^). But it is mainly on the banks of the Mancas and S. João and in the canyons that extend to the West, these pictographs abound. Some are engraved in a cross at a depth that varies from a quarter to a half inch.

gada". (^)

"The others are lines and large lines in red and white. The first

They are performed at almost inaccessible heights, demonstrating considerable work. Are they the work of the Cliff-Dwellers? Everything is surprising, because they almost all in the vicinity of their homes. However, we add that the inscriptions and figures are very rare, close to the pueblos and observed as the oldest; the most

recent among them could be after the Spanish conquest. Your appearance only allows us to confirm, if one of them did not represent a horse (^), now we know that this animal was not known in America before the arrival of the conquistadors."

These reasons, however, we believe no longer prevail, given what is clearly

"-has revealed to us the inscriptions themselves, in a considerable number, interpreted, c

confirming the opinion of wise modern archeologists and ancient historians, for us mentioned at the beginning.

Let's also look at what we reproduce below, on page. 251 of his work, the which we will divide into three parts, according to its constitution, flg. 1825):

11

lū

Fia. 1,825 – "Pictographia A Margin
of S. Juan {N. Mcxico)",

(Brancroft. J. ct 4).

(2) Bartiett. Perjonat Narraíive. /. II tp 195, 206–

(3) Holmes. 1. c. pl. XLII and XLIII.

(4) Holmes, 1. c. pl. XLII p. 11.

fipFi heart; elevation of the spirit. Fig. Freedom, deliverance, circumcision,
;óó^ grandecirmento, etc.

0 5:' 0 ^

ditto, p. 1013: 0aoç, t,, ov^ very large, very considerable,
(they are as great as, as considerable or numerous as; having that
that, all those who, etc.

summary:

S0B0S K 2002 0202

SODOS, OF HIMSELF, IS A VERY BIG AND CONSIDERABLE HEART IMPULSE

gn

'4

□ a ss
the B 0E

K

f

8

W

Pi

cí

1

&

L.

qi

.'s

MV

yí i

uCO^00

Idem, p. 1591. J, (aor.

€00)32^ perj. pi 7 JVf. ceowaiiai,

e3w0r,v^ iferbal «JüiCTeov or «JWtótóvJ

save, conserve, alp. time. simple-

mind keep; preserve, because it was shelter, etc.

I.

SUMMARY:

20B02 IS 2002 2020

SERUMS OF YOURSELF IS AN ELEVATION OF THE SPIRIT TO SAVE AND PRESERVE

THE

III

^0B0C

roT_\í

#

Already interpreted.

Dicc. Cit. p. 316: rijfv. adv. at least at least; therefore,
so therefore; that is, I mean; alp. time, why, indeed.

R. Y«. oov.

INSCRIPTIONS & TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS^

35 ()

^ i

^ Vi

I

♦: (í rs i* ^

Iclem, p. 704: equal, sem-

lhante; equal, united, flat, fair,
equitable, etc.

summary:

X0B0S r0TN E0B02 I^0S 2002

SOROS THEREFORE IS THE FAIR SOROS, EQUITABLE, BOOST OF THE HEART OR ELEVATION OF THE
SPIRIT

Let us now focus on the interpretation of the immediate figure on page. 251, about
which the author expresses himself in this way: "I also need to note the symbolic axe,

repeated many times in these engravings; its shape undoubtedly resembles the engraved axes about the megalithic monuments of Brittany. VJ this is still a curious fact, although It is necessary to exaggerate its importance''.

Fig. 1,826 –“Pictographia daa
shores of San Juua (^ Mexico)”

54 ■

V\ííD

AK OSTy \ON

Idem, p. 845: AsovtjtS&v^ Pod. like a lion.

í ^ T lí \ í: t UHAI

Idem p. 1,268: Puirapej^izt, f. be dishonest,
sordid; act vilely, nastily.

R. p'JT.aço<;,

\

Idem, p, 1,607; í>h '1^“, tnífrj. delete! go away!

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

357

UI.-VG'!' J.I.

Iclein^ p. 282: who employs violence, who uses

embarrass; is what you acquire or obtain by force; is what com-
mettc a robbery, a kidnapping, snatching, etc.

5 " 10
TO

Idcm, p. 1.427: 1.0, neutral. of art. 0, -ró, o, a, and Poeta. from relalloo oí, o, q^e; t
which, what, if, employ. they lick for the demonstration xojto, this, this, etc.

II yyi

Idem, p. 660: Itus, ao neufr, t;, y, ti-oç, (acc. niasc. Poel. by
good, brave, strong, etc. || erjo; acc. good, beautiful, happy,

brave, noble. || To Gen. pL neufr. taken subs. neutral. goods, riches,
credit, thanks, etc.

SUMMARY:

AlíONTIIAON PVMAPiCROMAL TO BJUSTIIS TO ILVÍ:

LIKE A LION, BEING HONEST OR ACTING VILLAGE, IRRaI IS WHAT EMPLOYED VIO-
LENSES, CONSTRAINTS AND STEALS THE GIFT, RIGHTLY STRONG.

#

Here are, therefore, very interesting and somewhat enigmatic inscriptions, such as many others, in which the game of the same characters and figurative style prevails, employed in almost the entire American continent, in his valuable epigraph, as in the unveiling given, in some countries, leaving us to reflect on their contemporaneity.

The author also tells us on page. 250 c following, of the engravings on rocks, among the which cites one on the banks of S. João, 10 miles from the outskirts of the mouth of the Plata, featuring a long retinue of men and animals, among them birds with long legs. necks and long legs, all heading in the same direction (*)• Two men are in standing, on a sled harnessed to a ceroid, which can be assumed to be a reindeer, followed men leading the march. It is clear that these engravings are linked to the migration of a tribu. M. Jackson, also pointed out, near Mac Elmo, a cliff, with Open, on a 60-foot square, figures of men, ceroids, lizards, and M. Bandelleu (^) of pictographs where the grain of erosion seems to attest to high antiquity.

(1/Holmes, 1. c.. pl. XLlll, fig- 1-

(2) í/. S. Gtol. and GTog. Sutvey.

(3) Ruines of Rirt Pecos, p. 92 c sc*

Elias are located near Pecos, representing footprints of lions or of children, a human figure and a very regular circle, enclosing cups that are they can also come close to those that exist on our megalithics C).

^^About the Puerco and the Zuni river (^), two branches of the Colorado Clilíjuito, there drawings that look like real hieroglyphos (^) have been marked. Its meanings remain unknown; we will not even dare to affirm that they exist''.

'The rocks that surround the great Sole Lake, near Utah, the present Capital of Mormons, are covered in sculptures that resemble those of Egypt 0)''.

"Some of these are human figures, of life size, carved in free granite. came, very hard, more than 30 feet above the ground. Everything reduces, showing a sum of work of which the current Indians are incapable, in the difficulty of carrying out which They wouldn't know how to reassemble it. The height at which any of these specimens is found one can even assume regarding its execution, a geological phenomenon, such as the lake depression for example. And ^one more hypothesis, to add *is that we found."

"The need to reproduce the figures, the animations, the hits that had touched them, from which to specify the meaning for the inscriptions, and a more characteristic feature American breeds. On the rocks of Ohio and Wyoming, signs can be seen, where has wanted to recognize the hieroglyphos (0- Among these engravings, one of the most importantes, is found in Licking county; cila covers a surface of 50 to 60 feet in height length about 10 to 12 wide. Unfortunately, almost all of the figures have been destroyed. of them by the emigrants and nothing more than faint traces remain of them. They are also those of Perrysburg, of Independence (Cecyahaha County) and those of Belmont. They are truly inscriptions, today impossible to decipher. Sometimes, alongside these signs, You can see engraved a trident, a harpoon, a bear's foot, a human hand or foot (*)".

"In Vermont, the rocks bathed by the Connecticut River are also covered dc engravings. On one of them, a human figure can be recognized; over another, twenty heads of different sizes (0- Many contain two rays on the forehead, two horns, so visible; the middle figure has six. Eyes and mouths are indicated by circular holes, the nose is almost always suppressed. An engraving in Ürat-tleboro is even more curious: it represents eleven different objects, mammals, birds or snakes."

Suspending, to proceed further, the discretionary part, which interests us so much, We now reproduce and interpret the following figures, on page. 255 and following, whose intention, as for the first, it will no longer be reasonable to attribute it to the Boschism

(1) "Zí/ Uúmmrft 1 p. 27?"-

(2> "E" totrí da Zuní, (j«e tlevAttt rt* aett cididí* d« Ciotola. \i«ítad«i tm IS40, par C nd aricrti".

(3) Mulliausen, TaffhupAimtr dtn Huitfn Stuí Stt-

t4í Rt/nif e Bi-tAchlfifv A, Jiiurfítíf fp ihe Grtaí jkd/V Laki Cityt- I.ondon IS62* í . J

(S) High. Oh. Indànuapafli (tndíanii) 1871 – Th. Comatck/k- Id, DcyroU 187S.

CitíííH-íí!- muiH IV» prafandUlade dè uvié iirólIcsiidA t fiieia.

(7} The largest figure measures 20 pcd. dc height: n menur, 5. G. II. Pkrkim, Rtfnärkí apó
1878".

It is known, "they are some Hottentots of Southern Africa and constitute the most brutal of your race. The Dutch gave him this name, which means men of the woods, because they are always hidden in the woods. With almost no glimpses of intelligence, they are full of amazing activity". In addition to this circumstance, these inscriptions, such as the following, enter into the same order and origin, of the profusely numerous interpretations so let's see:

F/tf. í.F/7 – Bncíintriidn no Aífíc^

AiiFtrnl

Idem, p. 1,258: aç, (y;) health, convalescence, reestablishment.

R. FATHER, Jr better, go into convalescence, recover your health, regain your strength, u.e. re-land from, be relieved from, ^en. R. paio?, or paBcoç^ easy, light, etc. Health is also salvation, security, and prosperity.

Perfect state [conservation of the functions of the man and animals. Achieve health, enjoy, enjoy^ etc.

F/tf, 1828--Found in Africa
Southern

THE

I

THE

The word is already
previously in-
interpreted.

F/tf. 1,829 ^ Found
aa Africa Austm/

In many ways, therefore, we have the same word PAIA, which would perhaps be used
gada as a greeting or, finally, as a complaint, according to other previous ones.

Í?^SCRIPTIONS AND PLOT OF PREHISTURTIC AMERICA BY BER^'^RDÚ RAMOS

l^rj0

Firi I.IJ '?-Sübrc tücímx
fjjj Afríc-^T AustruJ

Although these engravings are not very interesting, we did not fail to include them in the interpretations, continuing as we promised in the discretionary part, which is so interest

So it is that, "'of the pictographies, similar to those of Brattleboro" says the author, 'placed or inclined to admit great antiquity, seeing the walls of the caves
tle Nicaragua (')• Certain caves located in the mountains of the province of Oajaca testif
they also camouflage the work of man C^. But here are quite rough paintings tra-
painted in red ochre. Among them, printed hands can be distinguished in black; also
those that Stepanes notices on the ruined walls of the Uxmól buildings. M. Pinard, in his
voyage from Sonora, he found numerous inscriptions joðre rocks (®). Ellc described
one engraved on three sides of a basaltic rock near the Busanig River. Yet
although it is one of the most hidden, it is possible to distinguish on the north face, a
below the concentric circles; even lower, in a group of four small circles
around a central point. The upper part also contains numerous small holes
round arranged with intentional symmetry; on a rock, which towers above
From the first, they drew many other circles. These figures obviously have a
meaning for now unknown to us".

"Near Cahorca, a round-shaped rocky mound was created, to which the
paid gave the name Kaux-Ka. It is a pile of stacked rocks, with
flat surfaces, numerous hieroglyphic inscriptions. At many points, you can still
distinguish older hieroglyphos, a series of lines or 3' metric signs; they were
have been largely obliterated by more modern inscriptions, traced in ink
white".

"These engravings or paintings are found in every region that has ever been
Spanish America. They are trapped near the extinct volcano of Masaya, in the United States
Unidos de Colombia, on the banks of the Orcnoco, in Venezuela, where its old state,
it barely allows you to recognize them; on the Isthmus of Darien, where since 1520, the co

found them ('). Lieutenant Whipple describes them on the rocks of Arizona (') the Professor Kerr over the Black Mountains, beside the springs of Tennessee; and walking

(1) Raporl. Pcnbody Mus. IS8(). t there. |). 716. Scylla is pruxinio dc Niliapa, a serpent du art gives a free career.

(2) DraBseur dc Bourburg. Voy. iur fulhmo Ht TfhuanU, pec- p 123.

(.») Dul. Soc. Geog. s:pi. J8R0.

(l) Dlego Garcia de PaUcios. Letter addressed to the King of Eapaí, art 1,576.

(5) Goi'trnemenl Rtpitrl on he P.tcijic Rattiif0i/ Sur.'e^.

the White Mountains, between the Cities of Columbus (Ne\ ada) and Benton (California), met at every step, sometimes representations of men and animals, sometimes indecisive signs fragile (i)'\

'Neither the Pah-Utes, who occupy the Californian slope, nor the Shawnees, who camp near Colombos intend to attribute their origin to their ancestors, For about 20 miles south of Benton, the entrance follows a narrow canyon limited on both sides of almost perpendicular cliffs, rising to heights of 40 to 50 feet. These stone walls are covered with figures; You don't know either your origin or your date nothing has so far resolved or revealed the names of these primitive artists. The old inhabitants of Tennessee, also left paintings on the cliffs that dominate their great rivers. Some represent the sun or the moon, others mammals, the bison for example (^). The paintings were executed with red ocher and like the Utah sculptures, of which he made Lamos, they are at almost inaccessible heights. A colossal sun engraved on a rock Chedo, which dominates the Rig-Horpeth, is visible from many miles away. In Buffalo-Creek, these unknown workers drew an entire herd of bison, marching one after the other. OP^'. Marquette, on his trip to Mississippi Sipe, I saw similar scenes recorded on the cliffs, between Illinois and Mississippi; and More recent travelers attest to the fidelity of his narrative (^)".

.\s mentioned descriptions, about such important engravings or inscriptions, leave us the clear impression that these are of the same kind as the ones (|that we deal with in the future will demonstrate.

It is opportune, before finishing these valuable narratives, to reproduce the three figs. 1831 to 1833, on rocks found in Algeria, according to the author, inter-blackening them out, as we have done:

Fiti. l.fisl – G.avuras sobre rocks
cm Alecria

Idcm, p. 704: i;, ov, equal!, similar;

equal indifferent; fair, equitable, etc.

equal plan;

(1) Huffman, Ethnog. Owserv. in Indians in Kabiting Nevada California and Arizona \J■ S. C

(2) Jones. Antiquities of the Southern Indiana, New York, 1873, p. 137–

(3) Voyage et découverte du P. Marquette dans l'Amérique, septentrionale. '1'hvcnat. Re

362

tNSCR!PÇõhS AND TRADITIONS OF PREIIIIISTORICAL AMERICA BY BERNARDO RAMOS

j Idcm, p. 701: Ui gcn. "grandmother; (tj)
* { fiber, nerve; ext. Poel. strength,

{ vigor; alg. oez, impetuosity,
violence. U IIPaxXYjo; or Hpay.)»T)eti], Jlom.
the strength of Hercules, ish is, Hercules, he
himself, the mighty Hercules.

Bi

attentive,

Tdcm, p. 281: (t.)

strength, force, violence, cons-
traning; act of violence,
insult, outrage, etc.

íTj0V.

Like the previous one.

■♦ok

'-y 15:0X ÍSOK

%

9 ÍPí'?

BI AÇ

I have already interpreted
tada by
times.

city,

dition.

^ I Idem, p. 283: Bio;, oy (o):

^ Cr»w I life, live; subsistence, goods,
^T? I fortune, humanity, so-
civilization; way of life, state, con-

Fi(í. 1,832–Engraved on rocks
in Alfieria

Idem, p. 1013,

ί~ ^1

^ fίT oV

0ü^^ece (il)

divination, pre-
diction; scrupulous

AABP^ 1

religious; disastrous presentiment, etc.
R. de 0aaeuopiai

Idem, p. 833: Aa6poç^
or something. oez. Aa6pa. ov.

(c<?/?2p. 0 "rc po ç . 0 Ta T0 ;)

greedy, voracious; quick, impetuous, choleric,
strong, violent, etc.

STs ^

Already interpreted.

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICAL BY BERNARDO RAMOS

363

The r.

Already interpreted.

)crjP

I ro E

Already interpreted.

fiií, i.í.lí-C^j-úiuurâis sú/jrf fnrftMs ítíi

WOW

"*^I

1 í:hi: I

Interpreted.

ll C-

I y: o V*

Interpreted.

#

W- V. í7.1

I r: 0 rj

Idem.

~ "V/

I e: 0 s

Idem.

#

The words IS and 1202^ we have found everywhere and always with many repetitions, as if they were meaningful lemma, being certain that they translate feelings morally valuable.

On pages. 472 and 473, the author, dealing with several inscriptions, among them, gives the following figs.: 1834 and 1835 which, having been reproduced, we accompany them with the interpretations, the first being very interesting.

361

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMO S

In light strokes, for simplification purposes, we group the words that are constitutes thought, repeated four times, only changing the dispositions of the ca- characters, given with admirable art by their authors.

Piji. 1 S24 ^ OravulfíS cm ruchas vobre r ntR^gcnt dírcitK
tífí Itia itoçe

I.

^ ^ Sir\

AAI "r I 1 T]

Iilem, p. 855: (o). Xeo/. man of
people. R. people e.g. crowd, gathering, etc.

V

J'

IAIA

Idem, p.
j 695 : H
f asoç (t))I liada,
Homer's poem. R. Ia-ov, name Voei. from the
Troop City, etc.

O' j Idem, p. 701: i (^i). fiber,
[nerve, e.g. Poel. strength, vigor, etc.

ic==c

1 T rr 0 1 -

^ ^ C] Same,

p. 707:
IjYYC-?. W,

shepherdesses, commonly known as torclcollos, a bird that
Used for sorcery, spell, enchantment
ment, attract, charm and seduction; alg.
time, love desire, etc.

@ I Idem, p. 1429: To, neulr, from arl. | nn \ji j Idem, p. 707: a,

1 0, r,, T0, 0 , a, and Poel of the king. íj ò, que, o ^ ^ ^ ^ , pp ind. or imp. pres.

\ quQ, o ç\\x^], qwQ, lamhem * \ is used to follow, accompany

in ver.w for the demons. this, this, etc. adjust, adjust, etc.

II

'lí 1 ^ hk 5 : j
AAITU^ I

Interpreted.

t

^V'

1 The AI>: I

Interpreted.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

3G5

tSllllllí! 9 VIJ W

I r rroTJ

Interpreted.

1 II

! KmW: ^ Interpreted.

Tíi T0 ITH j

rd

aaítip;

•= 'I Y

I'; T<»

MAGNET'..:

ikwm

1rrrt):^:

í T í\

'ííí

IV

lAiAi:

A VI THv;

/r^^íM

I IVVOT.

f> wiy

|V^ Ti) ITM

RKSUM0:

A.MTHi: iaiaí: iri^roi: ií: to rni

THE MAN IN THE PEOPLE WHO FOLLOWS THE ILIAD K ENCANTANO AND ROBUSThCJCO

The author's references to various regions of North America are also extraordinary. Sul, from which we will gather elucidating conclusions from other authors, not only on the traditional as epigraphical, offering its engraving variants, to which we pass to interpret. Before, however, we will dwell on descriptions of the backlands of Pará do Piauí, etc. of which the author says "enclose sculptures in cavities, attributed to missing populations! They represent Iomcns and other animations in the most varied; the men, some have their bodies tattooed, others are crowned with feathers; arabes complete the scenes (*). M. Philippe Rey signala in Serra íla Onça, on the rocks that dominate the right bank of the Rio Doce, drawings drawn in red ochre, sometimes

(1) DCbrct. voy. pilt. cl liist. au Ucczil vlepuí> 3«irqu'cn> 1851. Pari» 1859.

3XL

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

isolated, sometimes grouped without apparent order, (fig. 1835). Surely this is an inscription. Do we see these drawings being attributed a meaning other than that of the artist's whim? We wouldn't dare say it; any interpretation seems impossible (0 •

«In the province of Ceará, there are rocks, which remind us of the engravings of which the territory is covered, those of Scandinavia; M. de Saint-Hilaire cites some similar ones about the Tijuco rocks; M. Koster talks about the boat engraved in rock (^) and everything allows us to expect new discoveries as travelers can penetrate more freely in virgin forests, savannas and deserts, which cover most of the territory of Brazil. To the north, in the Pedras Pintadas area, as it is called, there are similar engravings in Guyana, from the Paracaima mountains to Uruana »).

«These drawings, according to M. Humboldt, date from different times and are due to very diverse populations. Which populations are these? The illustrious German traveler nothing suggested that could make them known »).

«These Painted Stones are found in the south, as well as in the North, in Chile and Peru, as in Arizona and New Mexico; everywhere they present a remarkable analogy »).

«And this constant disposition that is not found in the same degree, in any of the other populations around the world, it is a breed character that is difficult to know »).

«M. Ameghino reproduces a large number of inscriptions that he discovered in the territory of the Argentine Republic and which can be compared to Brazil (^); they look more complicated, as you can see from what we reproduce, fig. 1,154; show more art developed and must undoubtedly date from a more recent period”.

«It is impossible to attribute the designs to Brazil or Uruguay, the tribes of the Guaguaraní; Nothing allows us to suppose that savages as degrading as we describe them to have had the intelligence and will necessary to trace on stone the objects that impressed their imaginations. The same observation applies more strongly to an underground of considerable extent excavated in a compact stone and that explorers uncovered in recent years »).

«Penetrating into these underground el Palacio, such is the name that has been given to it, we were surprised at the sight of columns placed at regular distances, supporting true domed trees and all converging to a common center (*) ».

«The very superficial excavations, carried out up to the present, have only resulted in some agatha tips; well, the agatha mine, the closest, is on the banks of Rio Negro; It is therefore from there that these arrowheads would have been brought. A serious tradition attaches itself to these constructions; we limited ourselves to mention that our ignorance is complete about the time to which they can go back and men to whom they are owed”.

We therefore see how many conjectures are expressed there, but which, fortunately, in our mind we are convinced, they will find a solution in the interpretations we have made.

(2) Voyage dans la partie septentrionale du Huacabambas depuis 1809 jusqu'en 1815.

(3) "Pero los ob^eclos mais notables, I believe there are numerous inscriptions on rocks at the ruins of the province. La Antigüedad del Hombre, t. I. p. 353 to 364".

(4) Mario Isola. Cañón de Palaeio Juarez de Porongos dep. from San Joaquin (Río de San Joaquin) p. 461 El Siglo de Oro de la América.

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS 367

and now we continue with the interesting engravings on p. 47?) of the work quoted, separating and enlarging them for better understanding:

Fig. 1,835 – Rock covered with engravings. (Provincia de Zaimara)–

A0Pr\'*Tn\'AS\'í>5

Fig. 1.83t

Idem, p. 391:

Ao?uxoípavo<;, o;;, ov,

(]who reigns by the right of weapons.

RR xot(.a;vo<;.

Fig. 1,837

Idem, p. 391: Aopu, gçn. SopaToç ^ iopoç, or Poel. Souçazo^, Soupóí,
^//e/ 2 . pl. Soupwv or Poel. s&úpwv, Jaí. pi Sopata-. , or Poel, Sopact, Sojpga
("^). spear shaft, wood, trunk, cane, and by cxt. spear, halberd,
javelin, assegaia; Poel. sccplro: alg. time. overcoat on the dal. war, combat,
strength of arms; Poel. exercise, and so on. time. ship, fleet, etc.

rj a

go-p

r

J ' ^Vuu

[AOPrSEMOS

I Idem, p. 591: Aopu=evoç. oç ov, Poel. prison-
first of war, the (|iiem the victor restores the
I have freedom and treat myself like a guest, from where, for example.
guest; friend; alg. time. sent to take care of rescuing the prisoners.

R.l. ÇGVOÇ.

VC\ p0\i/

o Po s

Fig. 1,838

Idem, p. 591: Aopoí,
Poel. gen sing. ^ ^ ? <^1 of this
word; we discussed it above.

UIA

oh^n

B 1 AS

HI r>J

« í AC

Idem, p. 281; «o, (t)), strength,

strength, constrained, violated,
bound under force, violence, su-
outrage, outrage. |{ Bia Ilpa/Xeouç, the
strength of Hercules and many times.,
According to the Poclas, the Hero himself
coolies, elc.

Fig. 1,839

%

Idem, p. 650:
HXto?, oy (6), SOL. alg.
time. e.g. midday,
etc. Divinity my-
thologica already described.

Fig. 1,840

3G8

INSCRIPTIONS AND TRADITIONS OF AMERICA PRELIMINARY BY BERNARDO RAMOS

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JdciTlp

p, 1.285I

ICt-rjpííTtö;
Jf, ív, fjr7<;.cr*
what con-
core to
the prison-
meníus.

ng. r.st:í

Idcm,
p. 1,300;

'4tíjTi5í,

oj (o) <jue
fan/. solecis-
mo or fí/}.
error, failure, ^

neglect, ineptitude
case, c(c.

ü v-

1 ^

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y

THE

V

THE

ij

y.

cles-

Iclcm,

p. 1 . 020:

Oypavoi;, oG

(6). ceo,
heavens, abo-
bada celes-
you; by r.\7.
the air, the climate
ma, etc.

How does in-
pre- interpretation
transferor.

IWI Idcm, p. 637:

vi/ AND YOUR í «í. W IWf.

'game, fun,

i-ig. 1.S45 hobby, recreation

action, fun, deception, subterfuge, mockery
laugh; family conversation, R. sth.), etc.

i.stt

the

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the

u

THE

T.

Fig. 1,846

#

Idcm, p. 997: OIIA, Pain. por, o^rn – OnH, ado. where; in
what to log in; how, in what way. 6)i:t} or oxtjxê? m. syn. Orr^ av.
hundred 0 subj., wherever; in any place that, in any way
whatever way. 6)xt 5 oGv qh oxt.ojv, t;xr,TioGv, oxr^xoTe. in

which side or whichever way it is. sometimes,

sometimes. R. xi;.

*

Fig. 1,847

Idem, p. 1,300:

loXoixoíavr.ç. c;, q^e

it looks just like that
lecism. R. R JoXotxo;-

çat vü)^

Fig. t.S48

#

Idem, p. 381:

CV. Poct. divine; da^se mut.
oez. per epilh. to the gods c
to heroes: divine, isfo c,
excellenir, adtniraoel; al^.
oez, prodigious, immense.

Fig 1.84it

alp. oez. measure for

Idem, p. 393:

ts*. reception

hospitable, agasa-

son, reception, feast,

gift; receptacle,

ship, reservoir,

liquids, etc.

Idem, p. 283:

Bi-j;;, oj. (the); life,

live, subsist, alone

city; civilization,

way of living, state, condition, customs,

uses; good manners, morals. Bto;^ || (the),

bow, properly the body of the bow. R.?

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

369

SOA0IX0E

Fia. t.sst

Idcm, p. 1,300: SoXotxo?^ oç. ov, (comp. ooí), defei-

tuous, incorrect, speaking of language: erroneous, contrary to the rules
grammar; or template. left, rude, absurd.

R. etc.

^ ^ \JU T-

OTIEA

Ffi!

Idem, p. 1.013: t;?. (t;), Poet. voice, whence something oez. ext. noise,
sound, public rumor, renown; prediction, omen, oracle. Wow, messenger
of Jupiter: Ossa, mountain in Thessaly. R. «'i'.

#

T:oA0ixi5:THr.

Fig. I.SS3

Idem, p. 1,300:
;previously
defined.

Fig. 1,854

Idem, p. 701: R, gen
('^)í fiber, nerve, by
ext. Poet. strength, vigor, alg.
oez. impetuosity, violence
cia, etc.

^p/% 0/

OPIX0^

Idem, p. 1.006:t;. ov, which limits, which defines, which

\ sign the definition; that fixes them, the principles. opi/o^,

) feja-re {already described). A.

Fig. 1,855

#

Fig. 1,856

Idem, p. 1.012: 0a:a;^ religious rite or ceremony, and especially
obsequies, funeral; what is permitted by divine laws, divine justice
or simply right, justice, legitimacy, permitted thing; what c
of conscience; what is done by form, etc.

*

De Nadaillac ends his epigraphic descriptions, which we summarize, and speaking of

South America says: ".We found paintings, engravings on rocks similar to those

which we have just described, where it will never be possible for us to say, who carried t
that go back. The only conclusion allowed to be reached is the similarity that exists betw
the instincts of man in all regions of the globe under all climates; everywhere,
this man, however debased he may be thought to be, plots with childish vanity about
the rocks, on the walls of the caves, in irregular blocks, his own image or the
scenes that take place under their eyes and, in this sense, nothing is more curious than c
essays of the ancient americans the engravings executed by the boschismans, extreme south
of Africa (pages 1827 to 1830) or engravings on rocks in Algeria (pages 1831 to 1833).
This similarity in all times, in all walks of life, of tastes, of Intellects, of genius
of man is the best proof that can be invoked to unite it to a common origin.

2\

INSCRIPTIONS AND TRADITIONS OF PRELIIISTORICAL AMERICA BY BERNARDO RAMOS

In view of what we have elito and we have just demonstrated in our numerous interpretation paleograpliic tations of America and even of some countries, the illustrious author must a that we have already achieved a lot in favor of solving your continuous conjectures.

It is precisely the prodigious inscriptions that he printed and that we have deciphered, t will convince, unless we are in turn refuted with powerful arguments, capable of to surpass ours.

From this enormous nomenclature of inscriptions, one can accurately deduce: the nature of the characters used, the period and the way of applying them with linear and figurative tivative, its subjects compatible or related to analogous facts from other regions and, consequently, the political, moral and intellectual aspect of its authors.

However, attributing the conception and execution of these monuments to savages of the ord Uncle Boschismans, as the author says and as other anti-Americanists want, in the face of so much evidence to the contrary, this would indeed be a true childish vanity",

so we think, because in that case we would have to admit high culture in the rude Boschism and Hortentotes. This has been, more or less, the norm followed by many ethnologists, iconologists and arclieologists, in the solution of American epigraphy.

We have full confidence that we attribute the value of the aforementioned inscriptions.

We rely on their authenticity, because, for us, they represent characters from ancient Greek and, therefore, we see no plausible reason to suppose that they are apocryphas.

This method is constantly used by the most incredulous, making it remain this epigraphic subject, until then, in the most obscure controversies.

I

CHAPTER XX

Central Amerifil – IHoiiiiientos, Hpifjraitliia and Preliistorieas Tradieões

Although it is very difficult for us to have said about Central America in the first Chapter, with pleasure we organized this one, with the purpose of expanding the essentialciaes cpigraphic subjects and traditions, which seduce us so much.

There are indeed considerable elements that emerge, day by day, from this inexhaustible archaeological region, prehistoric natural headquarters of an advanced civil

zation. His epigraph, which we believe we have interpreted, is essentially beautiful and tistic. Its cyclopic temples, palaces, monolithos, monuments (jue they resemble those of Egypt, Assyria and Greece.

Among several publications that should be cited and reproduced, we highlight the one that in effect The Brazilian illustration, from June 16, 1912, whose engravings were extracted from the excellent magazine The Pan-American Union, from New York, a publication subordin epigraph THE PREIIIIISTORIC CITIES OF AMERICA – QULIUGUA, thus conceived:

«Departing from Puerto Barrios, the picturesque city of Guatemala, located in Bahia of Arnatica, at the bottom of the gulf of Honduras, the Guatemalan railway crosses a mountain range and then enters an extensive valley, running sixty miles through lands fertile, with lush vegetation; then the ascent to the capital begins”.

«From the mountains in the interior of the Republic, the ^Matagua river, fed by several streams, runs to the Atlantic. It is a typically tropical river – muddy, wide, placid, but subject to flash floods. When it rains copiously, its waters they swell, flooding the entire valley from the village of Los Arnates to the coast. To th north and south, this entire valley is defended by two mountain ranges, which protect it t strong winds. The northern mountain range is scattered with trees and cannaviaes abundant. On its tops there are slender pinnacles. The southern mountain range is entirely covered with tropical forests; It contains, they say, valuable mining lands. In fact There are some gold deposits under exploration”.

«The valley is a true tropical paradise five miles wide, flora and fauna abundant, average temperature of 28 degrees, average annual rainfall of more than 100 inch legacies, all the elements to support a large population”.

372

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

«These jungles, apparently virgin, full of wild birds and quadrupeds, grew up on the (theater of one of the oldest American civilizations. There are three years began to tear them down to make banana plantations and every step of the way cleared land on both sides of the

Matagua, at a distance of forty miles, covering two hundred miles dradas, ruins of a race appear extinct – tombs, monolithos, theocalias and mountains of stones – they are witnesses seedlings of life, which in another time animated aqucllc vallc ».

«Near the village of Tenedores, the Fift. 1 . 807 – “Ruins of a temple” twenty miles from Puerto Barrios, the road

dc iron passes next to a pyramid India is fifteen feet tall and forty feet tall; next to this monument there is a fountain and a lake whose bottom is made up of carved stones”.

«A little above this spring, in the diapers of the mountains, niches are found with roughly marked stones decorated with sea shells. Then in all paths of the northern mountain range to the west there are tombs, whose side walls are made with smooth and round stones brought from the neighboring streams. Among the tombs there are monuments of various forms, the most com-circular muns, with a hole or a de-pressure in the center)).

«As for objects, the few and elementary tares exeavations that have been carried out so far They only allowed flints and carved stones to be discovered, which almost all represent snakes. Flints are very seedless similar to those that are still used today by all the Indians of Central America)).

«To the south of the river there are mounds higher levels, in which it has been discovered many ceramic objects, whistles and instructions ments of music in the form of animations and various stone utensils. More interesting, however, they are the pieces of jasper and obsidian, that appear from time to time at the base of these mounds”.

«Further beyond, in the heart of the jungle, you will find It reveals the never-suspected wonder of this corner of America; the ruins of a city, the remains of Quiriguá, situated one mile north of Matagua and half a mile

Fia. 1,858 – “Xíonolitho i representing a frog. It's very curious jtor's aerometric shapes.

The frog has between its jaws a
human head"

Fig. 1.859**– "An obelisk toppled by its roots
of the big trees. It is covered with pictures
obliques full of inscriptions"

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

373

Pig. 2.8C0 – *'Pcdra called tartnrnMa.

It has countless descriptions and very curious figures."

east of the village of Los Arnates. Allí must to have been the capital or an important point of reunion of the ancient people of that valley; allí the admirable monoliths are still standing» that make Quiriguá one of the most notable prehistoric cities of America ».

«About two miles west of the square main point of Quiriguá is a hill of ten meters high, with two mounds separated by a distance of

clozsc meters. Between them stands obliquely a column of smooth granite,

two spans in diameter and seven in height, he was pro
a\cement a point of observation, sentinellí post perhaps. One hundred and fifty meters north, it starts there slope of the septcntrional mountain range, where it is still found contain huge blocks and chips of stone similar to that which were used on the walls of temples and monuments ments of the city of Quiriguá)).

«Naturally, it was there that the blocks were extracted for the construction of obelisks, temples and other buildings. The Guatemalan government declared the entire national park the valley in an area of 75 acres, in order to allow the conservation and study of these curious ruins. The dc road iron launched a branch in that direction and now they go little Little by little, the admirable remains of what must have been a very developed civilization: stones carved, temples, tombs cp 3 U'amides)). that is already known from citladc consists of a large square and another smaller one, in which they were, to which It seems, the main codes. The two squares are circum- given by several artificial mounds, shaped like dal, covered with carved stones. Executions carried out in this square they discovered regular paving; it seems (juc the entire perimeter is covered with square stones.

To the northwest are the remains of a canal through which the stone blocks from the distant mountain. This channel should be connected to Matagua, but communication disappeared completely.

The main group of buildings indicates that the square was composed of completely closed; the walls that close it to the north and to the south it has an average height of eight to ten meters, but at the angles at which they join they rise to fifteen meters.

At this point the excavations have revealed several rooms.

Fig. 1861 – "The largest obelisk in Quiriguá. Five feet of base c 20 high; Judging by the inclination must extend under the land plus 10 palms"

Fig. 1.SG2 – "Another monolith carved. The composite ornaments of crossed tibias in torus head make us suppose that this figure represented death"

with walls made of square stones and doors with smooth stone arches. From the side Occidental the walls are lower, just five meters; the north side, the only

374

INXCRPTIONS AND RRALILÇOF-S AMERICA PREHI STORICA BY BERNARDO RAMOS

open, with in the center a large pyramid ten meters high and thirty-seven square meters of base.

Everywhere trees were born and grew so strong that in many places they burst the walls and raised huge monollthos. Next to the wall, in front At the pyramid, there is a carved stone weighing 20 tons. Among many works of this Monolitho the main figure represents a whimsically dressed woman. This monument is, in the opinion of archologists, one of the most admirable remains of civilization old''.

«The top and sides of the stones are covered with hleroglyphos and figures, many of which clearly represent commemorations of dates

((Next to the eastern part represents a man sitting

of, surrounded by adornments and cryptos. Next to him one smaller block represents a hybrid monster. Around the temple there are two obelisks with figures of women ahead and on the back and hieroglyphos on the sides.

Nearby there is hearing fallen, toppled from right by the roots of the great trees.

In all of them the figures
ile women are armed with
large feathers. Just one
length. Before him there is
the tallest in the city – with six
if you see the prominent part, <iue these sculptures have the figure's hairstyle
main. In this last group there are two huge oval stones, weighing ten tons.
each representing a turtle and a frog. The largest of the obelisks has a
meter and twenty centimeters in base and five meters in height; is inclined at an angle
sharp and has another two and a half meters buried in the ground)).

((The weight of the monolitho cssc is not comprchende as indigenous people could
transport him from the quarry to there across that stretch of soft earth.

((All monuments are of sandstone, varying greatly in quality, but
They are all in good condition)).

((They are generally similar to that of Copan, in Honduras; the shape, the hieroglyphos, t
general design, the ornamentation details, at(5) the placement and clothing of the figures
there are intimate relations between the two peoples, but in execution there are notable c
lead one to believe that the monuments in Copan are copies or imitations of those in Quiri
the first ones are better finished, with higher relief, greater correction in the lines ar
This all seems like later work)).

((It is also notable in Quirigua that all the monuments in a square represent
feel men and women feel, the latter being garrisoned with very

of these stones have the inscriptions
tions placed obliquely;
the rest are written hori-
zontalmcnte and all form
with your drawings figures
absolutely geometric;
everyone is newtvcl a ri-
lack of details in work
from dresses and adornments, to
whereas in human figures
but only the head 6 worked

carefully.

Heading north,
there is another group of
monuments and soon after
a wall 74 meters high
three obelisks placed in a row, the last one –
meters and a half high. From the engravings, you can

rifle. 1.8C3-"Aritvado monolith,
licprescnt! * of a certain god
or imjicrndor"

luxurious. The total absence of weapons and objects of war among the motives of ornamentation denote advancement and peace among the indigenous people ».

«Archaeologists discovered Mayan dates among the hieroglyphs of Quiriguá, which demonstrate the intervals in which the monuments were erected. These dates are from ninth and tenth centuries of chronology maya. In addition to the aforementioned obelisks I read in Quiriguá other stones of great interest; have also been discovered other walls and mounds still covered soil and ivy; the execution work Vacao, however, they will continue and maybe allow, over time, to get to know life and history of the ancient race, which lived in that mysterious valley.

The valuable work we have just done reproducing is of great scope, not only descriptive as traditional, illustrating Above all, our persevering initiative. Were it not for these and other considerable elements, our best intentions; however, based on foundations of profound value, such as these, we are invulnerable indisputable testimonies.

If we have any consideration left to offer, finally mind, on such an important subject, in addition to what has already been we did in previous chapters, just to confirm here, with pleasure, our most perfect gratitude, to the illustrious editorials of the aforementioned Magazines.

#

Speaking of Quiriguá, says in turn the remarkable scientist Dr. Nadailiac in his aforementioned work *L'Amérique Préhistorique*: 'All Guatemala, this old land of the Quichés and Cakchiquelles, is covered with ruins, where the low reliefs, statues, monoliths reach 25 feet height and representations of men and women abound. animals''.

«In Quiriguá mainly, on the Motagna river,

about 8 leagues from the port of Isabal, in the Gulf of Hon-
hard, a colossal head was discovered, a statue of
woman whose hands and feet are missing and who has a crowned idol on her head; next to
a tiger's head was found in porphyritic rock; the terror inspired by this great
feline had undoubtedly made him admitted to the category of gods. An altar, where, on
On one of the walls, a turtle had been carved, an idol that measures no less than
23 feet tall, it also deserves mention. All these figures are a threat-
painful or disgusting; human bodies have Simian heads. The Americans

Fig. 1865 – "The last obelisk
w/rtS ruirias; thirty feet. All
the sides are full of inscriptions
hicroglyphicHs

Vig. 1.SGf – "í/ma ara or altar. Like all the others
reprcsnt.a turtle with big teeth
having a human head on the hocca"

376 INSCRIPTIONS AND TRADITIONS OF PR E HISTORICAL AMERICA BY RERNA R DO RAMOS —

They did not investigate the bcl or rather, they did not understand it as the immortals cr
(the flowers of art in Greece; their conceptions could not reach such heights).

(What is rightly surprising is the considerable work required by these pictures with the few mechanical means that seemed to be known. It was necessary first First, detach blocks of stone with miserable obsidian quartz instruments, saw the granite in slabs with agave and emery thread. A rough outline drawing indicated the part of the thickness, the (irar; this work, or sawing, was carried out in a portion, which was then deftly burst, or by hammering through a flint tip; finally with the help of flat stones or water polishers mixed with emery, rub the surface of the planes, in order to remove all the trace of the work. These processes were long and necessarily required the worker to real patience to obtain desired results. This is an indication certain of the infancy of a society in which man has not yet learned to know value of time)).

Let us see, however, that these last considerations by the author about the instruments or processes used in the execution of epigraphic work, contradict the possibility, indeed, fair, of the advanced level of civilization then achieved by the executors, ascertained in their inscriptions now interpreted.

This is one of the issues already sufficiently discussed by us in principle and not it is worth repeating it.

#

Before proceeding with our present chapter, we would like to discuss slightly from the interesting system of figurative writing, which deals with proficiency, in the introduction to his work already cited, the wise Brasseur de Bourbourg mode:

«Dealing with the system of American writing, as detailed in the memory of M. Aubin, I think it is useful to bring the testimony of a contemporary writer of the 16th century whose words confirm in advance the accuracy of the results obtained by our wise friend. I want to talk about Las Casas, who, during the years of his apostolate, thrice visited repeatedly, not only a large part of the kingdoms of North and Middle America, but also, as he still lived in more than one place among the Indians, before the Spanish there they had penetrated)).

«In this regard, he says, (1) speaking of the conservation of indigenous stories, which in all republics in these regions, in the kingdoms of New Spain, among other professions, There were those who performed the functions of chroniclers and historians. They had these cementing the origins of everything that pertained to religion, duties and worship, as also of the founders of the Cities. They knew how kings had started to become lords, as well as their kingdoms; its election and succession systems; the number is quality of princes; their work, their actions and memorable facts; your good ones or hands governments; what virtuous men or heroes had existed; what war did they have sustained; what are their customs and their first populations, etc. These chroniclers, the calculation of days, months and years was flowing. Although they did not have a writing

(1) Las Casas, Apolog. de las Indias Occidentales, t. 4. Cap. 235.

like us, they still had their figures and characters, with the help of which they understood everything they wanted and in this way they possessed their great books composed with art so skillful and ingenious that, we could say, our letters were not of much interest to them. I had the opportunity to see these books, although they had been burned to a great extent, partly, by order of the monks, who feared they would be harmful to religion".

«It sometimes happened that several of these Indians forgot certain words or particularities of the Christian doctrine that was taught to them, not being able to read or write, they wrote with their own figures and characters in a very ingenious way, putting the figure that for them corresponded to the word c to the sound of our word c the way they read with the same ease as we do with our characters... »)

"...To this description of the phonetic signs given by Las Casas", he continues L'ourbourg, 'we can add what Torquemada says: the first in the opinion of Ixtlilxochitl (1) who knew how to interpret the pictographs and the songs in his work entitled 'llonarchia Indiane'. 'After having spoken of the pebbles with which these Indians will learn to come to learn the Pater Noster, this writer adds: others translated the Latin by words of their language, visible through pronunciation, representing them not by letters but for significant things; because they had no letters other than paintings and it was through these characters that they understood each other. An example will become clear: the closest to pater being panthi, a type of flag that serves to express the number twenty, they draw it to mean pater. In the Pater Noster place, they paint a figure of India or Tuna, whose name nochi, resembles the Latin word noster, and thus continue until the end of the prayer."

«By this process and similar characters, they noticed what they wanted to learn from color; all of this relates to the early days of his conversion, as today (between 1592-1614) they no longer need these old characters ».

Here are some interesting figures:

Nauh, nafiui, ciuatro.

Payn (pr. from payna, run) runner.
Tíi, ttil, tlil, ink, cous.i black.

Toto, totoU, little bird.

Xoc, xoclli, panei la.

Ct, ci-tlí, hare.

The notable historian Brasseur de Bourbourg offers, in his notable work cited, wide variety of interesting exemplary csts, but which therefore represent the system of figurative writing, from the period mentioned and it is certainly not what interest but rather that of an epigraphic nature, referring to the inscriptions on the monuments of Yucatan, and Central America, etc.

(I) Ixtrilxochitl, liist. ües Cliicliimequca, tra<l. by M. Ternaux – t I- chap. 49

375

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

At the moment we were given the particular satisfaction of admiring the magnificent engraving registered by the notable newspaper 'The New York Times' of January 20, 1924, subordinating the following epigraph:

ANCIENT EGYPT IN AMERICA:

"Dr. Verberl J. Spinden, of Harvard, discovers a high civilization of almost 3,000 years in Central America. **This sculpture helped to discover the secret of the most ancient date known in American History

It is a work of great erudition, not only from an artistic point of view, but also from an archaeological point of view, and which confirms, once again, our already known and ancient these, with the due restrictions.

In addition to representing famous Central American monuments, there are beautiful engravings accompanied by brief descriptions, produced by scholars of great archaeological knowledge.

In view of such valuable elements, we have the duty to ask the illustrious editor to write the mentioned newspaper, the due venue, to reproduce these precious things that will greatly contribute to the common knowledge of American Prehistory, in which we are all engaged.

Fig. 1867 – “Altar at Copan, west of Honduras, which represents a Mayan Astronomical Congress, including the date that Dr. Lieberknecht J.

Spinden of Harvard found it to be September 2, 503 A.D. (Anno Domini).

Another piece discovered four and a half miles away and in line with this one, contained the date of August 3rd of the year 613 BC (i.e. before Christ) is the oldest date on the American continent.

Considerable number of Inscriptions in a paleographic style, as beautiful as possible and which had a singular predominance in Central America, covers these monuments, constituting a valuable element for archaeological science. This ingenious paleographical style,

different in form from the figures only, and, at their base, the same is spread throughout America, in a variant and surprising artifice. Compression is not difficult in the face of the clear comparison of the inscriptions with each other. Art, with its astonishing success, dominates in this complex and ingenious paleographic order, where the primitive alphabet of Greek emerges as the key to our monumental problem, as hieroglyphs were for Egypt. It was the evidence who demonstrated to us our persevering cogitation, (as well as inscriptions from other American regions and even from other countries in Europe and Africa where SC finds these paleographic specimens scattered.

THE DECKNOVI.VIMKNO OF ART IN CENTRAL AMERICA.

«Coluffina graxada, from Copati, whose date Joi recently fixed as being from May 21st of the year 362 // . D. {/Inno Domini), with eyes satients of Archaic art »).

(iVisinha this and to the right, you find another cotumna funny with the date January 21, year 523 AD (Anno Domini), in the equat a richer ornamentation and design who minus format ».

Faith.

We do not comment on the descriptive part and, at the same time, we are right to do to the chronology, which the scientist grants to the engravings, we also remain silent; just cite them, translated into the vernacular, because our reasoning about the generality of the subject is expressed in the course of this work. It's a shame that the oldest monument, to which illustre Dr. Herbert, the stamp had not been given with those considered modern.

The lack of expression of features in some figures is natural, which could be readiness to interpret, while others, time has destroyed in part, so as to demand give arduous patience in the case of a detailed study. The original may however

to overcome the inconvenience, given that a photograph cannot always be the exact pressure of the entire contour of the object, never in the case of old monuments, as in this case, in which the trait has its restricted value. However, we do reference to the inscriptions on a figurine of nephritis, found in Tuxtla, Mexico, subject developed in the supplementary part of the 1st vol., fig. 1148, p. 464 and that at As their features are barely visible, we overcome this inconvenience by interpreting them.

3^0

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

To simplify now our arduous task of interpreting the inscriptions of America Central, many of which are expressed in the monuments reproduced here, We resort once again to the valuable work of De Nadaillac, in which a great number of paleographic specimens from that surprising region. It's him who, tallandodas

engravings on rocks, of the hieroglyphos that
found in regions occupied by the Chiff
Dwellers and the inhabitants of the pueblos, says en-
find the same engravings in America ('en-
cheats; the desire to perpetuate through reproduction,
objects that dazzle the eye, it is
one of the most characteristic traits
of man at all times and
in all climates. « See you in
Honduras, a covered rock
on a considerable surface
cie, of figures of men,
of animals, of plants
engraved in cavity-
des, in a deep
too old
of two polle-
gadas, and m.
Pinart,
describe
see

one

FORM OF WRITING
CONTEMPORARY

OF THE

IIIEROGLYPHOS
EGYPTIAN

Inclined dome with graphic characters
vados, to Quiriguá Square, Guatemala, dalada
of March 27, year 511, A. 1). {Year
Dominl) one of the remaining vestiges of a culture
old, which is only now beginning to be
dccijrada\

Es-
tado
from Pa-
nama,
cliffs
integers
recorded from
hierogljphos
about which
would read to do
full studies

interest ».

Come. Í.S70

«In Mexico you can find paintings that are true
annaes of the people, represent these first migrations.

Its Museum has a series of paintings that show
the education of children, the food they were given,
the jobs they were forced to do; the punishments inflicted on them). "These
paintings feature sharp lines and bright colors reminiscent of the Aztecs; we have already
for their sculptures that they did not tend to an exact imitation of nature and less
still to a beautiful ideal, which they were incapable of understanding).

381

« They stand out, *'says Humboldt',
 Huge heads on excessive bodies-
 mind short and PCs, which, at least
 length of the fingers, resemble
 to bird claws, indicating everything
 This is the infancy of art; but no
 We must forget that people
 expressing their ideas
 in paintings care so little
 importance of painting color-
 righteously as wise men
 of Europe to undertake
 gather a bella calli-
 graphics in your
 manuscripts).

Without admitting
 take out the compa-
 food
 II one-

boldt,
 continue
 From Na-
 daillac, <^c
 sure that
 shouldn't
 Let's look for it,
 dream of the Azte-
 cases, models of
 decorative paintings
 How about the recent ones?
 fearful discoveries
 on the Palatine; Ignore
 ance of its artists
 clearly shows that art
 it was a spontaneous product
 of their genius and that they do not
 obeyed someone's influence
 a foreign woman on the soil of
 America).

«Tradition wants them to have acquired its processes among the Toltecas, the initiators of all progress on the new Continent. After your definitiva victoria, it is said that the kings of Mexico, had the paintings destroyed they recognized the greatness of those who had defeated them acid. For a fair but unhappy retribution to science, the Spanish, came in turn, destroy the dwarves of the Aztecs, of whom there remain only incomplete copies and some fragments, subjected to this barbaric destruction”.

«Hieroglyphos, true conventional signs, mark a period of evolution. human solution. They are found in monuments in Chiapas, as well as in Yucatan, on the walls of Palenque or Copan, as on those of Chichen-Itza or Ouiriguá, figs. of

his work 113, 124, 126, 127, 128 and 130); They were carved or engraved on the granite c about the porphyro.».

«It has not been possible until now to discover any key that would allow us to decipher the hieroglyphos »>.

The author in Las Casas, whose works we have already referred to previously, also tells us in the priests of the god Centeotl, who formerly performed these hieroglyphos, and they must be old, widowed, devoted to continence and the contemplative life; your sta-

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

crypts were hieratic, known only to the initiated, and are reproduced in Mayan manuscripts; of Bishop Diego de Landa, who preserved an alphabet of 33

signs, whose letters were significantly close to those of the manuscripts and could be considered a link between hieroglyphos and graphic writing.

El^ 1,872 – "Ma/iico's house in Umal: Built in two planes on a hill. 4 door opens to an annex that is accessed by a staircase protruding over the face of the mountain"

Fi/i. 1,873 – "AGRAÍ;DE QUIRIGUA TURTLE
Colossal stone, weighing many tons, elaborately mind carved by the Mayans, to represent the Human figure in the maw of a monster.

This stone is dated November 10th of the year 534 AD {Anno Domini}"

In short, it says
author:

«The manuscripts
Mexicans, who resisted
ram to so many causes of
destruction, close
three pin specles
very different tures:
the first figurative
in which the artist re-
produces the most
or less accurate than
objects that are
before your eyes; the
symbolic painting in
that the object represents
sitting by an image
conventional gem; pin-
phonetic ture anyway,
in which there is no more

Fig. J.874^" AN ELABORATE AND PRINTED STONE
PINKLY CARVED IN GUATEMALA,
whose detail is the Human Figure that
see another photograph".

object, but rather the
name of this pin-
tor seeks to represent
tar. These three systems
still existed in Me-
xico, at the time of coming

of the Spanish, because
we know that when
Jean de Grijalva app-
fell on the back of
Vera Cruz, the bosses
from Cuertlactlan presented
they went out to send the
Montezuma paintings
very accurate of the na-
cars, weapons,
clothing from these
foreigners that excite
go to the Mexicans now
so jutoss alarmas ».(1)

(1) •Torquemed. InJ.. p. 178. – Acosta, /////. of slab Ind. v 515 – Vcylis. lit. Mcjico ar
rera. Higl. Gen. ten, II, lib. Hl, c. IX".

It was only by obeying an investigative impulse that we summarized here so many pre-jealousies, waves of scientific evidence, supporters or antagonists of Prehistory American. From this set of ideas that we will finally reach a logical result or positive, in such an important problem.

0 our simple paleographic contest
We have already demonstrated, in relation to inscriptions of North and South America, and now let's dedicate it in more detail to the region Central. We have already said that the base of the glyphs employed in these epic monuments graphicos, in this Region, is the same as the of those and, therefore, identical conditions prevail etic explanations given in principle, about the

way of interpreting them.

Let us preferably, for our own demonstrations, the specimens summarized in the

Fig. 1,875

"THE SUN, MOON and the STRELLAS of the AMAYAS.

The classic model for a king's throne, by the monument in Yaxchitan, Mexico. The disk of sun on the left contains the figure of a Man; the lunette on the right contains the figure of Woman between the face of the God of the Firmament. This sculpture doesn't possess less of value

vast field of adverse ideas, among

figure 113 and others, from the aforementioned work by De Nadaillac, as has already been said.

This done, the opportune moment will then arise. opportune to deduce the chronological sources, traditional, historical and prehistoric, in this Americanists and anti-Americanists.

The right idea would be to find the key to unravel this complex and amazing paleogeographic set. And in this case, we offer, to the one who gave us our modest reasoning and those who are competent will express themselves on it. We won't need so much, go beyond what has already been achieved and what we are now highlighting is the great problem (from a certain part, at least) of American Prehistoric, in this accumulation of considerable controversies.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

385

xioTi, 2[oí:, 1'ioí:

12:, IS
ISOS
SIOS

law

soos

Here are the words conti-
given in this registration.

Despite acquaintances
their meanings, repeating them
great in this series, while
we will specify other des-
known:

- t2(6ç, <i), Laced. put
0eó«;, oü, God, the Su- Being
premo (6, r^) god, goddess, etc.

- "IS, pen, ivóc, fiber,
nerve, e.g. PoL strength,
force; alp. oez. impetuosi-
ity, violence.

r/tf. 1,877

- *lSOS or ta0íj, Tj, ov,

equal similar; equal
flat; fair, equitable, etc.

– "IØI, 2 p. s, imper.

de eitit, go. II How in*
havel, let's go 1 courage!
then! well then I go,

march, move to a
end, arrive, come, eíc.

– 'SÓCS, oç, ov, Poi.,
where Jorma Ait comes from. Su.;, 6v,
safe and sound, whole, that su-
persists or survives,
etc.

If we try to give
an interpretation, summary
minding these words, you will have
we mean the thought
captive, more or less in
following terms:

t 2105:, t 2IÓ2, t ^'ÍÔ2, 12 12, "1202, t 2102 IØI" 2002.

GOD, GOD, GOD, STRENGTH, FAIR AND EQUITABLE VIGOR, GOD! FORWARD! COURAGE,
SAFE AND SAFE I

Hí 0 yb\ 03 í 9/ C?
lí to K iK I o 2 je I o

Fig. 1,878

^ ØM.JI Bíoc, life, living, noun

K Ó OEI goods, fortune, humanity

' nity, etc.

2i6<;, Laced. by ©edç, God, the Supreme Being,
•fiioccóoi, Poi. that saves life, etc.

INTERPRETATION: IT IS GOD WHO SAVES THE LIFE OF HUMANITY

#

Fig. 1,879

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0 0

C ii

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! r.òor:

"Ojioç, according to the laws of religion, permitted
and by scylla not prohibited, whence aig. oez., profane,
which is not a consecrated point, which can be touched
no crime, by opp. to fspoç; bad mon. holy,
sacred; fair, according to justice; pure, inno-
cent, virtuous, pious, religious, etc.

386

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RA MOS

– 0oo<;. how large, how considerable; as numerous, as great as!
 as considerable or as numerous as, all that or to the pl. all who, etc.

t Sôoi, Gloss. boldness, elevation of spirit, jig> freedom, growth, aggrandizement
 ment R. oeóo).

INTERPRETATION: HOW CONSIDERABLE FREEDOM IS, ACCORDING TO THE LAWS OF RELIGION

m

t S6&ç, like the previous 2 p. .r. imper.

walk, walk, go, leave, etc.

II As an interj. let's go 1 courage 1

INTERPRETATION:

FREEDOM, ENHANCEMENT, COME ON I COURAGE 1

<3n^

hey

ng. 1,881

THE

t: 0 0 j:

make people die,
truir, or simpl. damnifi-
spoil, ruin, harm,
cause harm, and lots of it. oez.
spoil, alter, etc.

- 2Coo<;, Gloss. boldness, elevation of spirit, jiy. freedom growth, greatness
cement, etc.

INTERPRETATION: CORRUPTION, DESTROYING IS BOLD

3 r.

/ 1

oo

JE

the cr

cxD laughs

\I

oo

oo
: ? the

Fig. 1,882

E102, S00E, BIOEE00E.
These are already known words.

INTERPRETATION:

GOD WHO.vi SAVES FREEDOM AND
THE LIFE OF HUMANITY

Qj/ j/

^10")

o XI I ri E 'II I OH

...0j

Hior.

BIOs, SIOs, Already known.

OSIfís, ado. holy, with
mercy, with justice.

R õaroç.

Fig. 1.8SS

interpretation: life with JUSTICE IS LIFE WITH GOD.

#

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

387

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Fift. 1,884

rior, 02102 :, 0202 , Words)known
cidas.

INTERPRETATION:

HOW BIG IS GOD. ACCORDING TO
LAWS OF RELIGION.

1 (J) © 1 >: I r

0

0H

30C

0 0

B 0 C

0 0

vj)2:

Fig. 1,885

<i>0tat<;, destruction, depletion, etc.
0202, 2002, etc.

INTERPRETATION:

SUCH CONSIDERABLE DESTRUCTION OF
ELEVATION OF THE SPIRIT.

0

X o 1

0 C3 J

0 0 nx

Ftg. l.ÊÊG

4»'.Xcic&fwç, a(íi\ cm philosophia, in Sabe-
doria, etc.

2102, 0202, Words already known.

INTERPRETATION:

HOW CONSIDERABLE IS HEALTHY
FROM GOD.

ffl

-y

a <^ui?

bp 0 r

«1)01212, etc.

•0P02, milestone; limit, border; cippo
elevated to serve as a landmark or
dc monument; post with an ins-
encryption, etc.

Cp 0 I

Fig. l^SET

Mountain, mount: coilin; e.g. any elevation, etc.

INTERPRETATION: DESTRUCTION OF LANDMARK OR MONUMENT.

2o?í;í, wise, that is, skillful, instructed, experienced
o^o([tado, prudent, alg. irz. agile, dexterous, fine,

01 : 01 : cunning, cunning, etc.

' "000;, etc.

INTERPRETATION: THE WISE IS AS GREAT AND CONSIDERABLE.

*

MI

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

SaXoç, sillo OR satyra, satyric poem; sarcasm, mockery, joke, etc.

Poet. vassal, deformed, sick, defective, censurable, ridiculous, etc.

INTERPRETATION;

SATYRIC, RIDICULOUS AND CENSURABLE POEM.

2

í. tSü»

1 HOLLOW

<x>

VK

THE

the 0

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Fig. J.889

V/ \ I philosophia, love of knowledge–

– doria or science; doctrine

ftd <soc

(& IA oo (l> I

iz ooi.

philosophica, sect of philosophia
phia, etc. fSóoí, etc.

Fig. 1,890

INTERPRETATION: PHILOSOPHIA IS THE ELEVATION OF THE SPIRIT.

IN^CRIPTIONS AND TRADITIONS OF PREH^SYVRfCA AMURICA BY

BERNARDO RAMOS

389

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©07

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L Vj

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4>0IfI}í:, destruction, demise, etc.

I / í

^íj^ Word already known.

t

r I

Pig. i.sot

interpretation: destruction! as much as I considered. It's destruction!

*

•4>iXo«íuí, aív'. in philosopliia, in wisdom, cic.

L. LaceJ. by mÓH. Og God, the supreme Being:
(4.1)) god, goddess, etc.

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Fig. 1,895

INTERPRETATION

IN PHILOSOPHIA, IN WISDOM, ÜEDS!

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the 0

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d)

AND

AA

£1 ov>

/T'

T r

(o) SOS «toópos, loss, disaster;
ma/r sep. disaster in war,
loss of man Comic,.
unworthy man, etc.

■^0ISIS, 0<i.EAAa, etc.

1 'ig. im*

INTERPRETATION.- DESTRUCTION AND DISASTER IS YOUR GREATNESS.

oxHi

0X0^

o 13 il ^

Fig. 1,897

'0X0^', tenacious, firm, solid: with gen. what re-
has, contains, etc.

Bioí, 020S. Words already interpreted.

INTERPRETATION:

HOW CONSIDERABLE LIFE TENAZi

o r-) oo

.00

o I o 5:

o0

) ' 1

dQ)

C) E 1

fo C

The o

Fig. 1,898

t£00X, '0X0II. Words already preceded
mind interpreted.

INTR.:

freedom! HOW CONSIDERABLE THE
ENHANCEMENT OF FREEDOM!

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BENIGNO RAMOS

390

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the 0

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n rvi j

SÜ>

t 2í002, '020 í:. Words already previously
interpreted .

INTR.;

ONLY CON.SIDERABLE THE ENHANCEMENT
DA LTBERDAnEl

Fift. 1,900

El0E, <^fí0E, 0 E 02 lE. Words already preceding
tcmcntc interpreted.

INTR.:

GODl HOW CONSIDERABLE IS THE VIGOR OF GODl

B'0IL 00 L
t iPPai r i ot
II o E

to the

■^c

o0

I^

□ Q
ivSt)

Fi/Í. 1,901

BIOSEÜ0S, Poel. what saves
life etc.

SIPP 02, septic tank or where the
wheat, etc.

2102, 0202, 2002. Words already inter-
black.

INTR.: GOD SAVES LIFE; GOD SO BIG THAT HE GROWS OUT OF THE WHEAT FIT
CEMENT.

hi

I

the

t íy

2 í 0L

oj 0 0tJ)
0f I. o I

Fiá. 1,902

t '02202, eye, sight, aim, shine, Ji^.
attention, insight, penetration,
wit, etc.

2002, 0202, 2102. Words already inter-
black.

INTR.: THE ENGRAN- IS SO CONSIDERABLE
DECISION AND THE VIEW OF GODl

tí>CXf

o0

the

c TV

A 1

The r

AM\J

Fi/l. 1,903

ooo

zoo I

•0çiXXtj, Poi. increase, increase
center, lengthen, enlarge, etc.
4 »eÓP 02, 2002. Words already inter-
black.

INTR.: INCREASING BOLD
LOSS AND DESTRUCTION.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

391

V, .01

I (Cx UOV.Í»
^ V n 7-

Fi^ . 1,904

©sfoç, divine^ e.g., wonderful, supernatural.

HiJl0S, 01'C)2. Words ;a prcceden(ementc interpre-
tada.

INTR.: ACCORDING TO THE LAWS OF RELIGION, SO GREAT
HOW divine!

THE

the it/

UI

Fig. 1,905

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t 0

oC)

the

hey: "0P01\ SIOS, E00í: Words Already
previously interpreted.

interpretation:

SO big and fast is the limit of God.

IS9

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l0

r »

The ^

hiy

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the

Z^

Fig. 1.9i

06

rn

02I02, 0202, 2102. Words already pre-
cedently interpreted.

INTR.: SO CO.CONSIDERABLE AND GOD,

according to the laws of religion.

oo

(n) 000""^

r

XM

J 1

LO 8 HI

o0

you
^ ((

"oh

ODC

o0

HELLO

í -s

Fig. 1,907

2S5o;;, lascivious god, surname suitable for
salt/ros.

-02102, 0202, 2002, etc.

I.NTR.; ACCORDING TO THE LAWS OF RELIGION, SO
GREAT FREEDOM TO SOBOS.

0 ^
, F

í- U

the 0

20.\0IX02, jtg. rude, rude, ab-
deaf, etc.

4>è)l2l2, 0202. Words already interpreted.
INTR.:

CONSIDERABLE AND ABSURD DESTRUCTION

Fig. 1.9(tS

01

0 101

(D 0 II 1 n

0

j INTR.: SO CONSIDERABLE OF-
0 00 I. I PERISH QUICKLY!

Fig. 1,909

C)/=^oo

I and E o í

BI0IX00I

Fig. 1,010

Words already interpreted.

INTERPRETATION:

GOD, WHO SAVES LIFE.

I

what

0^^

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(t)^

1 r

°0

the

T1

I

Fig. 1,911

1 cJ

Zífi

0a>IS', serpent, snake, etc.

2:iAA02:, ©00i:. Words already inter-
black.

INTERPRETATION:

SATYRA IS AN AGIL SNAKE.

^3 I o r- j; o o r

2102, •UI022002. etc.

interpretation:

GOD, WHO SAVES LIFE.

Fig. 1,912

"0cíac, OR religious ceremony and espccíatm. exé-
chias, funerals, more scg. what is allowed
by divine laws, divine justice, or rather
picsni. law, justice, legality; what c
made by form, etc.

2002, 02102. Words already interpreted.

Fig. 1,913

INTERPRETATION: EXEQUISES AS LARGE, ACCORDING TO THE LAWS OF RELIGION.

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY PERNARDO RAMOS 393

•BóJiç, Pœi. pasture, food, subsistence. R. ^6oxu).
iJttoç, wheat, wheat grain; by exf/pno and rnuit
i^ez. food, living; alp. i^ez. pension there-
ment, etc.

'Í)X01', tenacious, firm, solid; with the gen. which retains,
which contains, etc. R. gxu.

INTERPRETATION: WHEAT IS SOLID FOOD.

BÊÄÜ, want, or more sec. want a lot, consent,
with tnj. and acc., to desire, to have a habit, to enjoy;
alg. œez. mean, mean; still BitJ. love,
favor, etc.

©ioç, 0oo<;, already intr.

INTERPRETATION:

GOD IN WANTING IS WHAT DEEPERS FAST AND PROMPTLY.

tift. 1,915

THE

I saw

WHAT)

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Pi&, I. 9 U

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(t>i/\oto<í>E nn

-íor) o <3 eu

í í 0Z 1 ü 0 ^

Sink. i.&i6

«iJiXoaoíáww, being a philosopher, studying
philosophia, phllosophar; to discuss
or write about philosophy, give
lessons; meditate on a phi- object
philosophical or in general: meditate,
reflect; love wisdom, etc.
1202 12002. etc.

INTERPRETATION: STUDYING PHILOSOPHY IS A RIGHT ELEVATION OF THE SPIRIT.

*

íC

I

o0

IC

I 0 !

Fig. 1,917

I0I, 2. p. 0 *. Imp. d'e?tJLi, follow.

II As in/r: let's go! courage! very well
– 2102, Word already interpreted.

INTERPRETATION.*

GOD LET'S GO! courage!

loo]^

UC 1 1 0 1

2002, IOI Words already interpreted.

Pig. 1,919

INTERPRETATION: FREEDOM! LET'S GO! COURAGEmI

@0f)^

00 0 2

0 , 0 /'

rivers:

9 o 4 3)

II0I

(büopò

ooooS

I INTERPRETATION:

GOD IS HOW BIG,

I QUICK, PROMPTO IS GOD

Come. 1,920

WHAT \

0 4) EAA n

0

o <t>r\

•'04>ÉAAQ# increase, enlarge,
lengthen, etc.

0<I»EIAQ, duty, charge, thema,
Jtg. be obliged, etc.

INTERPRETATION:

IT IS A MUST TO INCREASE AND EXPAND.

Tííih rfguiar, moj os
AUicúJ íiàím fanmhem
gen. uNíjç, ria dat yT-f,
dléäl, glit, UEIQIV, ao pL
yíeíç, èj>v, líl, eKt Cúmo

The name Jossã in stng^
uíEjç; the Poel dechnam

<•* -

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

39.1

**IØT Poel and Jon. neutral (l'íüjç. right and is used
miut. ocz. like ade.

INTERPRETATION:

THE RIGHT TO SATVRA IS THE RIGHT TO FORCE.

t

W

AND

tÊ> jj(gt

the

A-go ^

\&J \JU

the

nor. l'IAAOr. Words already interpreted
often.

interpretation:

GOD of satyra and satyric poets.

Fi/í. 1,924

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and

the

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the.

– the

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the

ONLY

1.

Fig. 1,925

--- and- jp

j ' ^

[II b I

I sound::, osos. isos.sios,

j j. I IS, Words already interpreted
1 tada.

interpretation: GOD SO BIG, FAIR, GIVING VIGOR AND GROWTH.

03
o f

]]

hiAoioa)n E

F/V?. 1,926

Z 0(^01

interpretation:

WISE IN PHILOSOPHY,

%

The inscriptions, now interpreted, would be sufficient to confirm our affirmative on the affinity of the hieroglyphs of Central America, with those of the South and North American tinent. However, we will have all patience and we will go further, giving other interesting examples of interpretations of bas-reliefs found on the networks of the famous palace of Palenca, etc. To this end, we will reproduce topics that very original, starting with fig. 123 aunt cited work tlc I3e Nadailiac, representing a sacrifice and under fig. 192/ of this.

p.

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ox ti i:

,*<S!}X

Re. I.9 ?íi-bai*o ncitvo.f.tbTü9uiooWi4tio i
Ru•r*/^SD> Py^LCMCA (c>*//*nA_A4t Kéco}

^ j (3^ IV ^

and t-! b fti QC

I lusa-i.^ i xèü

oroí zioi,i00i
sÁo/ j/in^crÀo

CP/if*£>f DCUS!

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I didn't read

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rAClRMW.

CAZíPfton

PiP iÀ0f

THEY ARE

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/SA(V0'

f^N 0=3
the IIAI,

j:íoj:eími 7:007:

yAMOS • CORAGl M •cifíf,.
M0^MS R£í/6/0^5oo ífA
5Ã0e SAL {/o Mo^ DÍUS '

/ '1^ ^1@*;
r. I o lIoxc r

at 4'
r ò hi

Heyi:. 7 :ooEjoxí) 7 :

f/RMCcx- D£0S. THEY ARE
c SAVED '

^ FtfiME*

comc-íM

00 II 0.

> <=> 0 <

I oot

HI ^

V <0 cr^ <

£ oo 1 .

AAZ CP t^0PnCA

i^Sl ^<=> c:=>i
J- oo L

AA/£/? Af0A/?SC?

SA0 and 5AIV0' SA0cSMU0/ | I'M SAVED»

Fití- 1,927 – circular fiiiiiii in pythallic stucco in ruins of P.ticncn {XhiHps, Mcxico)

Although the lines that constitute the
Figures and arabesques from the previous engraving were interpreted by us. This way,

It is clear that no similar execution will be offered; the question depends on the application and patience, because the much sought after hieroglyphic class is there, clearly and verified.

It is easy, therefore, to understand the chronological question, which emerges from the context of this with the inscriptions that are analogous and contemporary to it.

You

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

397

Here is another curious print, in which several figures are modeled:

Fifi. 1.92\$ – Sacrificio CoIIar (A/usc« do Teoendero)

interpretation: SI0í: "0E0L'

GOD SO GREAT

This important epigraphic system is widespread throughout Central America, but unfortunately, not everything has yet been reproduced or compiled. The work, however, which we have finished offering sufficient elements for order studies |)rehlstorica, clicgan-through this means, to the full knowledge of this remote past, what matters in the re-conquest of the notions of an advanced and complex civilization, the same vine wrapped in considerable controversy only. With the commitment we have carried out archeologists will have opportunities for in-depth scientific studies, in front of these that, day by day, emerge from the ground, from these ruined ohras, admirable and surprising hendentes.

Interpreting these revelations by eye is simply solving various problems. liosos, never in possession of the alphabactic and systeine value of its use in linear and figurative cases, as detailed in our cogitations.

The epigraphic form, then in use, we can equate to our current laconic sys-' telegraphic writing theme, still focusing on the particular construction of the primitive Greek. Furthermore, it is worth taking into account the sometimes vague meaning of the sub what it was about, to use words appropriate to the case. However, the intuition of the pla position of the engravings and other circumstances will be very helpful, therefore, to the these natural monuments. These will certainly achieve better results than those who interpret inscriptions, whose phrases, words and letters are distorted or sometimes poorly copied.

We have made these considerations many times and are finally dismissed if we do not reach In this chapter, as much as one would like, dealing with the fertile and admirable region Central.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

TEOTIHUACAN

'According to the Universal Geographic Dictionary, Teotihuacan is an interesting city of Mexico, in the state and 33 kilometers. northeast of Mexico. His pyramids, in the words

Fig. 1,929

"TEOTIHUACAN – Pyramid of the Sun. It has a height of 67 meters and its base covers an area of 40,000 square meters and the cusp is ascended by a wide staircase. I scrutinize that there is a western face. I was dedicated to the cult of the sun"

baron von Humboldt, are found a league near Otumba, at 19°42' latitude north c 98° 51' west of the Greenwich meridian".

Fig. 1930

"TEOTIHUACAN – Sculpture on the original altar. Then I gave the temple of Quetzalcoatl. You will notice the snake heads that serve as motifs for the gods whose honor is lifted by the temple"

«These pyramids, approximately two hundred in number, present the dis-
it looks like tents in an Arab camp; all these monuments are

Fig. 1,931

^TEOTIHUACAN --This photograph will give you
an idea of one of the uuevc altars
I gave the temple of Quetzatcoatl which was
built bacc but a thousand years old"

made of vukanic stones and laid on a layer of mortar covered
of very hard cement

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

tallest pyramid, around which the others are arranged without symmetry, c
 the only one whose dimensions are known and has four sides oriented according to the four
 cardinal points, which suggests that this position was expressly determined)).
 ((Each side of the base is 182 pcs and the height of the pyramid is 221 pcs.

Fig, 1932

"TEOTIHUACAN – I gave appearance to the temple of
 Quetzatcoatl, who was one of them anti-
 Mexican gods and whose name means
 "Serpiente de mil colores", "Monday
 teaddition fue un hombre blanco y hut'
 bado that appeared in these lands.c,
 Maybe I'm coming from Norway and that
 enseño a los indios, some
 arts and intrigue between cJics
 cult of la Cruz. I'm su-
 I gave up many years, maybe
 siglos before Colón"

inside almost all of these pyramids you can see hieroglyphic characters and find
 sewn clay vases, decorated with figures in relief, which the surrounding Indians
 they sell to foreigners who visit that location".

CHAPTER XXI

VARIOUS ISSISIRTS

OPRÜPHIÍTA EZICQUIEL AND THE RUIN OF TYRO

We then read Chapters XXVII and XXVIII. of the Bible cited, if-
we promoted it.

the first is the mournful song of Proplieta Ezekiel over the ruin of Tyro,
cryption of your beauty, your strength, your riches, your commerce, your <,ueda
amazing, to all the Niariti peoples:

And the word of the Lord came to me, saying:

'You therefore, son of man, make a lamentation over Tyro":

And you will say the same Tyro, who lives at the entrance to the sea, to this emporium of
of the 1 eggs of so many Islands: This says the Lord God: O' Tyro, you said; I'm from one
perfect beauty, and located in the heart of the sea. Your neighbors, who built you
They completed your beauty: from Sanir beech they made you with all the coverings
of your sea vessels; They took a cedar from Libam to make you a mast."

They made the oaks of Basan for your oars: and of ivory from India
>'ncos, and your stern chambers are made of wood from the Islands of Italy".

fine Egyptian wool woven into a border (and made the sail to be put on the mast:
The acinth and the purple of the islands of Elisa, made your pavilion."

The inhabitants of Sidonia and Ada were your oarsmen: your wise men, O Tyro
They were your pilots."

the old men of Gebal, and the most skillful among them gave their sailors, to
serve you in all the equipment of your ships: all the ships of the sea, and their seamen
ners were among the People of your negotiation. The Persians and those of Lydia and those
were your people of war in your army: they suspended their shields on you
and helmets to serve as ornaments."

^ The children of Arada, with your army, were on your walls in a circle: and
even the Pygmies who were in your towers hung their quivers around your
walls: they have completed your beauty."

402

INSCRIPTIONS C IRRAUTIONS OF AMERICA PREULSTORTCA BY BERNARDO RAMOS

"The Carthaginezes who trafficked with you, bringing you all kinds of riches,
They filled your Markets with silver, iron, tin and lead."

"Greece, Thubal, and Mosoch also supported your trade: they brought
to your People slaves and metal vessels'".

"From Thogorma's house. They brought horses and male riders to the moon Praça".

"The sons of Dedan traded with thee: the Commerce of thy manufactures was
extended to many islands: they gave them ivory teeth in exchange for the moons,
c dc paü ebony".

"The Syrians got involved in the traffic because of the multitude of your works, pearls and purple and embroidered upholstery and small designs were offered for sale in your kudos, fine linens, and silks and all kinds of precious goods.

"The people of Judah and the land of Israel were the same as those who traded with you the best wheat, they put balsam, honey, olive oil and resin for sale in your markets.

"ü of Damascus trafficked with you for the abundant variety of your genres, for the multitude of various riches, in generous wine, in wool of the whitest color".

"Those of the Tribu of Dan, and those of Greda, those of .' ^lo sel c.xpuzcram for sale in y
works of polished iron fell: the distilled myrh.-i and the aromatic reed entered your com-
mercio."

*'Qs tle 0celan trafficked with you for your magnificent seat yapetes.

"Arabia, and all the Princes of Cedar, were also dependent on
of your Commerce: with lambs, rams and kids they came to you to trade
with you."

"The vndictlores of Saba and Rccma also traded with you: with all more sublime aromas, and precious stones and gold, which were displayed for sale in your A

"Haran, Quéne and Iulcn were equally involved in your business: Sheba, Assur and Queimad they came to sell their wares to you; They had a trade with you of different kinds, bringing you bundles of hyacinth, embroidered in different colors and rich precious things wrapped and tied with ropes; They also added cedar wood to this for ne-
tease you."

"Your vessels did your main Commerce: you were filled with goods and raised to most sublime glory in the heart (j'íío do mar.

"Your oars carried you over great waters: the midday wind to (juebrou at CDração do mar".

"Your riches, your treasures, your equipment so great, your sailors and your pilots, who had everything that served your greatness, and who govern your crew: also your people of war, who fought for you, with all the people The greatness of the People, who were among you, all fell together at the bottom of the sea your ruin."

"At the noise of the shouting of your Pilots, they disturbed the fleets: And all who they had the oar come down from their vessels; the sailors and all the pilots at sea stopped on land there was great weeping and loud cries upon you, and they cried out bitterly; They threw dust on their heads and covered themselves with ashes.

"And they shaved off their hair for your sake, and put on shirts; in the bitterness of you their hearts shed tears over you, with bitter tears. And Pharaoh about you, lugubrcs songs; they will weep for your misfortune, saying: What city is there like a silent in the middle of the sea?"

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403

'You, 6 Tyro, who by exposing your goods by sea, filled with goods
to so many Peoples: by the multitude of the fierce moons and of the Nations moons you enrich
of the earth.

"Now lost; You are broken by the sea, your riches are at the bottom of its waters and

this moon was a multitude of people, ([uc lived in your midst, all pcrceo".

"All the inhabitants of the Islands are reading respectful clicks of astonishment and all Here are the signs of this storm that have changed their color.

üs Mud Traders, the People booed you a lot: you were reduced to nothing and you will never be restored''.

The second Chap. XXVIII; Prophecy of the ruin of the Prince of Tyro. Lugubre Song Soil this ruin. IVopheciasoi.re the desolation of Sidonia. Promise <lò restoration of Israel.

"And the word of the Lord came to me, saying:

"Son of man (') say to the Prince of Tyro: This says the Lord God; For the reason your heart was lifted up, and you said, I am God, and I sit on the chair of God in the midst of the sea, being man and not God, you evaluated your heart like the heart of a God''.

Here you are, you are wiser than Daniel: no secret is hidden from you."

You made yourself powerful by your wisdom and prudence: you gathered gold, silver us (ourselves).

"Thou hast increased thy power by the increase of thy wisdom, by the multiplication of your Commerce: as he read, his heart was lifted up in your strength."

I or whose cause this is the Lord God: Because he read it his heart was lifted up, as if the heart were a God; so here I am, I'm going to make strangers come upon you the most powerful of the Gentiles and will draw their swords against the beauty of your wisdom and the beauty of the moon will be loved."

' They will kill you and throw you out of Tyro: and you will die in the desert when they we live in the heart of the sea".

"Shall you speak before your slayers, saying, 'I am God?' man subject to the power of those who kill you and not a God?"

You will die the death of the uncircumcised at the hands of foreigners, for I am the who spoke, says the Lord God."

"And the word of the Lord came to me, saying, Son of man, lift up a great mourning over the King of Tyro; and you will say to him: This says the Lord God: You of likeness, full of wisdom and perfect in beauty; you were in the delights of Pa- radiance of God: your dress was adorned with every variety of precious stones: sardium, topaz, jasper, crysolite, cornelian. the beryl, the sapphire, the carbuncle and the emerald gold, everything was employed in enhancing the moon's beauty: and your instruments were prepared for you from the day you were created".

You were a Cherubim, who stretched out his wings and protected the Ark, as Propitia-

thorium and I placed it on the holy mountain of God, you walked among the burning stones.'

(') Dtze no Pritlcip^ de Tvro – Culmfí

It is believed that this Prince dc 'i'yro was fthoLtal.

40.1

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS

"Xu were perfect in your ways from the day of your creation, until iniquity SC agreed with you".

"In the multiplication of your Commerce your bowels will be filled with iniquity c caliistc in sin: I cast you out of the mountain of God and exterminated you, the Cherub protective, from the burning stones.

That your heart rose in its splendour; you lost your wisdom in your beauty, I cast you to the ground, I exposed you before the face of Kings, so that they see you."

"You have violated your holiness by the multitude of your iniquities and by the injustices of your Commerce: then I will cause a fire to come out from among you, and it will devour in ashes on the earth, in the eyes of all who see you."

""all who see you among the Nations will be astonished at you: you have been annihilated side, and you will never be again. And the word of the Lord came to me, saying: Son of man, set your face towards Sidonlah and you will prophesy about her and say: This s Lord God: Behold, I come to you, O Sldonia, and I will be glorified in your midst: I will believe that I am the Lord when I have exercised my judgments on you sanctified".

"And I will cause the plague to ignite and the blood to flow through its streets: they will be slain with the sword in all its contours and they will know that I am Lord."

"And Sidonlah will no longer be to the Ca>a of Israel a stumbling block of bitterness and pimple that causes pain from all parts around those who are contrary and will know I'm Lord Ucus."

"This says the Lord God: When I have gathered the House of Israel from among the peoples in which they have been scattered, I will be sanctified in the eyes of the Gentiles and they will dwell in his land, which I gave to my servant Jacob."

"And they will dwell there without fear and will build houses and plant vineyards and live in complete security, when I have executed my judgments on all who are their adversaries in the land and they will know that I am the Lord God, the God of Israel."

*

INSCRIPTIONS OF THE PARINTINS MOUNTAIN

The insistence with which they told us about Inscriptions, existing on the diaphanous of this mountain, could be seen, it led us to examine them with interest. They date, as observed, from 1689 and consequently they are recent, and are outside our thesc. But, revealing a certain stage-graphic and historical curiosity, we will quickly take care of them.

The largest block, the one closest to the banks of the Amazon River, fig. 1933, contains sculptural inscriptions, already highly damaged and in progressive disappearance, due to the fragile nature of the stone. Its annual submersion will eventually dissipate its epigraph, in the last 20 years, with its removal not being easy, due to the volume considerable of the block and its fragll consistency therefore not pcrmlttlr. The sculpted figure (juc constitutes the figure referred to, we subjected it to slight restorations, in the almost disappeared part; otherwise the caption would be imperceptible.

reversed: M/ (MUN]

Klla gives us two meanings, if-
according to Dicc. Gr. cit. p. 910: the first Mtjv
conj. now. certainly, scgiiramentc; Kai ixr.v, c
Interlanlo, of course; AXXá fjir.v, but in
true, but with effect, etc. tí íxt;v oC: por
what not? The second: .Mp,v, ,xr,vo; (oh) month
lunação, alg. ívr. the god Lunus. ia-a;icvoí o
beginning of the month, the first days; Mo-wv; ^13v
the middle of the month, the second decade. TeXejsxwv
or çoívwv i;.r,v, The end dü mcz. the last decade
where the days are coniplelani to the contrary. Tptt»))
Toü ç0cvovToç, jinvo?. 3 days before the end of the
mcz, Isloco 27.

R. ;at;vt3

In the same way we have on the left
barbaric Latin, the compound words still
of letters connected and inverted:

Ptâ- I.D33 Part of the block with descriptions
recent dn Serra dc Parintins

^ A/C
LVTIA
NI 1^,

SANCTUS LUTIANI

NFL based on date

A>ÍV1 (' 'o'ò''0

Under these conditions, it can be concluded, accepting the following interpretation:

MHN SANCTUS LUTIANI,

CERTAINLY, SANTO LUCIANO, 1689.

In a few meters away from this
)Ioco is the constant in fig. 1 . 9 . 34,
()uc we draw, since its position does not change
make for a good photograph. Contains
two words carved in the same cstjlo
preceding Greek.

A^xü^0^

AS Xti AOS

Here's the first one:

According to Dicc. Gr. cit. p. 240:
AexoXoí, what cv. that has no rest, wander,
idleness, rest, etc.; busy, agitated

■m

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMFMICA BY fòERNARÍy0 RAMOS

masia, (jue sc gives a great movement, which does not waste time, he. RR a
prU\

The second; ^j

From Dicc. Gr. cit. p. 918; Mveia. aq, (tj), remembrance, mention, a/p. i>ez. speech, opin
thought? Mvetai. xarpiv, in memory. M veinav xoiga0jc tivoç. mention etc. R. jiat.
The interpretation would be;

A2X0A0S MNEIA
DON'T WASTE TIME
MEMORY

Next to this block, on the right, is the one in fig. 1935, granite jiedra on the
which is artistically sculpted the traditional symbol of the Society of Jesus, thus
gnawing the domain there from its strongholds spread across this continental part.

These achievements of the zeal of Loyola's disciples were truly indefatigable.

«The adventurous and conquering fever of the time,» says J. Lucio (1) set us on fire
also. The church of Christ should predominate throughout the earth, accompanying the audac
of the Western nations, which had expanded the limits of the universe.

c Carrying out his intention,
the new apostles penetrated
in India and America; experience
lied the risks of long
ocean crossings; Arrosta-
with the rigors of climate
inhospites; roamed the ex- pc
tense solitudes in unknown lands
angry, careless of ferocity
of the wild animals and the •
rage of the savage tribes;
suffered deprivation of everything they

the more indispensable it becomes for

learned from myself, and
reached the point of having perfect
mind, barbaric languages, in
who preached to the indigenous people; and
perished at their hands,
try with the palm of the sea-
tyrio, confessing his faith ».

"In Latin America it was
These men's main seat
strong. There were missionaries,
colonists, slave hunters.

farmers, craftsmen, masters,
i.fiss-' íh Serra J^J^toriadores, gcographos, ne-

(Jú Farintiiis

amenities of civilized man; rulers, statesmen and gncracs.

They ravaged the entire length of the South American continent, even the most
hidden. They were navigators in the Amazon and horsemen on the banks of the River Plate.
They created reductions and farms. They now directed the rescues, then declared

relentless war on Indian slavery. They cultivated cacáo in Pará and harvested
the mate in Paraguay. They erected temples and built villages; opened workshops,
they wove, painted, sculpted. They read humanities in the villas of Europeans and explained
doctrine, they taught the first letters and mechanical arts to the Indians in the villages.
They biographed their most illustrious, and wrote chronicles of missions and
State. They explored unknown regions; studied the customs of the Gentiles,
they wrote diaries and created maps. Under the pretext of providing for the expenses of the

(I) o* leêuitoB ao Groo) ParÃ, obr. rite.

V

THE

/N3CR! P Çõf SE TRADIÇÕES DA AM!:rICA PRIIHISTORICA BY BL-RNARDO RA\10S

407

1,936 – Registration
dH Scrr.t dc P.iiiititins

c «the majority of the heights, rotted away from the products they sold, aggravating thus the Company's assets. They achieved undisputed dominance of the ICrritorio of I araguay, where they established an entirely new social regime in the annes of history, subjecting the converted populations to a mild despotism, with which they considered themselves fortunate''.

Finally, they knew how to arm, exercise and command their troops. Indians, guiding them now to punish the aggressions of more rude, sometimes repelling the attacks of the bold bandeirantes, not southern Brazil''.

In this way, if the relations between Indians and civil society sion constitute the essential element of the history of this part díi America, the intervention of the Jesuits was of such an order that

It could well be said to be the history of the Company in itself, a complete history of colonization".

As regards the Serra de Parintins in particular, it is
Therefore, to believe that this name hurt, it had been replaced
by S. Luciano c íjue there would be the headquarters of a nucleus, of which
iníeli/. mind it is not possible to evaluate the development achieved.

The evidence is, as we can see, vague from an epigraphic and archaeological point of view.

In addition to the inscriptions that we created, there are some names engraved without
greater importance, such as those in figs. 1. 957-1.908 and others
barely noticeable.

The curious stone, which Canon Francisco tells us about
Bernardino de Souza, in his - **Memories and Curiosi-
data of the í alie do Amazonas'*, which is said to have rolled into
1,857 from the top of the mountain, on which are engraved
the letters .VFP, we did not have the pleasure of finding. Pro-
It would probably already be submerged by the time we
excursion. At first glance one might believe that they are
simple initials, but sometimes the letters are not separated
given by points. Given the hypothesis, however, cpie does not
were well copied, the letter was H. This is very natural in old inscriptions
I'>could form the Greek word AIIP, spo;, (ó) air. atmosphere, gas, cxhalation; Poci.
steam, fog, mist, fog; blotter, draft;
diary, record, etc.

In this case, one can take as predominance
before referring to the words, because, in effect,
the top of the mountain, hit by the mild, gentle ventilation,
therefore predisposed to recording the movement of the
work and inspection, etc.

Baena dealing with Serra de Parintins says:

"I take this name from the savages, so called-
mined, who inhabited it. Tall trees surrounding
they suck up to its hump, which is a plain, where they say
there was a village of the so-called Parintins, founded by the Jesuits and that the same
Villagers revolted against those who taught them the doctrine and burned their houses.

Come. 1937 - registration Jh Scrr.i
dc pHrintiua

stiff. 1938 - registration of Serru dc Parintins

405

UNSCR!PÇÕh:SE TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

They dug holes in the church, buried the bells and sent them into the woods. Aintia
The oral tradition lasts in the surrounding areas, of which every Christmas night
hear the buried bells".

We were surprised not to find this important place, inscriptions showing
They are extremely prehistoric, of the nature of the hundreds, that we have collected in t
It is to be assumed, however, that the predominant idea being that of conquest, any sign
that they had carved there, was destroyed, to establish another recent one, establishing
the right of possession or the primacy of occupation.

This is precisely the point at which it is opportune to make slight considerations.

The style of the Greek characters used in these inscriptions suggests that they were carved in prehistoric eras, before the Latin ones with recent features. This hypothesis can be admitted, because cilas alone form thoughts with a regular meaning. In this case, premeditated promiscuity will be manifest with the intention of confusing, so as not to contradict the Jesuillas' primacy and domination of the region, as well as the acts about Columbus and Cabral in the priority of their discoveries on the American Continent, acts that have been sought, by all means, to divert investigations or conclusions you would bring.

However, we know how inalienable and educated the Jesuits have always been, and that these stage prints would not be foreign to them. had philosophical predicates that would provide them with epigraphic interpretations. They could be disclosed if contrary conditions did not impede their steps.

Under these conditions, it is difficult for us to formulate a secure paleographical solution to the present case.

We limit ourselves to the considerations set out above.

And to finish we will say that as for the archeological part, if you are so interested, you can be studied elsewhere, when the time is best suited, including traces of the most valuable examples of temples in storage and other precious treasures copy the traditions insistentlly make them persist in the spirit of the people of these places, such as Tanaque for example, on the Lacurapá River, not far from the Serra de Parintins, like so many others in the Amazon Valley.

At the end, we leave the most expressive feeling of gratitude to the illustrious Dr. José Furtado Belem, for the kind help he gave us on this brief and fruitful excursion.

"AND THE LEGEND IS UNFINISHED. , .

BELCHIOR DIAS' SCREENPLAY

SENSATIONAL DISCOVERIES BY ENGINEER APOLLINAIÍO FROT*

This epigraphic provided us with the important magazine O A orle, published in Rio de Janeiro, in its N. 45, dated October 21, 1920, an article subscribed by Luiz de Aparraguerra* interested us in some way in the epigraphic part only.

In order not to be seduced by first impressions, we always meditate. about the subject calmly, as needed. Chroniclers and journalists sometimes leave

INSCRIPTIONS AND TRADITIONS OF PRIILHSTORICAL AMERICA BY BERNARDO RAMOS

100

instead of reality, exaggeration and confusion appear, covering the subject, (jiie encloses high value, of fantasies and mysteries.

In the present case, however, we want to believe that it is coated with a royal stamp, for This is worthy of attention, and it is in this liypothesc that we ask for slight observati

Here is one of its main topics: Introducing the illustrc Frot Engineer to your friend, author of the article, three manuscript volumes, says: . it is proof irre-

futable, the solution that before me, for centuries, others sought, captains, aven-
tureiros, Jesuits and sclvicolas. I deciphered Belchior Dias' script, noting in the remain

prospective locations the effective existence of five silver mines, which all the authors reference. like a legend from the colonial times. As you know, it took me years and years in hospitalized patients, exploring the Bahian soil inch by inch, reconstituting and deciphering the colossal labyrinth of enigmatic signs engraved or painted here and there by the devirginators of the backlands".

This statement leads us to remind the author that this subject, attributed to him to the colonial period of Brazil, has been qualified as prehistoric-epigraphic and as This has been addressed in successive archeology congresses or in works by renowned scientists.

We also remember it, attributing to Belchior Dias the authorship of these traces of the Bahian or Sclvicolos, it would be denying these characters their real pre-Colombian origin fact <|iie we seek to decipher sufficiently proven in this work.

We hope that the illustrious Engineer, publicizing his valuable work work, come and satisfy our curiosity, exposing your interactions about "the colossal labyrinth of enigmatic signs", which he says he led to the truth.

And he further tells us: ". . . . In the sertões there are other secular inscriptions icons are drawn up with trivial subjects, hunting, fishing, etc., but are easily recognized civil to anyone who has studied this science".

We believe in this science that Indianology refers to and we will wait for it, with lively curiosity, we discover revelations in the work of the illustrious Engineer.

l'oi conliniia elle "taking advantage of the examples of the Indians, who the explorers of In the past, they adopted the inscriptions and itineraries. The difficulties of transmitting the insecurity of the epoch, the uncertainty of the adventurous life, with which the most of the illiterates considered this mysterious means to be the only one (pie offered guarantee secret, making this language comprehensive for the people you trust."

In this way, it can be deduced that the example of the Indians motivated the explorers to registrations and itineraries. Here is another problem whose solution illustrious Engineer Fr will provide us, demonstrating the difference between these centuries-old inscriptions and cents, as well as between the false and the true, according to classification. Let us note says: In the backlands of Bahia the true itineraries of Belchior Dias, and his successor which I attribute to a son of D'Ávila with an Indian woman called Lourença, and whose name being Rubelio Dias, are very explicit. Some are engraved and others painted on the rocks or slabs, from Bahia, to beyond the place where the mines are located, in a distance of 200 leagues and a width of 30 to 30. These routes are made up, as is known, of different signs, animations, different objects, where the smallest risk, the point, has as much value as (any letter of our alphabet in our written words).

"Decipherment is impossible (if you are not initiated or do not know the topograph of the entire extent of the territory covered by the explorer".

REGISTRATION^ li IRAOK ÕES OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

"The scripts are so poorly made that they can easily divert the curious in different ways."

At this point the case reaches the borders of the non-mystery and the almost impossible, v We should decide to listen and be silent, since we cannot see, because everything is outside our visual perception.

However, encouraged by curiosity, we will try to address the issue, limiting turning to the paleographic resource.

With it we will perhaps be able to unveil something, based on the itineraries published.

The problem that the illustrious Engineer Frot tells us about in these terms:

"In our case each drawing contains seventy units, by (|uaes are divided the signs, and contain all data for a round trip. We are mentioned to ourselves They have all the mines, five in number, and an important deposit of precious metal".

As after this period comes the script allusive perhaps to the problem and after others* different, it is possible (if from the interpretation something of the mentioned relativit

In some itineraries or descriptions we will make slight repairs to incorrect points, certainly affected by age.

With the aforementioned inscriptions we will also reproduce the way in which they are demonstrated, making them accompany our interpretations, in the way we followed.

"Itinerary drawn by the hand of Belchior Dias Moreira. It was later modified- mind. It indicates falsamerite or location of the general deposit of the lost ore, four mines and the distance that separates them

from each other. This script has been a
of those who have contributed most to deceiving researchers. It is located 120 leagues
from the largest mine indicated and 28 leagues from the Deposit".

Here is our interpretation:

Dicc. Gr. cit., p. 687: ISioç, a, ov. {cont. iStiiíTepoc, or nicthor 5iat-repoí,
^upr. tStwT0í), proper, particular, singular, special; taken in
proper meaning, which is in the private domain and is the rule, not
consecrated, profane, etc.

ri/t. 1,039

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ditto, p. 68/: ISio7j3T3toç, oç#

UR

ov, which subsists on its own.

ÜLf VÍ0ttJCill-

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO

11 L

EALOTPGiJüi:

Idcm, p. 687: üioTpoiia;; o?, ov, que (in the form of
being or good customs, all particular, which have
an original character. RR tpo^oí-

SUMMARY;

UIOS IAI0;;TrTAT02 lAI0TP0Il0i;

. OWN, or PRIVATE domain, WHICH SUBSISTS BY ITSELF and has
WAY OF BEING or IAU ORIGINAL CHARACTER

*

^ o Aoixo?::

Hey. IMO

Idcm, p. 1500; DoX-iixoç, oç, ov. {conip. oTípoç, supr.
o-axoç), incoiTccto. dcfcituous, jal. of Ung. con-
I would bring the rules of grammar; or. Jtg, rude,
nonsense, etc. R. ^óXo:, etc.

This, like the figures that follow, have already been inferred.

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It is clear that this inscription does not deviate from the norm of so many others that we find today. Beyond what has been demonstrated, nothing else reveals, except what only remains in the ideal of the illustrious Engineer Frot. This will reveal to us the way of seeing, which is the most important Days of authorship of this (questioned inscription. She makes it clear that it was

INSCRIPTIONS AND TRADITIONS OF AMERICA PREIIISTORTCA BY BERNARDO RAMOS

changed, but corrected subsequently in the word i:oxotxo(;, therefore being re-
 This request is made differently, only in terms of character arrangements. However, if it
 Belchior Dias's mining route and not what we have just demonstrated, the illustrious Enge-
 Our Frot has the word to refute us and we must, loyally, do penance
 if we have made an error. Otherwise, the mysteries, the scripts,
 and the problems will have to go away. . . like the legend of the prodigious mines. These
 could be found by the application of high scientific knowledge and
 fissions of the illustrious Engineer Frot, regardless of these enigmatic scripts.^

ditto, p. 1013 :0joí, Tj, ov, very big,
 very considerable; nmito num-
 pink; so big that, also
 mere, etc.

Idem, p. 1500: oç, ov, Poet. where

the Alt jornia. Only»;, uç, wv, s5o and
 saved, whole, that subsists or that
 survive, atg. rez. healthy? etc.

rig. I.94J

Rubelio Dias monograi/na portrait, drawn on the rock,
as they are currently."

SUMMARY:
0202 2002

VERY LARGE, CONSIDERABLE, WHICH REMAINS

These two figures, only with due reservations, could we interpret. Affirm the illustrious Frot Engineer, which represent: at 1", the profile and at 2", the monogram of Rubelio Dias. We limit ourselves, however, to offering, under the prescribed conditions, t interpretation, which clearly demonstrates nothing in relation to the supposed mono-gramma. It seems to us that the 1st betrayed a character of considerable value in the past was, perhaps, very difficultly drawn, which therefore dispensed with recording the name. take the illustrious Engineer hrot, the rare sensational ability to see in this fi-Figure, the tlc Rubelio Dias profile, recorded in the colonial period!. . .

The letters RD, thus called: "'Monogramma dc Belchior Dias Moreira'", do not offcrrcccm doubt. However, the same would not be said about jf.a msnrmrÁín, mho nr-r*rr»na

^j T - #

load of his c.^püailívos sayings:

"Script, drawn on the rock, by the hand of Rubelio Dias, natural son of Belchior and indicates what you deposited in the General Deposit, the amount, amount of arrobas that he removed from the Deposito provided sorio, the distance between the place where it is located the itinerary, the provisional and general deposits as well so from the mine where the silver was taken. To the distances are 72 leagues from the mine; 12 leagues from the provisional deposit c 31 leagu of the General Deposit. All data indicated has been verified and is accurate."

Here is a mix of handwritten letters from our alphabet and figures similar to those other inscriptions, consequently atrophied, outside the norms for an interpretation regular tation.

Eia T94Z

_ traditions of AML-RfCA PR EHL^riORlCA BY BERNARDO RAMOS 4 1 'ò

I. we allowed ourselves to admire just this sensational system of inscriptions, for us unaware. Extremely complicated. Only a privileged spirit could decipher such an enigma, and it would perhaps have originated from the famous conventional tions of explorers. It is certainly one of the most difficult itineraries, which they are composed of different signs, etc., which the illustrious Frot Engineer, cu;a, tel decipherment we will not do due to the lack of certain predicates, which can never be we will achieve.

Some figures are mentioned in the article, summarized by the illustrious Dr. Theodoro Stunpaio, in the 5th official llicsc, presented to the 1st Congress of National History, k interpreted, which the illustrc Engenheiro Frot calls '"indigenous and indigenous inscript confused with those in Iklchior's scripts, etc." We think otherwise, ponpie cilas bear an evident similarity, as we have already proven, e.\ceptuantIo-sc, in this analogy, only the preceding niLxia insertion.

The article ends, in the cpigraphic part, with the following figures, accompanied the respective explanatory words;

Fig. 1,943

Ilieroglyl)hos that indicate and explain the place where Belchior worked and arranged his tools, situated, approximately, in the center of his explorations'^

However, what the interpretation of these characters tells us is very different, which are the same ones common throughout America and which we have been dealing with. Disregarding slight inaccuracies in the figures, we will have:

<=■ a-ii CD o<r<>

IAIOTPO 11 OS

This leads us to believe that this inscription should be the complement to the one that wa mind altered with our actions, characters, or deviated from another group.

We refrain from making certain observations here about our way of seeing, for we have already exposed in the course of our work.

The epigraphlcasi cogitations, which we began far away, finally I encourage us to summarize all matters peculiar to them, up to the moment of bring our modest work to print. This is the reason why. with pleasure, a(|ui We leave these lines with just gratitude to the illustrc Engenheiro Frot. by your sensational contest.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

HL

Later, in the Magazine "I know everything", n. 105, February 1926, we saw several inscriptions published by the aforementioned author, all added with numbers, transcribed, protected, and for this reason do not lend themselves to strict interpretations. We saw, very Surprisingly, the existing inscription on the Tapajós River (Cantagallo), which we qualified as Greek and deciphered, to which Engineer Frost attributes Egyptian origin.

INSCRIPTIONS OF THE PROVINCE OF LEON OR LEÓN (Spanish)

Under the name '* Arte 'Rupestre * he published the illustrious Sr. Julian Sanz Martinez in Madrid, an important work on lapidary inscriptions, found in the Cuevas from "7:7 Castro de Vitasabariego, Santa Marina, terminus of Vittacontide and Vatte de M

As the matter deserves maximum appreciation, we have the duty to ask the aforementioned scientist with due regard, to issue our paleographic opinion on these inscriptions options, and it is essential that we take them as a basis and exemplification.

Dealing with the Caves of "El Castro" says the author on page. 9: "El Cerro Lanciense forms several projections, which the primitive man used to build his houses, dug into

Ia arcilla among those who have left us with the most interesting traces of his art and with his beliefs and their procedures in the fight for existence".

"The caves – we say Figuié and Zimmermann, in their work *Origen del hombre* – open on the rocks found the primitive home I gave man. If we have to Mr. Thicullen, the man, first lived in huts built of grass or in the air free, on the banks of the rivers, caused by which, in the floodplains of Somme, Baillier and Pérthes I find abundant objects from Paleolithic industry. According to Übermaier, he man started using the caves as a house during the Achelense period; thanks for The change in temperature – click – that was in the Mousterian period, has disappeared^ I completely left the stations in free air".

"The caves of "El Castro", by Villasabariego, says Martínez, are artificial; the man Neolithic had layers of clay that alternated with others of sandstone to enclose them to create the aqueducts that they created in their home, or at least I use them as refuges if I believe it is most likely first".

"It is not to be extraordinary – in the case D. Elias Gago, in his (work) cited – that is The hill was one of the stations inhabited by the primitive inhabitants of Spain, or at least since the beginning of time, put them at the top of their excellent top position to find abundant food, mainly from hunting and fishing, as well as also the fine instinct of men savage I can find out about the hygienic benefits of his elevated position, because at the height of his rooms he reached the air but escaped and not so saturated with malaria emanations I gave today uncultivated and scenic land, in also feeling regret in his spirit to choose a house with the advantages of a fortress natural that has excellent defense conditions, given the means of combating them ancient times."

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LEONARDO RAMOS

415

Lists of epigraphic cells, in the Titian Leon province, were taken there by Sanz Mariñcz, and, from what we can see, they were masterfully accomplished. Do studies which is of true importance for the prehistory of the Leonese region, which will be comes from proof to be able to afflict that the first people# of this part of Spain, They had an artistic feeling that in no way detracted from the local inhabitants. toncos and other regions of the Iberian Peninsula. Deduces (juc cultivated the art (]that has called Rupeslre, which has provided so many surprises, since the distinguished montanlicz Marctllino S. de Santuola, made his discovery in the walls and ceilings of the Altamira cave, near Santillana, dei Mar Santamlcr); (jue according to the opinion of the illuslrc Dcchclett, the Sistine Capella of Quaternary Art

« Due to its arrangement in "El Castro", the caves are ilel protruding from "Cuevas me- nudes have a nr.tablc semejanza con las dei Bandelicer national park cn Nuevo Mcjico (United States) recently elevated to the category of monument Nacional, which depended on the current state of the Department of Agriculture

Says the AlUmao historian, Rodolfo Cromau, in his magnificent work /Imerica. Uisloria de suscuhrimioUo des iiempos prunlliifos iia.da los másmodernes. dealing with cliff houses: They are large cludades in the form of large quarters of stone, whose living spaces are joined together like cells of a colmena, or two large houses that, like an eagle's nest, are emplaced on a colossal height, taking advantage of the grilled plateaus and natural caves that present them in- accssibles molcs que bordean el cauce dei rio *. of the buildings in the caves", continues: The number of families that lived in those separate regions teniaii must observe all types of precautions to defend themselves from attacks that harm They directed their enemies, more powerful than them. With such an object Icvantaban sus houses in places with difficult access, on the highest slopes of the rocks

of the feathers or in the innumerable cuevas and agujeras that the influences of time
liabian formed in layers of sandy stone, the least hard- Alli, cual nidos de

Golondrinas, if you sell these villas, it's a shame that you're in the highest part. ''

This reminds us, among others, of the curiosities of Sele Cidades, of Pira-
curuca, in the State of Piauhy, of which, speaking Luiz Soares Godinho, says: "the agglomer-
cliffs of all lengths, heights, thicknesses and colors, placed
in order of streets, alleys and squares with appearances of houses, as there is even imita-
With its roof, it permanently resembles a City. There are stones imitating temples,
palaces, towers, pyramids and other monuments".

Sanz Martinez thinks: "that the caves
las de "Cuevas menudas", son con las artiificiales, de sepulchral use, jue exist con la re-
gion dei Marne, which according to Dechelette, son dei periodo cholitico.

The important work, to which we have been referring, mainly from the point of view
epigraphic, is preceded by three prints, representing P, a variety of instructions
stones, of different natures, with the greatest number being very large axes.
similar to those already classified by us; a 2'\ various spherical objects of stone, etc.;
a 3®, ceramic and bone objects, all found in the graves of "El Castro", of V^illas-
abariego and other locations.

1 of the inscriptions says the author: "The walls of the "Cuevas menudas", tienen
a series of small holes, all dug at the same height, without doubt about their use (jue
attribute Dechelette to the Marne cellars, and are adorned with characteristic

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDØ RAMOS

Uí>

written in the Neolithic period, which has now been left unnoticed by fans
who had visited those caves, although not for the profane shepherds in the majority,
that han filled the wall of nomhres hechos and signs that appear mixed with them
que hizo el hombre primitivo que moro en "'Cuevas menudas", estos labores de los mo-
Our ancient pastors, however, have to imitate them during the Neolithic period, differing
Perfection of the recordings from that remote time."

« In his admirable work *El arte rupestre en España*, D. Juan Cabre Aguilo, thanks to it following: . in the Espafia Center, prehistoric artists chose for your recording; this is the characteristic »).

<(The recordings of the Leonese region are a document but to strengthen the territory I gave Mr. Cabre, but it is a document of singular importance because it highlights the Cantabrian rock art in the Neolithic period; This is to say, what a pictorial procedure is I left the North of Spain, falling back to a very narrow distance off the coast make sure that the basin of the province of Burgos is only immersed in order to collect the "puerca", where red paintings and some pictures characteristic of the region central)>.

« No solo por el procedimiento es de importancia las artistic manifestations of "Cuevas menudas", sin tambien por la manera, que se semeja la de los artists de las central and southern regions, participating, however, in the characteristics of the cantabrica ».

« The figures from "Cuevas menudas", are from a very large schematic recording; son en their majority anthropomorphic and zoomorphic figures, alongside their curvilinear. There are several signs, some of which can represent objects and others that It has not been possible to give them an interpretation. However, the ancient neolithic record on the clay wall of the cave A dol group of "Cuevas menudas" (1), despite de be so schematic, the sense brings neolithic figures from the North and features details of many anthropomorphic figures from the Center and Middle East of Spain, reason Why can I consider them as a transition between rock art from both regions »

((Obermaier, in his magnificent work *El hombre prehistórico*, attributes the origin of this art to the esquematization of the Capsian tribes, superior, the end of Spain, which "evolucionaron in situ al Aziliense Tardenoisense, and later, certainly due to the influences of exterior civilizations, evolucionaron to the Neolithic ».

"The same Obermaier tells us in his work the approximate time of this class of recorded, saying: "You can say, moreover, that it lasted until the final Neolithic and first age of metals. However, I am largely assured of elderly age afternoon Tardenoisense, and united in absolute with the Aziliense painted corners, the ones of your age."

"In previous paragraphs it was said that the recordings of "Cuevas menudas", could be a transition between neolithic art from the Cantabrian region and the Center and South Spafia. In fact, if we compare the figures (especially the anthropomorphic ones) it jumps in view of the fact that in the North the human being is represented alone, without any mesolithic sections to form the trunk and limbs, while they appear in the Center and the South the figures, frequently, with adornments on their heads, and arms, carrying weapons, the beza retiondeada etc. Of the human figures (that appear in these Leonese caves,

(1) It is of great interest to consult the work cited.

INSCRIPTIONS TRANSITIONED FROM PREHISTORICAL AMERICA BY GUERNARDO RAMOS

417

figures are sencillas, as in the Cantabrian region, and others, on the contrary, even and slender features, like those, I can extraordinarily schematized adornments (fig. 5)" -To better study the recordings of the cave A del group of "Cuevas

Anthropomorphic figures; 2^ Figures

menudas"', have been classified into three parts: 1st. zoomorphs; y 5®, Signs of uncertain interpretation"

"anthropomorphic figures The complete schematic human figures that he lo- happy to find, there are five; incomplete you can observe many more with the large number of medium lines blurred by drops of rain and by the winds c,uc azotan en las pas- cave nets as long as the anterior part is hunched. Only as simple lines if hu- they considered some of them recorded in this cave, not to know the following paragraph the illustrious Obermaier: "It would be difficult in many cases to guess the derivation drawings of the human figure or the animal itself does not exist with a gradation in the figures, from the naturalistic sketch to the final geometric scheme".

With objects to facilitate the study, establishing comparisons are presented di- several representations of the human being, discovered in caves and natural shelters and foreigners, who may have some relationship with the "Cuevas menudas"

We could not enter into the subject without leaving here the synthesis of the valuable studies illustrated by Mr. Julian Sanz Marlinez, with the reproduction of his own words and also quotes from several important authors. Be kind to us, come in therefore, preliminarily include these inscriptions in the same paleographical, linear and figurative, solid base of the primitive Greek, to which others interpreted by us belong. What we will find out.

We will start with page. 17, fig 10; being: dc I to VI, from the "Cueva dei Castillo" in Pu Viesgo (Santander), dc 'II c IX, Shelter of "Pena Tii", in Vidiago (Asturias).

Those of n*. \ 1, VII c \ líí are finished, while the others are simplified or would be in the process of being executed. However, they obey the same design, whose paleographica the same as the identical figures from regions of the Rio Negro (Amazonas), collection by Kuck Grünberg, interpreted by us, like so many others:

0a-a, {ix rite or religious ceremony of especially men, e. exequias, funerals; what is that permitted by divine laws, divine justice or simply, right, justice, legality, permitted thing; acquired from consciousness, what is done through form, etc.

n jv ix

Fig. 1,944

Pag. 17, Kst. 6* Cuevas menudas, represents a figure that contains 5 times the size of the plow AII^, with great art, executed as follows:

Atí; IAI t; IA t

~1 ■

' "'in

-"n

AI r I

Alt:, acc. Xcv, n. pl. Shisá, dal. Xiccat (oh) Poet. by Xewv. LION, etc.

THERE

Fig

418

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

Pag. 18, Est. 7'. containing 4 figures; Being: I of the ''Cucva de losPiruetanos*', II and from "El Arabi" IV, from "Cantos de la Visera".

Ti^

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uoc,

Poet. dad. A.
of f*

Poet. by çuTe6u
plant, engineer
drar. II /ío me-
diano ni. jing. R. 9»^-

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1 I

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TT

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1 1 s 1

F:ig. 1.V40

V,

cl oo

Cp<p 4 »

AAA

2c9:a, ac, (tj),
wisdom, that
is, science,
instruction,
knowledge
in depth
of things, intelligence, prudence. R. cofoç.

Fig. 1,947

Fig. Í.94S

oo

I

/A

(V

Fig. 1 949

Pag. 18, Est. 8". *Emmangado hachas, carved in a stone of dolmen Mane
et Hrocch, in Loemariécjuer (Marbiham)".

The word A12i. is already defined
defined previously.

t'A

*f

Lf

> A

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9 1

^ /V

Jíl:\

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■4 It

AI j;

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[Fig: 1960

II UI

Fig. 1951 Fig. 1,952

Pag. 18, Est. 9*. "Human figure, from Cuevas menudas':

Fig. 1,953

K ^

' 4

Word already defined.

Pag. 19, Est. 10". I Rabaneixi; II Air (Algeria): III "Mas d'Azir (France)".

a, ov, (comp. wTEpo.; xup, according to the laws of religion;

permitted by religion, or not prohibited by it, whence something. oez.
profane, (it is not a consecrated point, which can be touched without crime,
by opp. a lot. oez. sacred saint; fair, according to justice;

pure, innocent, virtuous, pious, religious, etc.

*

Fig. 1,954

Faith. 1.9S7

Pag. 20, hst. 12". l, II, III, Ví and V^{lí}. ''Puencaliente – IV v V Air – VII y
Oimena "" IX Cantos cic Ia Visera → XI, XII, Xllí and XÍV[^] Petrogliíós anclaiúccs^{^^}:

1 -H' íIUIT

[^] XI (h\ I

Fig i.USÜ

Fig í U59

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r. ,

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í I ^

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0x

eu)ç, (tj) GL\r. ac<;*5o cie migar, crumble,
shred, divide, dismember; oh^. ifez,
f6i3(s, destruction, death?

P.

Fig. eu.m2

Fig. I íw;j

[rr xjTTi

\ CD 0 CD 0:5 HI

<D^

'/N'f

Fig. 1964

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XlUrA

Fig. 1 965

Fig 1.11tft;

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me and

6v, relative to the type of vinyl or grape
called ;t0ia, etc.

4211

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY HERMARDO RAMOS

FtÉ /.ÍW7

Fig. 1.96S

y. Poe/. cut into pieces; start eating; crumble,
shred, clc. || Just as you shatter* your teeth,
eating, chewing, etc.

'ria0o.;, '.*v, (o, f,), basket or reed basket, mat, alg. í' 2 . also
as well as reeds or plants used to make mats.
A.

I^ig. 20, ICst. 13", "IV lí, Petroerliros andaluces. – 111 Penon, from the Table of
Pochico. – ^IV, ■ Fuencallent":

Fig.

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7,965

Ffg.

Oítaç, a; ,(^y nío, OR religious belief and especially,
funeral ceremonies, nxuil. rez. what is permitted by laws
divine, divine justice, or simply, right, justice,
legitimacy, something permitted, acquired from conscience, the
(luc is done by formula, etc.

Fig.

/\THERE '

lU^^

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node

i:ia<;, a, Lacedem. by ^)and the goddess.

I A.foí, a, ov OR o, ov Pod impruJcnle, audacious,

I (JescoiTU'nL'tia!ií, atre\'Klo, arrogant, shameless, etc.

*

Pag. 21, Est. 14* "Cuevas menudas" figure

hig. Jm

Aíç, acc. Xtv n. pl. Xieí, date. Xiecot (the) Poet.
by Xeojv LEÃO, etc. as already defined.

E^t. 15®, I. "Cuevas menudas. II Shelter of Pefía Tú".

me me

H s

W

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THE";. Word already defined.

Fig, 1.97*

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARÜO RAMOS

421

T,, ov. equal fair; equal united, flat; fair,
equitable, etc. Already defined many times.

Esí. 16». Incomplete anthropomorphic figures from "Cuevasmodernes", says the author,
but without rationalization, so (|uc let's see:

r i7 ® i (flíf I íKv' ^ ^

í I í I il I f)l > >:

'i SII Uí-VÍ

Fitt 1976

Fift. 1977

AI1\ many times
we define, as n ç^n.

fiber, lUTvo. by cxi.

Poet. force vieor: alg. time.

hf/i. 1978 Fia. 1979 Fig. 1980 . , • ii • t .

impetuositacie, violence, i;

Phew/.Xíoc, OR llfixXtiT,. Ilom. the strength of Hercules, iHo is. Hercules, the own, the Hercules, etc.

#

Pag. 24, Kst. 18®. It comprises 9 figures of the same genre as the previous ones to which the author improperly classifies runic characters, as we now demonstrate:

I have already
finished. Y'

Fig. 1981

9 y

m©

I 8

Fig. 1984

í 1

» í

I C 5

Fig. 1982

I0(, 2* printed weight of
j follow. As interj. let's move on!
I courage! let's walk!
etc.

I j| BI 1 I IS already defined and
mljfil?: j that gnaws at

wood. R. í^ctow.

Fig. 1,086

or

lHi- (<)) Iris,
goddess; iris or
rainbow, me-
theory, etc.

'Klva-, aíoç, came that
' pours, drains, distills, etc.

R. tjr!>4(liZT.

^'l0taç, relative to the species
of vineyard or grapes named
nothing çieiaí, as already mentioned
was defined.

Fig 1.037

The last two, which we failed to mention, are identical to the others. We believe we are what we stated above was sufficiently demonstrated and we saw no analogies or whether similarities, of these characters, to the signs of the runic alphabet, by Theoteste Lefevre, 1885 edition.

#

Pag. 25, fig. 19' and 20®. "'Carzo (?) of Cuevas menudas, Cuevas de Altamira",
"Caurdan Caves".

INSCRIPTIONS AND TUAOKI^ES OF PREHISTORIC AME'IIICA BY EERNARDO RAMOS

These are of a figurative order of animacs, which we will summarize:

yA

/ I

Fig. 1980

V/)

AIE

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/1

The words li: and aII, are already known.

In the same way in terms of interplay, the other animal figures below are you have the pages. 26 and 27.

Pag. 26, Kst. 23*. I "Cuevas dei Pindal. – II Cuevas de Altamira":

^ I i /í 11

'í V. < Vtí

iüU

-UUI

1 VI

Fig 1991

Fig. 1992

Pag. 30, kst. 28*. "Grahado de Cuevas menudas:

Iac.6ioq, ov, of the same era; who lives according
or whose origins are from the same living. RR Hio^: life,
live, subsistence; goods, fortune; the humanity, the
society; civilization? way of living; state,
condition, etc.

#

Pag. 32, fig. 32*. "Grabado de Cuevas menudas":

lai»;, Egyptian Goddess, of whom we have sometimes dealt

Fig. 1

m

Pag. 53, fig. 54®. Symbolic inscription of the cave of the Pasiega (Ponte Viesgo)", says the author; In our opinion, however, it is no different from the others, being very

_y|_n,B; 3 LoU

— - a ' ao ?: ivor.

P/jew.m

*

Pag. 34, fig. 36®. ^'Engraved from Cuevas nienudas^*:

The first and third words have already been interpreted, leaving the second, which we begin to define, remembering that there are identical ones between the lapidary inscriptions of Madeira (Amazonas): AI A ^cr. ZK VI' fupiter, Nt) A-.a by Jupiter, oj

A(a, not by Jupiter, etc.

*

Pag. 35, fig. 57®. I "Grabado de Cuevas menudas, II Abrigo de Cantas de la Visera*^:

l A * 53 i

FiVc. J.99r

IAIS

J-ije. 1.99^

Words already defined.

Fig. 38®, I, "Grabado de Cuevas menudas. 11 Abrigo de Pena Tu, ÍÍI to V – Recorded by Air":

™Üj

I t; J ' I ! go. ' ' I 52 » II [i

Fig. 1999

Fig 2001

Fig 2000

Pag. 43, fig. 41®, "'I y II Cuevas de Villacantilde, III Fucncaliente":

j^o

Y^V

V

' ^0

there

THE

UI ^

/I Á

5E

Hi:IA 02ias. Already defined

Ffg 2r004

#

Fig. 2002

Fig. 2.0(/J

424

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Pag. 44, fig. 42®. "I Figuras dc las cuevas de Vülacnnlildc, II Grahatlö de Air, – III y I\'. Andalusian Pelroglyphs:"

sií- A

Eijt. 2005

Act;, a, ov. Poet. divine, give a lot. time. by epith. to the gods
and the heroes. divine, that is, excellcnlc, admirable; alg. time. prodigious,
immense, etc.

R. Zeu;, gen. Atí;.

1J

I

â A
BAD

I5j, a?, ir), the name Ida in Crete and in Phrvgia: LAH (í)lon.

forest or vailezinho in the mountains; IDA, according to Dicc. Pop. quoted:
' is the name of two famous mountains in ancient geography, and situated one
in Phrygia, another on the island of Crete. It was this last one today called Psilorite,
the most famous: it is more than 2,000 meters high. The old traditions
Mythological tions there placed the birth of Jupiter, who was there
raised and educated by the Cretan Corybantes''.

Ida phrygio was east of Trova and had four branches, cpic went down
to the sea. Three rivers flowed from there, the Granico, the Simais and the Scamandio. It
Greeks placed the cave where Paris had given Venus the apple of beauty".

Fig. 2.0(i€

n 5:

II

r

Faith. 2007

Ojta, etc., word already defined,
sometimes.

THE

Act;. 3t. ov. Poef. divine wine, etc., e.xcellcntc, admirable,
prodigious, immense, etc.

R. Zsj; gen. Atí;.

Pag. 47, fig. 49*. "'Grabado dc la Cuevas dei Mora cn Valle de Mansilla":

1^0í 5 o;;, (r,) co/fto Por,, f,;;, (tj) course, flow: everything that
run, liquid or any fluid; most followed, stream, river, all
running water, jig. course of things, time, etc.

Fig. 2010

INSCRtP(, õl£SE lRAL)tÇÕh:.S HA A.\íl£RICA PRIÍHISlORfCA BY BERNARDO R^WIOS l;>5

We hear like this for Icrniinacio ours (rahallio cic in(erf>rc(a<,'õcs stageírrapliicas, based on lapidary inscriptions, collected by illuslrc Sr. Julian Sanz .Marlinez, in Coming from Lcon, in Spain.

No SC made it necessary but for IraFicripvão to be part of that lahor, (|uc we considered invaluable element of glvptograpliic science. We fail to mention other concepts, In fact, these, expressed by the author, were of great interest to our somehow antagonized and harmed by our representations.

These inscriptions will join those already collected and studied in our work, evidencing ciating the generality of authorship, the common origin of these true monuments

prehistoric, thus establishing its contemporaneity and chronological value.

As we find them on the American Continent, parallelisms appear and incontestable affinities between these and those in other corners of the globe, dissolving the theories and controversies about the Indian civilization, i.e. the triumph of Americanism.

Kroeber therefore, paleographic, paleolithic, ethnographic confrontations, etc. demonstrate, in Mesopotamia, with other regions and countries as well, including those in the Western Hemisphere, highlights the solution to our great problem of Prehistoric America.

Alan finally expresses our admiration for scientist Sanz Alvarado, the result of whom we now leave, with deep gratitude, of the paleographic interpretations carried out based on his masterful work, which he calls – Rupestre.

EPIGRAPHY IN PORTUGAL

We refer to the 10 volume of the precious work published in 1897, on the occasion of the 400th anniversary of the discovery of India, contribution of the Society of Geography of Lisbon, entitled INDIA RELIGIONS. In the part that mainly refers to Portugal, for example, Leite de Vasconcellos, notable Director of the Museu Ethnographico Portuguez, brings to 350 pages following, descriptive studies of signs inscribed in stones, of the type which we will deal with with pleasure, briefly.

Let us listen to the theories of the illustrious Director, who are very far-reaching on this subject. In between we will issue our considerations.

Both in simple rocks and in archaeological monuments," he says, "you will find Sometimes crude inscriptions or signs are created, which, due to their singularity, have attracted the attention of scholars. There are two main types: cavities and figures. Ones and others vary in shape and dimensions".

Today, there is no longer any doubt about the artificial nature of these inscriptions, contrary to what used to be thought, and still other circumstances; however It is worth remembering that several rocks offer natural cavities (pockets). Less trained eyes could be confused by artificial cavities."

"The cavities have a special scientific nomenclature. The Germans call them Schalensieine and kapjehensteme (cup-shaped and malguinha-shaped stones); the English, cupped stones or cups (idem); the French pierres à bassin or à cuelles (the largest they may be more or less in diameter); pierces the cupules, the godets or the fossils (the smaller ones; they can be 0".08 in diameter less or more)."

m

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

*'0 Mr. I. Sacaze distinguishes: 1") pierres à bassin ou à écuelles (in the sense indicated 2") pierres à cupules or à poteis (idem); 3") pierres à Josseltes (when elongated; may have of 0.16 in length, and 0.06 in width); it still forms a 4th class, pierres at Y

(composite figure "soit three passettes redénies, soit de three simple lignes tracees sur pierres"). (') However, from what I have read in French AA I conclude that they sometimes use in the same sense, without distinction, the expressions écuelles, passettes, domes. In Portuguese, the expression coiunhas is usually adopted to mean cavida-minors; The largest ones lack denominations, because they have not yet been described. – For figures, I suppose, there is no proper nomenclature in scientific language."

There are many other articles, or notes, scattered throughout archaeological books or journals, I will quote here, for the convenience of readers, the following special works on the subject, of all (I used myself more or less: – Sur les sculptures des rochers de la Suède, by Oscar Montelius, in *Compte-rendu of the Congress of anthropology and archaeology Stockholm prehistoric logy* (1874 session);

– Sur les rochers sculptés découverts en Scanie, by G. Ruzelius, *ibidem*;

– Sculptures préhistoriques situées sur les bords des lacs de l'Étrurie (Italy) by L. Clugnet, in *Mémoires pour servir à l'histoire naturelle de l'homme*, 1877, XII, 379 sq. with prints;

^ Les pierres à cupules. E. Desor in the same newspaper, 1878, XIII, 250 sqq., summary of an opusculum of 43 in-12 pages, with prints, published on the aforementioned date (Victor de Sallengre also the *Mémoires Scientifiques*, Paris 1789);

– Observations on cup-shaped and other lapidarian sculptures in the Old World and in America, by Ch. Rau Washington 1881, 112 pages, with prints (la "Contributions to North American Ethnology", vol. V);

– Les premiers hommes, by Marquez de Nadaillac, 1, Paris 1881, p. 277 sqq. (pierres à cupules), p. 334. sqq. {sculptures and ornaments);

– La France préhistorique, by E. Cartailhac, Paris 1889, chap. XIII {Sculptures of the dolmens and the cromlechs) and Chap. XVIII, with prints;

– Schalensteine, please f. Mestorf, 5 pages, with prints (extract from *Mittheilungen des Anthropolog. Vereins in Schlesien*, phase. 7");

– Les pierres à cupules et à cupules, par J. Lacaze, in *Complete income from the session International Congress of prehistoric anthropology and archeology*, held in Paris in 1889, p. 615 .sqq.;

– Les figures sculptées sur les monuments mégalithiques de France, by de Mortillet, in *Revue mensuelle de l'Ecole d'anthropologie*, IV\ 1894. p. 273 sqq., with prints;

Zwei neolithische Skulpturensteine auf den Höhenlagen, oberhalb Zermatt, by H. Reber, in *Neolithische Altertumskunde*, XXIX, 74 sqq.''.

"Coots exist in many regions. They are known at least in Sweden, Norway, (Ireland, Germany, Austria, Switzerland, France and Portugal, and in addition, in India and in North America. The figures are also known in many of these regions and in Italia, c, according to private information I received, it seems (they also know each other in Spain'".

'These insculptures are found, as I have already said, on simple rocks, and on monuments. archaeological monuments, that is, menhirs, cromlechs and dolmens. In Switzerland they dominate

(1) \id. *Compte-rendu of the Congrès International de anthropologie e archéologie préhis*

!MSCRPTION[£S EL RADIÇÕES DA AMERICA PREHISTORICA BY BERNARDO RA MOS 427

in hard rocks, especially granite and gneiss, as long as there are em-
although in smaller quantities, in limestone and schist rocks (*). !\'the dolmens oc-
pam or the external or upper surfaces, or the internal surfaces of the slabs. In Switzerla
for example, "on a sipiale six ccuelles A TintcHeur de l'unc des chambres des tumulus dó
'lont Saint Michel a Carnac' (-). "In Denmark they are also found within the
prehistoric burial chambers'' (^).

Fergiisson cites a sepulchral chamber of the Young Crew, cm (|uc some lages have
notable insculptures (figures) (*). In the aforementioned article by Desor, a dol-
men of Great Britain with a covering strewn with dimples (■^). About perfection

of dimple work, says Desor. Speaking of Switzerland:

L'interieur des cuvelles n'est parfaitement usé (|uc dans les exemplaires bien conservés, mais même lorsqu'elles ont perdu leur régularité. On constate encore l'intention de les rendre aussi régulières et aussi précises que le permettraient la nature de la pierre et les instruments dont disposaient les sculpteurs primitifs^ ('*)

From the observations of the various researchers it emerges (|uc the insculptures of (|thal is speaking of) as far back as neolithic times, the cause does not prevent (|uc there are from the bronze period/^')

Des expériences. (|ui semblent décisives, exécutées au Musée des antiquités nationales, à Saint Germain, ont montré que le com de pierre était parfaitement capable d'opérer par écrasement ces sillons à la surface des granits. Le bronze coin est moussu au contraire et ne peut être utilisé dans ce but". (M

The dimples are often disseminated, without circumference, on the surface of the dimples, other times grouped regularly, in a straight line, in circles, in squares; now if they are separated from each other, sometimes connected to each other by grooves or drips; present alone, or combined with other insculptures (circles, spirals, various figures), which shows the contemporary nature of these different types of signs, (8) The number of dimples and figures also varies with each stone.

"Many theories have been put forward to explain the primitive meaning of insculptures. Some consider dimples as minor ornaments, others as receptacles of the blood of victims, like geographical or astronomical charts, like a clock of the sun, like megalithic game; everything (|uc the human imagination pleased! Clugnet at in 1877, the interesting figures carved on the banks of the lakes in Italy, to the distraction of prehistoric shepherds in the long hours (|uc who guarded the clocks left them free and peaceful bones. (i'^) However, just notice the connection (which is often noted between the insculptures and archaeological monuments, in the coexistence of clans in different countries, v

n: n«aof. in yfalénr. ui .jreur I hiélurt rrimuitf ft >tt XIIIÍ, 2(i^

('ii Idcm. idcni

(. 3) Kau, Obtrreaiions nn (up-thopeH, et,, p. 2C.

(4' Apml llerlraiid Ln avnnt Ir.t 18í)l i>. 154

(51 ín -MaUriaur. etc. XIII. 267

(6) See. Dtaor in Motériour XIII. 27.5: -J. Mf^lorí ih. ib 277;

(> Rau, Obsfrntioii on cufi-shnp^/i, ctr. p. 22. affq; MnrriUrt. in fífrua m^nauMir Hf : IV 281; etc. etc.

(8) Cartailh.io. La Rronre jjt' cap. XIII

See tamhciM Clugret in rtc. XII. :tM6. Dcpor. ib. XIII. 266; Rnu Olsfrntions in rup-J>hnp

Hello, Nadailiar. Les prrmurs homme;. and. .tilí.

1^1 3 id. cs respective drawings no.^ works cited at the beginning of this chapter
etc p 10.

(10) In Matériauj he. XII, 385.

Cir. taoibeni Ha.i Obaerration *.

11^'SCR1P(. 'Öf^:S /■: TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

in fact clc often find themselves either on extremely rough rocks, or arranged on erect surfaces, or on slabs (which had to be hidden underground, to ex- Include all indicated hvpotheses. If they were mere decorations, they wouldn't be made of irregular, where all aesthetic beauty is absent; if (the dimples) were receptive blood glasses, we wouldn't see them on surfaces that had to be in a vertical position; If they were geographic maps, such as astronomical ones, game tables, they wouldn't hide inside the tombs; finally, if they were empty entertainment for people (|uc didn't have If you think about it, we wouldn't see them appear in the same conditions so far away and fierce countries, revealing ideas (although, if they were not perfectly identical to each without a doubt very similar. (') But what ideas did they reveal then? It's difficult if makes it possible to respond precisely to this, as to similar questions".

"Many researchers, considering the conditions in which dimples are largely are shown inside tombs, or close to them, with popular traditions that are still modern. nantly linked to them, they are inclined to believe that, if not all, at least some, conta religious sense. (-) The same conclusion must be drawn regarding the figures, since so closely relate to dimples."

"Here I quote some popular traditions. In Switzerland "Pierre crAyers", who has dimples, his name is Pierre dti San^'nge, and people say (|that you see many Sometimes the Fairies near Schalheerg un "hloc a ccucllcs" are called Uexensicni, this c Penedo da.*' Pyru.xa-f, because the Witches gather there in a nocturnal assembly {sahbai) (*),' in Bieniie or Bicl, also in Switzerland, a "bloc á écuelles" is called Keiner Heide: eh, this is Penedtnho dos Pagaos*. (®).

"In Escaiulinavia there is a rock with dimples (it is called Balder's Rock). or Bulderí®); many others are called Fdjstenar or Pdjoarnar, that is, Penedo or Mill of the Kljos, because the Elves dwell beneath them, and grind flour in the dimples f^); A curious custom consists of greasing the dimples with fat and placing offerings in them. rents (flowers, coins, etc.) to obtain protection from the mysterious beings that live und the boulders (^). I'm some points of Allcmanha the stones with dimples are called 'Podiensieine, that is. Boulders or Jlorlos Stones (^); in this country "on sedébarrassait la fieM-e et d other maladies en soufflant dans les cavit<^'es ('^); in a special stone, in dimples and figures, called Bischojslein, i.e. Pedra do Bispo, in Prussia, was sought also the cure for various ailments."

(I) Cir. (Htnbeiii l)e?cr, in Mnlíriaux. (tc. XIII. 259 seqq; Hnn.

ftr. p. /I. ícr,q. - "Si leí> écucUca «o trcuxriit dans Ici mutual cojulitions . en Suiase navíp dniis Ics r.vrlnée!» ixl en .AlletnaRoe: cllee y ecnt parloct I cbiet de superslítico Sien <íui eviirtó quelques relntions. <juelquep |:<rr cnire Ic^ pcuples qui ont eculptées to laugh. \IU 270).

(2; \ ide n lí\l purpose: 'I nie c Sj im ^on ^api:d Wow. loc. laud, 78 and 82. Kste no sc .1 -Mcâliirt h\iUr.Míftnr, p. 1; r in Xíatcrioux. etc. XIII. 279. Salomon Reinaei) in Areh

(3) .U.iltridux pour {'hijloire nrimilue, etc. II, 257 (Descr).

(4) //. , 258. (nc.M,r).

(5) n, . XIM. 2r, .í. (Do.eor).

{(S).HoUflnux. clc. XI11. 268. {D^sur}.

(7) I. Mesta:!, SebateosUine. p. I -- Clr. tamlicin.

– J/iilériaU.T, etc, XIII, 268, (|)c.<<or) and Nadailinc. 1 ..es pttmtrrj hommej, 1,279.

(8) Meslorl. Schnirtuieine, p. I.

– Matiruuix, etc. XIII, 278 (McsI^rl)

(9) Jlalérmttx, clc, XIII 278 (Mc.slorf) f uiti dí»^ coil»cclld<>s means superslicious? f

(10) (id.)

I

INSCRIPTIONS AND TRADITIONS OF AMERICA PROJUSTORFCA BY ÜERNARDO RAMOS

In the 1st rance (I today) I cut the erratic place with dimples and is called liou/e iuir-gaolua, the common people explain the dimples, saying (pie resulted from the impressions of Gargantua (0. Giant (pie natpiclle paiz plays tunc<.r)es analogous to tpie between nc)s. In the popular imagination, the Moiros play the role. In India, women take on their pilgrimages to the mountains of Pendjah, water from the Ganges to bathe the gnaes (disks) carved into the rocks, called mahadeo''. (,.)•

Even though the fact that a monument is today attributed with legends, or religious, it was not immediately possible to conclude that it had always been this way si the people, at each step, establish syncretisms, covering monuments of the attributes tions of others: however it is very possible <pie in our case popular traditions are echo of old beliefs, because not only do these traditions have enough generality, but they are in agreement with each other, and with others (from time immemorial. those that refer to the caves, to the dolmens. and the polished stone machetes. Sacaze are even saying about sculptures: íaisant partie de monuments luneraires ou situées

dans Icur voisinage, peut-être ne sont-elles pas sans rapport avec Ic culte des morts". (C the same notíi .^Icstorf: "\\ o sie, wie bei uns, in (indihugeln order auí den Oeekleinen von Steingrabern vorkommen scheinen sie auf einen Todteneultus hinziuienten" (^)

Finding a religious symbol next to a tomb is not enough to admit it personally. that is uniquely funerary: thus the Christian cross is placed in cemeteries, to support the shadows of the dead with his arms, he worships himself at the same time churches as an emblem of the founder of Christianity, and rises at the bifurcation points

of the paths sanctifying old pagan cults; That's why the dimples and the rest sculptures, at the same time verifiably sacred, and without a doubt in close connection with prehistorical necrolatry, they could have broader religious significance, as they are observed also in places where, at least today, no funeral monuments contain temporary delias".

Some authors also maintain that the cult or veneration of dimples was once so lively, that the Church had to intervene to uproot him, Christianizing him. Like this explains Mestorf (blue n a stone, (jii:e exists in Prussia called IMschofslein (stone of the bishop) of which I have already spoken above, you can see carved, among many dimples and a cup; and that in another stone, now in the Kiel museum (Holstein), form (piatro dimples, due to their combination, a cross (•'). The second fact I don't consider conclusive; the crucial arrangement of the dimples may be nothing special, as it is very natural. The first <• most important; but was ellc well observed? .Before I will mention a Portuguese case, similar to this one. A fact also worth noting is the fact that they meet vines on the walls of several churches in Prussia and Sweden (') showing some has to see that they have been freshly greased with fat (•) superstition I just mentioned.

After consideration (|uanío is written, you shouldn't really doubt the first primitive sacred character of dimples and similar insculptures".

v1) JlaUnaux.etc. X 11 1.28*1,

(2) Ib.) XIII. 271. (Desor)

13) In CompU-rer.au of the Congresao dc Paris (1880), p. 620,

(4).

liun with the cult of the dead". ScliaUnjUine, p. 5.

(5) In Ayatiriaux. etc., XIII 278.

(6) Ib also. b. -r~ Cir. tamhcm Rau - Obrer^fationt, etc. p, 87.

(7) Alaiiriaux. etc. XIII, 278, (Mestorf).

1'eliminate the valuable generational considerations about the "prelihistorical insights" made by the illiisíre Direclor of the Museu Ethnographico Portuguez, Snr. J. Ixíitette Vas

Regarding archeology relating to Portugal, we had not yet seen such a work proficiently written, which is why we decided to transcribe the words of the aforementioned autoi-, which served as valuable support for our investigations.

Elle tells us about: cavities and varying shapes and dimensions.

We know these two epigraphic systems to which we attribute, like the author, prehistoric value.

We find them in several countries in the Western Hemisphere, with a certain frequency. f|uency, with the exception, however, of the dimple system, which is less widespread.

However, we found examples of this, in the town called Curraes Velhos, end of Brejo do Cruz, in the State of Parahvba and in Lages, a place located close to Manáos in the State of Amazonas.

In this last location there are numerous inscriptions, of varying sizes and different depths.

All these inscriptions have already been classified and deciphered by us.

But, according to the opinion of several notable archaeologists, the inscriptions similar ones found in Portugal and other countries, did not have paleo-graphic, would have other meanings and were intended for different purposes, as can be int of the work we transcribed.

There are many countries where there are records of this and other species, which are classified in different ways in terms of origins and meanings. Therefore, fulfill us present our opinion, which we will do further with the exhibition of paleo-graphics, which are strengthened by the arguments expounded in the course of this work bath.

We believe that the connections between these dimples, made with indelible red paint, give open to interpretations.

The epigraphic system, as we will have the opportunity to demonstrate, is varied and inclu ingenious, with linear and figurative Greek prevailing. As for the significant part, divid we know something of the philosophy and philosophy concerning the time in which the inscriptions.

We believe that these are identical to those already interpreted, in large numbers, althou some a little damaged.

For the necessary translation, we will reproduce them, trusting in the acquiescence of the author.

The page. 359 is the next print, fig. 2011, described as follows: "In a dolmen

in the place of Frieira, municipality of Villa Pouca d'Aguiar, (Tras-os-Montes), already v
fallen and with a slightly bumpy hand, but not yet broken, a
slab on whose surface there were 32 dimples, according to the engraving."

The stone is made of granite and very hard; long 1", 10, wide on one side
0",84 and in the other 0"',55. It was placed horizontally at the entrance of the chamber,
the height of the base of the supports, 1 meter deep, set in the natural soil. The ethnici
largest, (|uc oceupa (|uasi the center, has tlc diameter ()"*, 10; the other dimples have
close diameters, etc. Very noteworthy feature: the entire surface of the stone
it was covered with a layer of ash, mixed with more or less human bones.
carbonisatlos and with earth – which all also filled the dimples. () dol-

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

431

nich compoc-sc of 3ete sleíós, cic about 2 meters in height, i^ódc attrihuir-sc to the pry
In colithíci^, ponjuc only polished stone instruments appear in it, such as scrapers;
with the nispadeiras they appear amulets. I^m none of the dolmens of these rations, of the
We have known each other for more than five years, and nothing has yet appeared
metallic".

Here is the graph of the lage rcleiida and the interpretation (we give it to its inscripti

•Olya, rite, religious ceremony, especially,
obsequies, funerals, etc.

own, particular, special, which belongs to
own domain, etc.

EXEQUISES AND FUNERALS ARE OWN DOMAIN

Heyit. 2011

#

The author continues to talk about Traz-os-Montes:

« In the work De anlupiitalibus Com^entus Bracaraugusianí by Contador dc Argote, 2" cd.
Lisbon 1738, li\ . III, chap. VlII, it is said that near the "Cochilo da Rapa", on the tile
part of the Douro River, which falls twenty steps from the river, is eminent
a cliff completely covered in moss, except for part of one face, which is very smooth

for a space of ten cubits in height, and four in width in the middle, at the ends three; In this plain cup, several figures with different colors are outlined, namely; some squares, and others that one cannot well judge whether they are hieroglyphs, or letters. The squares are partly similar to the game of chess, partly they differ, because there are not so many, nor are there two colors, nor whites, nor blacks, but only one color dark red; the margin, however, in some is blue, in others it is not. The other figures are made up of the same two colors. The vulgar, and, the few are more, some noble men, and scholars, understand that these figures are renewed every year on St. John's Day Baptista. by the majihã, and <due apparcccm more lirlhantcs; I consider this to be halluc from the view. Argote also spoke of the same penetio in the Memoirs of the Archbishopric of Braga, 1. íí Lisbon 1734, p. 486 sc(|q. Both descriptions are accompanied by a print (the same in both) that I reproduce in figure 76", of the ipial let's get busy.

By the way, the author also proscglic "The rock is half a league from Linhares, a term from the island of Anciães. The place called Penedo is called As Letlras. People always se explain and characterize the objects that seem rare to him: ti'a(|ui or considering the st like "letras", to cover the rock with a legend. At the foot of this there was, or there i monument, my reading of Argote's text doesn't quite get it right (|whatever. It says here:

"At the bottom of this stone, where the aforementioned characters are located, to the part the Douro River, there is a portal, which seems to be a work of nature, which, entering th There is a large room with seats around it, and in the middle a large table, everything is made of stone, according to people who have entered there, and then confirm a door that leads to others further inside."

Go through the different figures, which we began to interpret,

(in the same old way as at first). The margin
Finally we reproduce the blocks of characters ctmendo
words, which ultimately constitute several thoughts of
certain reach, in addition to advertisements, etc.

« 3 *

rift. 2012

\ íU ^ ^ ^

AA A-, X^ar;,

give. X^I» he, lon. and

IAAAS i Peflra; rock-

' (lo, rock, boulder,
cliff, etc.

^ííí. 2MI^

[t - D

II ÓE

Fig 2 014

t :í:ióí\ Laci^d.
p. DF.US

□ -f- BI lura,^es«nl ^ J

'al^. i'dz. you-
mule, etc.

'0101, so
big, cjuan-

OXOXI I will consider
vel, etc.

Vig. 2015

Fig 2016

^ í

IEBAE 5 l0l

^ I lEBAl. veneration, respect, worship, religious worship

giosa, etc. llül, Laced. p. B€6<;, GOD.

Fig. 2017

•A.\.A1 II0I -0X001 "0101 IKBAI tllôl.

Rock of god or tomb so considerable \ veneration of the rite of god.

l0D"J 0I 'A

Id:\- j 01 IA

[Ü3-J HI IA
âoo

Fig. 2.0IS

"0IIA, religious rite or ceremony, fsp. e.xequias, funerals, etc.
•0ll0l, according to the laws of religion.

□ C Q3

LJ _ L_ U
U - U
U - t - U

1-iCD

\HI HI
^ IA ^

IAI
IIAI

Zicol

'0l0l, as big, as considerable, etc.
III, Laced. for 0fi goddess,
tll0l T^aced. for 0fo;, god.

Fig. 2019

"OSIA "0lI0l "0l0lfliÄ! tll0l

RITE, CEREMONY OR FUNERALS, ACCORDING TO THE LAWS AND RELIGION, SO CONSIDERABLE
BY THE GODS.

I

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS

433

Hi r

□:ij or » A

l0D-J 0II A

Hey. '2 020

02IA, rite, ceremony

0 [o

Ü202

(to the big one.

religious, speciaim. exé-

n Q 1 I o
^1^

Fig. 2021

1 how much

considerable.

chias, funerals, etc.

etc.

ffl isi -

rp

02

liZ

Xl0I

Fi/Í. 2 022

L_|v ' IJ

i IAI noL

li:, strength, vigor, c(c.

fsiói:, DEvs.

siaí:, goddess,

sioí:, god.

oiiA -oroi: irtvjôî: fsiAi: t-iós

Laughter, CEREMONY OR FUNERALS, SO CONSIDERABLE THE STRENGTH AND ICOR OF THE GODS.

F/if 2 023

#

i:i':nAi:, vcncmçao, rcspciío, ciilío, mloration religious.
12, strength, vigor, etc.

2ô2, a{/j. po.rs., (I, yours, yours.

ti:ió2, GOD – 2IA2, GODDESS

2KnAi: 2(>:tvi()2 2IA2

RELIGIOUS WORSHIP WITH STRENGTH AND VIGOR TO YOUR GODS.

E6,

0Hz

Fi/t 2 024

I GHT HEY AI

(-)II2, worker, servant or servant
salary, mercenary, eic.
f-)FITKÍA-, salary, work price
son.

• 0112 (-)IITKIA2

Worker paid salary or price for work
-'Jf

Me :j

I z

OD JU oz IA i
U – LU II AI

U– LUZI AC

U - LU r IAI

II ounces

C02 1\Hello

U ^ LI 11 A z

LII AZ

12 02lA2t2lA2t2l02t2lí)2t2íA2

STRENGTH AND VIGOR OF THE RELIGIOUS CEREMONIES OF THE GODS.

434

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

aj 0 r J.

' ' _ U -1 -J £ AA

H-- 0-í-i0AA

Lub

1 >A there

□ 1

Ito 1

LluJ |] 'What?

UJ -» IA

iQoc]

LU.P-^

1 1 í

"HEY

j e. j [

1 1 A 1 1 /Wk 1

'f001

A Al 1 T 1 r

Vimll HH □ -i -1 o AA ; 1" ^ , T í ! □ li I l- 1

I AIqqc] LLiP-^i 1 1.01 i.aiIaa I gramie,

A Al T 17 fSAAA, agitation -

Fig. 2.02S and saK'o, c|ue su-

bsiste - AAI, clcmrsiado, Íoríí, etc. Tll', adj. Start. who?, which? UNCLES, IIAi:, AA strong, etc.

IV 0I0lí^AAAtv00S AAlTli: IJAi:tl'I0vtILA2 AAl

STRENGTH, VIGOR AND SUCH GREAT AGITATION, REMAINS TOO MANY IN WHOM? US

STRONG GODS.

. ' lí rn D3noLi i ^

^^ ' trn li ^ í , 3 fflJ

Ü JJ o AA;

U ^ J 1 /\ A j

^ I^n I ^ I Z_ /
] Y) EIL! AA Ī

/■;#?. 2.02r,

Ií:, strength, vigor, etc.

*'0^01', sizable loop, etc.
ti^-\AA, agitation, etc.

4'lKlS, happy, fortunate.
AAI, too much, strong, etc.

11^ -0ilOStvAAA 'riRll' AAl

With STRENGTH, vigor and very considerable hustle, you will be happy, fortunate and strong

Uut

I)

tn^n 'aaaaI I q 3
,•^3 3 33 t f Itl . . 0 .

I ■“, strength, vigor, etc.

T_ 53 0^3 j 'IA divine justice, right, etc.
^ ' [IIAí:, goddess, etc. Tl, or TIç, which one'

he wants.

i^IO^, god, etc. Ijqv^ god.

íí: "osias síArt::íôî: tísísiôî:

STRENGTH, VIGOR, JUSTICE, RIGHT, OF ANY OF THE GODS.

Fig. 2,027

opgp me

I Strength, vigor of such a great god
%

ii:íorosti:iAi'

\ ^ I Strength and vigor of the great goddess.
%

f ^ ^ I 3 ^ H)

j I Like the preceding interpretation.

©iiiií: ©líTEÍAi:

Worker paid salary or price for work

REGISTRATIONS ETR ADDITIONS FROM AMERICA PREIIfSTORlCA BY BERNARDO RAMOS

435

Let's go through the following print, about which the author expresses himself: "In session of the Chamber of Commerce, on March 5, 1853, the Viscount of Seabra, in a speech patnotico, drew the attention of the Minister of Public Works to this monument and Due to this, when the Douro railway line was built, the monument was respected, ordering a copy of the signs to be made, which is reproduced (reduced), from which can be seen the damage that the monument has suffered since the 15th century'!!!".

« Later, the monument became an object of study. In the Bulletin of the Real A.^sociation of archaeologists. 1886, p. 78 sqq. published Mr. Possidonio da S an article, accompanied by a print, which I suppose was removed from the original copy. presented in hg. 76" (the one we have just interpreted). "In this article he says that bec conference of Congress, of AssoclaíTw jraaceza for the progress of sciences, celebrated in Grenoblç in 1885, he sent a priest there.

« Despite what has been noted, no one, as far as I know, has yet given certain clarificati regarding the epoch, and the civilization to which the signs belong, and has only been pre Iwpothescs unlikely or puerile ».

Please allow the author to include our work in the "incredible or puerile hypotheses", SC so judge.

The figure above is (mouse, esló, with cffect, very damaged. Delia just we can interpret the following traits:

0-flij pron. report. n\dcj> who, which, that
that, c(c.

///ji. 2 ms

The IP

rig, 2 ms

'OP0í: limit, border that must not be crossed, end, etc.

The author continues:

“About 600 meters away from a Rrc .2 (dolmcn) close to ^'Cova dos Mouros.”
located in the Amiacs pine forest, in the parish of Senhorim (Bcira-Alta.) I found it in 1
at the site of Pedraça, a rough granite rock of l™,/ of greatest length, c of
l'", l of greater width, cm cu; the upper part you could see these signs a little more or
represented in the figure below. The analogy between some of these signs and those that
mentions Argote; which already shows us that the Iras áo Douro Laws do not constitute a ca
single'\

victim's head c sun)re oa

•OWWail. p.OYAM,
barley grain in-
coarse or coarse-
mind, that
spills over the
Itar, etc.

430

INSCRIPTIONS AND TRADITIONS D.4 Á.ÉERICA PREHLSWRÍEA BY BERNARDO RAMO^

'me+^

r-^lJrA

£YB) AA A

Fig. S.03I

2:iin"AAA* sil\v!la, prophetisMi na anlínidadci etc.

AAAAAi:

Fig. 2,032

X0 IPA £1 water, etc.

AAA0-r ouírn, dlíTçrent, foreign, ek\

XCIPAS, sukr. rock to flower (water or a little elevated

s:

Ftjl. 2.0.U

%

r IOX ^ Ü FUS

z:\A z) z\

[Jp 0 I- I

-p <1 v/ [Jp 0

L t

◆

L. 0 "j- * ^

OX0I

The X0E

r

me: X

AAÓÍ^» people, crowd, armed, etc.

AÔX0X, squadron, fleet.

OX0X, tenacious, firm, etc.,

IX0S, fair, equitable, etc.

J ig. 2 035

IXlÓXtXlAX AAÔS AÓX0X OXÔX IX0X

HEUS AND GODDESS OF THE PEOPLE OF THE TENACIOUS AND FIRM SQUAD ARE FAIR AND EQUITABLE

"1' ^ ^

r I OAOXEVT0X

lAA, Pain. /).

1AII, fsppccially, troop of cavalry-
laugh, squad, etc.

IOAOXK^^TOI;, coming from cor-
break it, etc.

Fig. 2030

THE K CAVALRY TROOP COMES FROM A CORRUPTED ORIGIN.

We needed to correct slight traces of letters and words, so as not to
change thinking.

Let us now move on to other inscriptions, as described by the author of the aforementioned
this is how it appears:

"One of the lagés that formed the Chamber of the aforementioned orai, or it Co\ a dos ^\o:

he had carved into its upper part what is shown in the second figure. what

they become dimples and figures similar to those of Pedraça and Argote.

INSCFURTIONS AND 7 RADTIONS OF PREHISTORICAL A. \telhca BY BERNARDO RA

\10S

4 :n

. They can be compared, if not in the figures at least in the situation,

also in requests for tomb chambers. with the insculptures of one of the tombs
luias of Longeh-Crew, of which I have spoken. In Beíra-Alta, a children's game called cha-
"the little corners*'

I

< ^
1\At

rpt

ó ('••■zíai. goddesses

rifi. 2,037

to

which the boys scratch with

a piece of tellia in a
stone a figure equal to that of
mentioned orca, that is, a
quadrilateral, divided into
(juatro parte; like the people
from those appiica surroundings
also to tacs ancient figures, by analogy, the name of canininites I will adopt here
this term to make me understand better. We therefore have canllinhos, in the Letters of
Argote, at the Pedraça monument and the Aniaes orca; because in the latter
are associated with dimples, (as we have seen, they date back to Neolithic times, and the
orca, in whose exploration I only found stone instruments, also belongs to the period
and neolithic civilization, it is therefore understood that the famous rock on the Douro F
attribute to the same period and civilization.

"Near the church of Espinho (Council of MangualdcJ in the old abbey passage,
there is a large granite slab, from where I copied the following figures'*; (we're doing
follow our interpretations.

-DKfS.

-1A.V.)1% sillc, or satjra, sal^^nco poem; sarcasm,
mockery, mockery, etc.

•

■

Saw

í A.'A
% '

•x 1 o í:

t í A

Hey. 2sm

This is how the author describes this inscription: "several corners, which have on their s
little more or less: five dimples, some very round; c a cross." "This
place is just a few kilometers from those above".

"The repetition of figures in different locations, I see the Douro island so far away (in
vincia), I tried it alone, even if I didn't

there was a dolmen with scyllas, which we are in front of
of products from the same ancient civilization, c
not from random works. But I can extend
comparison even outside our country'*.

"Above I referred to the insculptures found
in Italy, on the banks of lakes, by Clugnet; behold
Here are some of these insculptures, one of which
just like the corners of Reira-AIta, and others
are some of the signs of the Douro rock":

THE

gcpé

iiiiíicr^ cl morijon dc lagos, aunt Ilalia. by Clugnet.

Fig. 2,040

REGISTRATION THE MARGIN OF LAGOS, IN ITALY, FOR, CLUGNET.

STRONG CEREMONY AND ACTION TO JUPITER, SO ESTIMABLE THE ASSEMBLES OF THE PEOPLE.

*

f0D)

l ap i 1 (öi 2)

1 j: I to I

Uh. the ,

a zjob
you l!j
Hj-llíld

riAi: - dp:usa.

Big, almost considerable.

Fig. 2,041

GOD AS BIG AS GODDESSES.

(3 üEID

LLI -E LA LfJ
IIJ .LLf lU
ILI J-

LU - \-f. lL)
LU ieUJ

So l CD0j [aD|: ^ü

'0ZIAZ

Fig. 2,042

(OJl' EIAí: Eor OEIAE

AS BIG AS THE GODDESSES AND YOUR DIVINE JUSTICE

"In the aforementioned opusculum by *Meslorf, there is a print to which there is no lack of with our figs. "In the face of such similarities and identity, I would not hesitate to

Clugnet that the drawings, (as he studied, represented only entertainment of the hours of idleness for idle fishmongers!"

Returning to Beira again he says: "Also close to the orca dos Animaes, or «Cova dos Moiros», I saw an irregular granite rock, whose largest dimension was 1'',6 and altitude, it was 0'',!) at 0'^7; on its surface it had many dimples arranged little more than Less than as in the following figure", which we now interpret:

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Along with Outeiro he It[^]spinha (Council of *[^]Iangualde) in a pine forest that was ancient
 Mind if I went to Pedras Pombelras, I saw a large granite rock with four
 symmetrical dimples, as in the figure below. . . ^'I don't know, although I have a profile
 guessed, that there are tapirs in the vicinity (,'ôes, although close to this pine forest
 neolithic axe, fado that has nothing special. These dimples form like
 that a cross, which could be analogous to the one in the Kiel museum; but that's not why I
 authorized to say with i[^]lestorf (we have here the Christianization of a cult^{^^}

as large, as considerable, etc.

"In the same area as the indicated monuments, they showed me at the Barreiros site, at PC das Carvalhas, parish of Senhorim, a penile with several crosses and a group of signaes figure. . . " "which the people there call the San/a Cuslodia, as far as I know, mention any legend: it is about 0111.56 tall; the <moon dimples above are not symé- fight with each other. If it weren't for the dimples, I would hardly have included this g signs in this chapter. It seems (juc our little monument must compare with the IMschojslcln or Pedra do Bispo, (Prussia) in the ípial sc"vcem inscribed among ma dimples, the figure of a cross and a chalice. In the aforementioned article by B. í^eber designs similar to that of the base of the aforementioned cross".

&

X

THE

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go

Q:
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the

T

CD

THE

y.

XAP'I'()1, Praise, fun; delicious, delicious, festive
tivo, etc.; joy, contentment, etc.

• C)Í'I'()X, Poel. luck, more scij. misfortune, calamity
ity, etc.

XAi-rói •oiTf)!': JOY and DOOM

lift. 2015

*

"In a vineyard, at the top of Braçacs, near Outeiro de Espinha, council of Man-
gualdc, I saw in 1892, a granite boulder, the length of 4%v56, the width of
3 meters, c from the height of 0"''.61 to the East, c from 1|2.21 to the West, with the up-
bent over."

"The east side is full of dimples. On this side, the rock offers some grooves
naturals. which divide it into six sections, up to half a little more or less the width, a
the fig. . . " "shows. The dimensions of the dimples vary between 0m,45 and 0",10 etc., in
meter, and 0'","02 and 0'","04, etc., of depth. They are 0'"," 10 to
0 .31, etc. Some dimples are connected together by grooves. It's the pain I have
seen with more cuddles. The Tapir dos Padrões is close to it. geographic zone a
which this rock belongs to is the same one to which the previously described monuments be-
cryptos, the entire granite area".

The small dots, connecting the third and fourth figures, demonstrate what they would look others at first, but they naturally disappeared over time. They are precisely these connections that we now restore with full and dotted lines, to carry out the necessary interpretations of this and other inscriptions.

* rf

J ^ ro N o I

II TI 2 I z

" ® I

«.0^

V

1 IT í A

II T0I

^<>-0

I 1 T IA

Piit. 2.04h

IIATON0I', chin, jaw, ([uelxatla, etc. IITIMÓI', action of

nourish, food, etc. ^rrÍA, food, provision, etc. wheat,

wheat grain, e.g. cxi. bread, saws, etc. 1'ITIA (already translated).

I

:r IA z

> GODDESS

the author reproduces an interesting print from a *menhir monument to
cupules of Saint Urnel en Plameur (Finistère)" where, however, the dimples are not on the
superior as in Beira,
but in front. This is
cover we reproduce-
duce too, giving him
a vague interpretation,
therefore, unfortunately erased
How do you think, it's difficult
interpretation.

. "'In Cristello

(Santa Comba de Regilde)
there is a rock with dirt
fic riddled with huraquiohQx^ ã íjual sc connects a legend, analyzes the legends of the Mo
"One bright dawn, a young boy followed by his father, passed near the rock, and seeing the
I bought little bags full of corn, he shouted – Jesus! What is there about corn here, my f
In the name of Jesus, the corn was transformed into charcoal, It was pure gold,
It's clear!"

z

.*oV2° Vxióz

«*ò hi JD£US

G0

• ®

' 0^0

laughed. 2.0{7

.Uonumenlo cm St. IJrncl PUmeur nxiilirc')

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDÜ RAMOS

411

In Minho, writes Mr. Martins Sarmento, with every step you find dimples

or huraquinhos'. ''From a letter (he addressed me on July 6, 1892, I extract the sections

following interesting news: Dimples appear in c lages rocks; but also
I found them in the stones that formed a tomb, in Ancora. Appear isolated-

mind or in the company of concentric circles and other engravings. On a nearby lake of the ruins of Saia were found associated with a swastika. Not available regular, neither in relation to each other, nor in relation to any other engraving. Associated with circles, I have seen them even within them. Tamhem doesn't have a day correct meter. The most common ones have little more (jue inches and a half; I read them, three and four. It is not uncommon to see them connected by a groove, figure . . . "The circles tamhem can be big or small; small ones measuring five inches; the biggest ones, which I've seen it, it's half a meter in diameter. From what a man from Venade told me, the respect for a slab that he put into bastille, in circles he called the so/, to the hidden trcHas. The rock also had the moon, but I couldn't understand what he meant by moon. Later I saw in Sautello (Conselho de Caminha, like Venade) some lages, where In addition to dimples and circles, there were some engravings, figures. . . "I don't know . . . He saw a similar figure on the moon (half moon). I have seen some slabs with engravings not far from lame, and I am inclined to believe that the two things were related. gives in to two hands in Briteiras. Not far from one, there are two half circles meter of diameter each; next to another there was a slab with many dimples some circles. I couldn't keep the slab; Only the owner who appropriated it allowed me cons the signs were removed, which were torn to pieces. Near Santo Antão (mountain), on Caminha, there is only one manôa and next to it some engravings, as well as another I only saw it there, a little similar on a lage near Castro de Noiva (don't confunda, like the Castello de Noivas). These engravings are long, fig.. . "but the in-split is made like that of circles and others. . .

Ø I OIO, Icn. p. oj ^cn. .nnq. from the bow. poss. Oç, p. – or, before
 ^ I of a vowel Oux, as before an aspiral Ojx, adv. of
 I denial, no, etc.

Al A acc. of Zíú^;, pcn. Aio^ lUPlTPR. etc.

Pie!. 2,050

. "In the dolmens of Alentejo, says Mr. Cartailhac, (| where many dimples appear, –

"petits creux ou, godets, qui sont depuis longtemps connus dans Tarchéologie prehisto-
 rique", and mentions the Candieira tapir, on the upper surface, on whose roof there is a c

INSCRIPTIONS AND $rRA\lambda)f\zeta<\hat{1}^{\wedge}:S$ FROM PREHISIOR A\íERLCA/CA BY BERNARDO RAMOS

fig... " quotes the tapir <lo Paço cia \'inha; and mentions the Parede clc, where one of t
 another group, about 0'''.05 deep and 0'''.08 wide, arranged as you can see
 in the figures. "

Pig. 2MSI

I

I * 0AIO- Poel. (juc c a happy omen for the trip;
 (jue protect the traveler, etc.

'(íSl.A, rite, religious ceremony, esp., obsequies, funerals,
 etc.

lAlA, then. synp. Jcm. dc «ðio.:, c. emp. w. adi'. qAí0l, pro-
 private, particular, singular, special., of the gift. own.

« . Regarding the Algarve, I don't know 'Vliz the author*' anything in the

gencro of dimples or not of figures; only in a dolmen of Alcalar found
Içstacio da \ 'eiga three stoneware slabs, placed on the floor, but maybe copy them
served as the roof of the dolmen, the dolmen have numerous grooves on their face
open in different senses, ciuc could well be symbols, emblems, signs of meaning
reserved recording, or perhaps the beginnings of a rudimentary stageography, in which it s
there will be a certain intentional harmony, (|I am far from being able to interpret. This
fig. the respective drawings.

I saw the stones that I recently obtained for the Museu J Cthnographico Portuguez, in
whose lapidary gallery already exists: the grooves are truly artistic. Although, like I sa
in a different way from the signs studied above, and more modern, I believe that these
The grooves of the Algarve dolmen certainly performed a function similar to that of the ea
behind insculptures; but I cannot at this moment dedicate the study to them (jue mere-
hundred ».

* • HJA, lon. p. (nip. of eijii, follow.

i • VH' (jio.rs. rainy, eptlhclo dc SemklÉ màc dc Bacchos.

god of rain, on whom permission depends

rain, epilepticus of Jupiter, or of Bacchos.

l ig.

"We have talked a lot about dolmens, and it is with pleasure that we reproduce here a
very notable, from Portugal, located on the Candicira estate, Occidental da Serra
dc Ossa (.Alentejo) fig. 2,054, which describes Mr. Gabriel Pereira":

"Six large supports are still erected, resting on the table or upper stone in
four d'ellcs; the seventh lies fallen, and through the opening that it left visible it is
in the dolmen. The height of this prehistoric tomb is more than two meters; the space
Held by the flagstones, it is 2 meters long and 1°'.5 meters wide. The slabs are made of r

REGISTRATION TRADITIONS OF AMERICA PRLiHlSTORlCA BY BERNARDO RAMOS

443

scliisfosa, the only gcological formation here. Some pillars, however, this tapir is pierced; A little more than halfway up, a hole appears visibly airy. artificial, opened with a certain regularity, and perhaps with a polished stone instrument bronze; the opening is close mind a square foot''.

"In the 2nd session of the Congress of Anthropological Sciences. in 1878, said Mr. E. Cartailhac:"'

"La dccouvertc d'un dolmcn avec um trou cn l^ortugal est très important: cst un lien de plus qui relive the tombs of ce pays avec les groups of other contrees. On Sait <juc"cc sont outbreakout les mcgalithcs de la Crimee, de la l^alcstinc, de 1 Ilide (jui present le plus iréquemmeiit this particularité, fort interesting par les questions (ju ellc souleve et les livpotbèses (jirdlc a déjà provoquées."

Regarding dolmens, says page. 424 of his snare work by Nadaillac: "Voximo of Acara, a small city, not far from the lake of Titicaca, the under megalithes (1), which resemble our dolmens and our crombchs figs."

' In a vast plane covered with stones buried standing upright, forming, sometimes circles,

copied, and often covered with large flags, <|which close the burial chamber. . ,
So we will say as Figuier on page. 297 et seq. of his 0 Primitive man:

When consulting historical archives. relating to the earliest times, we see
that the custom of raising illustrious colossal tombs to the dead was highly regarded
widespread in eastern antiquity, we have found traces of them among the Hebrews, as-
Syrians, Egyptians, Greeks, etc."

"Semiramis, queen of Nineveh, erected a monument on the tomb of Nineveh,
your husband. On the remains of Laius, father of Clulipus, were also heaped
stones. Homer, in the Iliad, spoke of the cdificatlas hills
memory of Hector and Patroclus A of Patroclus, work
Due to Achilles' piety, it was over 100 feet tall.
diameter. Homer, speaking of the luminaries of his time,
already very old in Greece, it is said that they are the ancient tombs
heroes. A tomb was built by Alexander the Great
over the ashes of his friend Epliestiao, and taes were the
dimensions of this last monument, (|uc cost, according to
say, 1200 talents, that is, about nine hundred and seventy
contos tle réis, from our currency. Roman history olTc'
rccc us examples of the same genre. Finally the pyra-
mides of Egypt, sumptuous funerary monuments and colossals, represent to our view
the highest expression of homage that ancient generations paid after their
death, to illustrious and powerful men."

1'ig. 2,055

close to Acora and Tiliraca
{Pear)

n).l*rc!>ta-s>c iiiun cerla importancia a esles iiu-galithc.s. < IVry lo <iuc sin tlu>Ia c
es cnconlrar-sc por muclios punlos de Icrrijtorio iicruano, conslruceioiics eu lucdra equal
cromlcclis, dolmens, circle^ dcl Sol 6 druidicas de la Kseandinavia las islas Orilánicas.
I. I, p. 100 »

INSCRIÇÕES E IKADIÇÕES DA ARQUITECTURA PRÉ-HISTÓRICA DE PORTUGAL BY BERNARDO RAMOS

The illustrious Mr. J. de Vasconcellos, Director of the Portuguese Ethnographic Museum, This is how Chapter V ends, Signs carved into stones –:

""The primordial significance of Neolithic carvings is not known in a positive; however, as they are associated with religious monuments, what are the dolmens, and in these, sometimes in separate stones, placed inside, in intimate contact with ashes and dead teas, sometimes on the internal surfaces of the chambers, and therefore also relations with the same ashes, sometimes on external surfaces, which had to remain covered, by other stones, already by the manóas, the (pie in qualípier of the two cases shown) ((that the inscriptions were not intended to attract the eyes of men, a circumstance (jue s<) can be explained by the fact that they have a protective, supernatural, mystic role. Of course, – we don't mind accepting them as facts, rather we are forced to do so. This conclusion (I now arrive at the purpose of our inscriptions, based only on Portuguese facts agrees with that of several scholars (IUC studied foreign women, scholars whose opinions I quoted above"\\

"In the hypotheses stated the dimples and the figures, that is, the latitude of the religious sense that they believed, would have in their relationship with the tomb monuments a fate similar to that of the paintings of the mainstays, fig.. . (1) following that of amulets of stone that were deposited with the deceased in their last home/

t lb\ra – convalescent health. Repeated figure.

And follow better, etc.

l ia 2.vCt*i

"I have insisted more than once on the importance that certain young people attribute to the tombs and resting places of the dead. I)'a(|ui o (lucrer-sc, at all costs, avoid < evil spirits disturb the peace of the tombs, the epic is believed to be achieved by many

pr(K'essos. Several wild young men place objects of sun virtue for this purpose) natural to the dust (: of the dead In the graves of the Roman era, both in Lusitania, as in other regions of Ilesi>ania, one sees many Jigures that are without a doubt Sym-bowls".

In turn, we will close, with brief nails, the interpretations (pic demos as Cihúnha.fc figures, of the (juacs if occupied the illustrious author of the work cited, with proficiency.

If you agree with our way of resolving this [)rehistorico systema stage-graphicí^ will see d'cllc highlight the mythology adapted in all the tones, proper to philosophy of the epoch.

From this happy circumstance originates the chronology that we need to define, from this prodigious prehistoric period, ramified in different countries of the globe, the very clear rarely seems to be defined by our modest work, based on paleographia.

Nothing was missing, we believe, for an interesting confrontation, of the inscriptions from other countries, with similar ones, from the Western hemisphere.

"(l) It was iá tlepois dc A<lcnn(ndn a irnpress.To <lc*(a ol>ra that I discovered, in líc paintings made in ocher on the inner surface of the supports of the chambers and galleries going into descripvão mruda: that's why I limit myself to little, etc. The dolmens belong I didn't find any metallic object anywhere. The paintings, which are very rough, do not co

fig. of Quadnipedes; arabesques, etc."

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

4iri

The illustrious archeologist Carlos Rihcíro has already provided us with an excellent work on some Prehistoric Stations and Monuments in Portugal, but had not included still the epigraphic part, which now completed his no less illustrious patrician, the Mr. Director of the Ethnographic Museum, whom we salute, grateful for his masterful archaeological work, the offering of which we owe to our particular friend, the distinguished Colonel José Cardoso Ramalho Junior.

#

CURIOUS REGISTRATIONS

An inscription published in The Xalional Geographlc Ma- is worthy of interest. gazine, from February 1916, and reproduced on page 162, for the important work – Origins Chalcialcas of the Bible – published by the notable writer Álvaro Reis – 2" edition of 1918. This specimen is on display at the General Theological Seminary of the City of New York and was played by Professor Barton of I^ryh .^lawr, in a different way from the copy if it appears to us.

We cannot know which paleographia was followed by the illustrious professor, to confirm follow this very original result.

In our view, the character inscription primitive Greek, like those we have demonstrated, We ask for your assistance to offer our interpretation.

ç«io, in order to reach a clear conclusion
and positive on this epigraphic subject, which
It's nothing more than conjecture and it's very interesting
to our prehistoric times as to that of several countries.

This is a problem that needs to be resolved
I do it for the good of science.

The illustrious Professor elaborates in error or we;
and that's what we need to investigate. She only gives
summary of your work, and we not only do the
Even, how do we get to the paleographic demonstration?
phica and it is in this case (|we would like its receipt

. , I w,, . , II <xpa.tta at the Gera Seminar! Theologian of the City of
procity. It is possible that we elaborate in error; CV,..

When dealing with a Teacher, we always consider Rryh-Ma^vr, it is the uguinie "joos Uardar
, . II. a field of argument, da. land of the setting of JÓl, belonging

Uttl the lucidity of your teachings. cent to the Satlatur priest; J60-W coadoj from the s

It's a shame that the print is so small, for ^i^ad,oards. the mauhaixo. from the beginnin

. . I covadoj in the dirt of the texture of the ziggurrat of Sha-

be enlarged, mainly because it contains cara- majh. the brilliant lady; nooo coados for t
cters executed in remote ages (but there is never nto of Shamash, the messenger of .th. th

360^0 cubits on the side of the mountain, the, dwelling of

seal a thousand years\) as revealed by the inscription. Shiikura, the Pl.tX.tG. May he giv

The subject itself, which we deduce in our ~

interpretation, clearly gives us the time ein ([ue was

made and we can only admit this assertion as a simple and natural chronological mistake.

Here is the interpretation given above to the inscription, and it is appropriate, regardin
we offer ours. For this purpose we will divide it into 9 parts and proceed with the

" Ema inscription of "sele mit annos" {?) gtie thinks

446

INSCRIPTIONS AND TRADITIONS OF PREIUSTORTIC AMERICA BY BERNARDO RIAMOS

foriTiíi followed. It is a subject repeated in various ways, depending on the fertility of the system of ingenious writing at the time:

11 "'i

AI! AA t> T;

gv;

o\V u r. me: IA

I. ^.0£S

Ta:/; :<2oç (f,) The Iliad poem by Homer.
0ciacsta 3t^ The Odyssela. Homer's poem.

R. 0Bv73£U;

o A r vv.Eí A

II > IJ < VQ '^J

1 AIAA <>

;vji. 2.0S0

Like the prcccllcnte.

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íR; '^ ®!®) @ Li

M Í IPO V.

Hey. 2,000

CVr^poç, oj, rcfcu, etc. Poi. (o) is
I pose: to Cumes, blind from where the
proper name OíAr.poç, Homero R.
of 0^xr^poç, 6v prlmil. the same as
tv^pTj;, is in agreement, con-
vented, etc.

} j = V is s>

IAIA A0S

@^'l 3 3 3 0^

0A r SS EIA

H AyEII^||33E.I1^
The ArSSKIA 0ArSSEIA

E) ÍMl \i/ S® if. r\

o HEF 05-^

FU. 2.mi

Like the previous one.

Like the previous one.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

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0Ary:5:HeyA

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0M npor:

ng. 2,062

Like the previous

* AIA Aon

)(>!<

0A And I was going.

I®

0Ary:?:KiA

Like the previous one.

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F/if. 2,065

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<> M 1-í 4» (Q

/■f>. 2.06*#

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Ln. iniiiAiiiiiii -í 1A 1 AA © r.

Like the previous one.

o A rr.sEi v

Having corrected some slight traces, here we leave our interpretation, which, in comparison with the interpretation of the illustrious Professor Barton, is completely opposite.

Over a long period of time, this interpretation has been published and only now perhaps we are the ones who first refute it, in order to remain the important original in a Scientific Institution in one of the largest centers of world progress.

IMCRIPTIONS AND IRADITIONS OF AMERICÁ RiU-JUSTORICA PÚR BERNARDO RA\U),^

-iis

1'inalnienie we will say like the illustrious writer Álvaro Reis: *^In fact, wisdom of the world is ciullicia not only for God, as Saint Paul asserted (I Cor. 1.18-31; l-Pete 4-28), but it is the same for the world throughout the centuries".

AN riGUIDADK AM KR ÍCANA.

We cannot fail to honor this work, with some excerpts from the valuable lieise, leaving the penna of the notable Brazilian, the illustrious Dr. Carlos Xavier Paes Barreto presented to the XX International Congress of Americanists, held in Rio de Janeiro, in September 1922, now published:

"Dealing with the antiquity of the continent which the abbot of Gaudry called "old and a prehistoric error enabled tradition to call "new" we do not want to diminish the memorable feat of October 12th, which effectively lived up to the cult of generations operating an extraordinary revolution on the scientific political horizon, complete trans economic and geographic formation, a new phase in commercial relations, of humanity

"Christovão Colombo's commitment constituted one of the most notable con-judges from the W century who, before disappearing through the vat of Edades, unveiling lands, until then, almost unknown, and turning attention from the East to the West, restat to the international community, the American office (and, like the others, relationships interrupted for an infinite number of centuries.

"Ogenovez, to which, later, fourteen cities, according to Cesar Cantu (Hist. Umv. V. 8 p. 118) competed for the honor of being the birthplace, is the recipient of the most ternational". (1)

"Once again, in the world, the continent that, for many, was a utopia of poets and philosophers: he was a great conqueror".

'bBut you shouldn't call him the discoverer of America like Cabral the non-ioi of Brazil, even because a territory that already existed, long before the Kuropa, Asia and Africa had emerged from the depths of the waters"

"Don't sound like a paradox."

"K if it is true that Riehard Andrée, Karl von Steinen, Garrik Mallery (Picture \\'riting of thc America Indians), the German Theodor Kock Grucnberg (Sued-Amerika-nische Fclseichnungen), Swedish cthnologist Eric Boman (Antiíjuités de la Rcgion Andine de la Republique Argentino et du Desert de Atacana), and, among us, Dr. Alfredo de Carvalho, ensure complete absence of documentary value or symbolic significance to the rock inscriptions, called sign stones which, instead of drawings, are hieroglyphic. decipherable glyphos, are, in the opinion (elles, fruits of the artistic instinct and the esthetica of man, it is no less certain that the theory of Atlantis is proclaimed by research by the most distinguished masters of science".

"History, geology, paleontology, architecture and cthnography do not allow today, doubt the chronological priority of the primitive civilization of present-day Ameri that of the Asian woman ri([ancient ueza, of the fabulous Indian, whose caravans traded fr even among the peoples of the Caspian, Mediterranean and Black Seas, of Egypt with its py

(1) . a *2 ilo Toverciro of 1408. Híiinna Columbus was born in Genoa.

nikies and csphingcū colossals, from the peoples of Mesopoíamla, from the cartiiagincza w promontories and <Ia Roman, with its nccropolics, which have slept, for twenty centuries, of V^esuvio''.

America had been the Antillia of the Phoenicians, the “island of the seven cities”, the “chroniense continent”, the hyper[]orean sea of the Argonauts”, “the hesperides” mages shears, whose golden snitch was the veiled dragon, “the island of Poseidon” swallowed up, thousand years, according to Plato, and which Blavatshy thinks is just a fragment of Atlar the European island, orbe-spatiosior, by Amiano Marcellino, the legenclaria land dreamed of Scipiào, the “great continent”, by 1'hcopompo, the “insula permagno”, by Deodoro da Sicilia, the incognito or powdered island”, from the messianist legend that, in it, hid the future, the continent of the “nations of the sea” that for nine thousand years, through th of Hercules, also called Saturn, fought with Athens, the country of the “seas of Iluehuetlapallan, Tollan and Artlan”, the “fortunate islands of fable”, the beautiful “Op of biblical traditions, the sea of Cronus”, where Saturn, father of Jupiter, reigned and v the gods, the island of Bruma, Hu Sang”, of the Chinese, the longed-for “Cipango”, the splendid region bequeathed to Atlas, son of Uranus and inventor of astronomical laws, land that Critias supposed had belonged to Neptune who would divide it among his ten sons,

wanted to call Tsabellc'i, Pizarro y Orellana-Ferisabella Oamariz-Orbe Carolino, Acota-

We no longer go in search of Asia, to pesípise the radiating center of the first steps of humanity”.

It is clear over the Atlantic that we have to look for one of the richest lararios in the land in expectation."

#

"The origins arranged by Eastern peoples go away and the positive conception of

í-ecinio, cited by llackel and the abbot Brasseur de Bourburg, that America was the cradle of humanity."

"The people of the most remote antiquity had a vision of this amazing region.

that each new discovery placed further away".

«The classical narrative made it an immeasurable maritime power against Egypt, the nations of the sea that, on a dark night, disappeared, due to a strong earthquake, accompanied by floods, as punishment for that "beautiful and holy" region, for having corrupted it ».

((In the Spirit of Atlantis", chapter of a magnificent work entitled "the WAI.OK DA race', Antonio Sardinha, (António de Monforte) demonstrates what strange things were to the Mediterranean the legend and poetry of Ulysses' "Errors")).

((Ulysses' room looked more like a Nordic hut, similar to those in the sagas of medieval times, than the palace of an Aegean king and the tombs of Homer differ from those of Dypilon, whose dead were deposited in vast burial layers, while in Homer and the "tuinulus" (juc keeps the mortal remains of Patroclus and Elpenor (von Genne The question d'Iomcro))).

PRINCIPLES AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

4fji)

« In Odyssca, which Victor Bérard judges a cyclope script, the writer sees a genius adaptation of Western legends

« Homer makes several references to the hidden continent and the fabulous people of Ocean-tooth ».

« It is in Atlantis that we will find the origin of world civilization »).

#

Prehistoric Monuments of America.

«The underground temples of Asia, full of hieroglyphs, had not appeared, sphinxes and colossal pyramids, nor Ashurbanipal had founded in Babylon, bibliothecas with brick books and, already, in America, in stone tablets were the inscriptions (see below).

(The Phoenicians were responsible for discovering the alphabet, but in America epigraphic monuments of value: Mexican books contain signs, weapons and genealogical documents, which reveal the civilization of these people, in these archives, in the 10th century, found even records of births, marriages and deaths ».

«Before these ancient monuments, like the colossus that, in Rhodes, criticized Charis or the labyrinth that, in Crete built Daedalus; before the temples of Delphos and Ephesus have your Epithoros and Ctesiphon, – already on our continent work is being done on fortifications, dolmens were formed and works of the most structural solidity were manufactured. ruins of the brilliant Mexican cities .^lula and Palenque, with their sacred buildings, fortifications and hieroglyphs, the vessels of antediluvian construction, the astonishing

sections of Itzalon, the pyramids of Tcotihuacan and those of Chafula, whose construction the legend of the seven escapes of the flood))).

«Pcrii also presents us with its majestic temples, starting with those of Cuzeo, capital of the ancient monarchy))).

«In a time older than that in which Satyro and Pilbeus, by order of Ar-íemisa, they created the tomb of Alausolo, the various American regions had their worlds tombs made under the influences of architectural science))).

« The famous and ancient cities were submerged; there was still no liner transmitted Solon had the laws of Athehas, China had not Hoanigti or Fohi, and the Atlantic territory Tico had his traditions, his customs, already reported by Plato ».

«The l^gypto, cradle of navigation, according to Ameilhon, had not yet had Ptoyomeus Phllopatei*, to build the famous ship of almost three hundred meters, the Assyrians and Chaldeans did not develop their trade through the Palacopos canal, opened by Nabuchodonosor to make the Eu}}hratcs empono comercial; Sidon had not reached its peak seafarer who he later handed over to Tyro; the Phicnicians had not put the ships to sea and the caravans on land where Atlantis already had the majestic fleets with which later, haunted Egypt and Athens

«It is certain that vessels of Hebrews, Phicnicians and Egyptians transited the seas Americans, but their navigation is older)>.

«In the secret of the stones, in the symbolic figures of the rocks, in the ruins of old palacios, Ilumboldt, Carlos Wagner, Azevac, Uzielli c W arden (Recherches sur Ics anti-quitetes des ICtats Unis de rAmerique sépténtrionale) found the most striking attest-

íaclü (lo prcilistorico american progress, (studied by archeologist W. llolmes, power of engineering, sculpture, painting, textile and plastic arts and a set of works ».

«The monuments found in Mexico, Pcril, Nicaragua, Brazil and several American nations- canes demonstrate an advanced civilization ».

«\ is the pro\ a on the statues in profusion, piles of huge stones, (pie, cm 1'ianahuac, in Peru, present the Incas, similar to those of the Egyptian palaces, as the temple of the sun Pachacamac, with its doors and walls of gold, the vases and statues who, in gulfs in Mexico, found Napeau, in the island of Sacrifices, the rudiments of architecture, of ceramics, of the art of chiseling, the macliados equal to those of the muli of Ohio (Big Grave), the great cities buried in São Luiz, in Lusiania, in Ncw-York, the cranes examined in North America, by W arzen, the ornaments with bones similar to those from Indostan, the latest discoveries in the Canary Islands, t Icus, Sejuiers, Ileikmain, the assyrlo model statues found in Nicaraírua, the "tcocali'', with Asian-style pyramids (Malte, Brun, Gcographie Univcrselle). the paintings of the Tolteks and the investigations found in the sagas, old chronicles Irish, all made known, in Copenhagen, by the royal society OF AtMTiQUA- RIVERS in the NORTH))).

«Studying the general lines of written law, Ferreira Coelho (Cod. Civ.) begins pelfi China, and then passes to Peru, whose civilization seems to him to be in the most remote prehistoric times))).

«Pizarro, in 1527, found customs identical to those of the Chinese in the ten million of Peruvian inhabitants”.

• I

Brazilian Antiquity

«Brazil itself has its monuments older than Mcmphis, Babel, Per- sepolcs, Adamastor c Hymalaia)>.

«Secure base brought <io study the research of [iروفundo plijl.ísopho dinamarcjuez Guilherme r,/und, who, for many years, spent analyzing caves, caves and precious things historic sites of Brazil, where he found, in addition to skulls, fossils, animal bones (j there are more, dolmens, granite tables, tombstones with various inscriptions, set on stone trempes and other ancient monuments.

«there was someone who affirmed that Brazil was the famous Ophir from whose mines Solomon gold for your capital; Colomío, in a letter to Isalx?!, shows suppor (pic Veragua was the Solomonic gold chersoness))).

«Until today, historians have not been able to determine the topographical situation of IC

gendaria island, who traded with the libblical king c rcce!>eu. cin your pore, pleenicious
Flavio Joseph, supposed to betray himself from a region in the Original Indies. However, i
been India)>.

« The people of Hindustan would not allow such trade, in addition to the fact that, at the
a ship from Fzion Gahir would not go to India in three years”. 1^

«Joseph's mistake would have an easy explanation in the confusion that America caused with
the Indians. Columbus himself died thinking he had discovered the sea route I

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452

INSCRIPTIONS IL rRAOKÖRS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

for the Indies and called it Indias, an erroneous expression still preserved today, in our
savages who, according to what the Genoese believed, were inhabitants of India). (2)
((Whether or not Brazil is the same opulent Ophir, which is indubitable (* (lue the elemer
of architecture, petrography, lapidary inscriptions, the seven cities today contested
petrified from Piauhhy, reveal a civilization that is different from that of the indigenous
by Pedro Alvares Cabral, especially in Pernambuco, as Ferdinand
Denis, the first to take care of our literature ».

« Works from another culture, fossils from other animals, were discovered by Elias Heschmann, when, commissioned by Mauricio de Nassau, he traveled, in 1640, the interior of the donatory of Duarte Coelho, and, later, by Bráuncr and Hart ».

Ethnographic Studies

«Let us now study the ethnological side »).

«There is a lot of debate about whether the American race is a spontaneous product or result of migration, and, if, in this last case, our indigenous people are trapped in unit or the plurality of races »).

«We will not investigate whether Quatrcfagcs was right to divide into three races or wheth Gabriel Lafond reduced it to one, modified by the climate, under four varieties. Gomara maintains that the American comes from the Chananites, Huet and Kircher from the cg^pcios, the English Adair (History Oí the American Indiane) of the Jews, noting the se- similarity between the Hebrews and the people of Florida and the Carolinas, Fornicer with Hugo Grolius (De Origin Gentium American) of the Norwegians, especially those of septenional part of America, Jones, of the Huns, George of Morn (De originibus ame- ricanis) of the Huns. tartaros and kathaycus, the philologist Bcrewood, and, after líumbo Asians, a theory that, in fact, has more defenders; certain religious conception believes descends from the tribes of Benjamin and, yet, another version makes Ham, son of Noe, the American ".

«In the ''Esperanza de Israel'', Menasch Bcn Israel, leaning on his fellow countryman, the Jew Antonio Montezinos, confronting historical and biological elements and seeing rifying Hebrew traits among Americans, disputes the Israeli origin of Americans. There are still those who make the Antille populated by people who fled from Sp the arrival of the Moors ».

«Leturncau, in the "Evolution of Commerce", asserts that they passed through the Strait of Bcrhing that is no obstacle between Asia and America, because, even today, the Eskimaus cross it »).

«We preferred, instead of looking for the ethnological origin of these people, (if they we of others in the course of time, find n'cllc the basis for the study of other races »).

«He is the man of the stone age, tlollccocephalo, meião, autochthonous, in the man of Mугem, we will find the bearer of culture »).

(2' « l0r. son of Genoa, said in a document Chiistovão Cclombo. descobil. nc IcnginqL0, th

«H. Bl<i\ataky, in A Douírina Scrccla'\ makes uncles a(Ian(es the ascciulentcs of the chi-nczcs, japonczcs and polyneziós. Antonio Sardinha developing the theory of luzitania nationality, in "'Valor tia Raça", states that it is that of H. Atlanícus that derives th Aboriginal Iratum of Portuguese nationality, and may even appear as the head of the world's family tree. It's the tlelicoid, the tle man Mугem, meioo, mesorhinic brown; It can't be Aryan Brachicephalo))).

Pereira de Lima, in the "Iberians and Basques", made an interesting study about this), taking into account the similarity of the indigenous people of the Canary Islands with the Xicanos and Peruvians) and Montezuma's declaration to the Spaniards said that his ancestor they had viiiitlo uncle country of Astlan".

To this we can connect the ancient belief of wise uncles about the vast island that Egyptian priests recorded in their hermetic books and is referred to us by Plato, Solon, Herodotus, Euripiiles, Hermocrates, Kstrabao, Eratosthenes, Timon, Phocius, Marcellus, Philon, Aristotle, Seneca and Vhrgilius".

However, the Egyptians maintained this belief, not being contrary to their feelings. religious ments, and is mentioned in the \ethlas, of remote tradition, twenty-five centuries is contained in the Bible, which tells of men coming to the islands of the sea".

On the other hand, there was no trace of the memory of the savages, Aunt America, the "im-period, dominated by long lands, where potlerous kings and tiuc reigned, from Suddenly, he was, for the second time, swallowed by the waters, because the ricanos the notation of thliivio, in t\ue, qucrenilo Tupan, the great Ocus uncles thunders, to Jamantlare, the just, wise and courageous page, allowing him, in an air\ore, to be pres with his family, spent the time when the earthly globe was below the waters".

"Sulimergated by an astonishing volcanic eruption, by tidal wave, or earthquake, so Irregular in the past and which took away so many islands, victims of the "society of the known as the American mountain ranges, promoting the imbalance of igneous mass", or tle (a another geological phenomenon, the "island of gold" had the same end as the Crisis, also Mentioned it by Plato (v3). But belief has never abaiuloned philosophos, from the earliest high antiguidatle (Clerivcro, Storia do Messico), who lived in Atlantis, a larger region (Asia and Africa together, and they knew that the Atlanteans had dominated Libya, Egypt and luiropa and then disappeared by a cataclysm".

"This belief transmits social transformations through the centuries and to cies and policies that humanity has gone through".

"W*moI her at all times, intlcably engraved in the consciousness of the peoples
The cataclysm is contained in the mytho Iitanomachia of Hecksiothus and in the ancient myth

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(3) "In the "TiiiK-u'", 24, rclotn Plíitiíi»: "In the AlUntico ocean, ciu írciito Jas Colu
that Lyhia and Asia reunited; from there iilin passed only to other islands, and from these
by the Ocean".

In the same work, 23 CD mentions;

"In more recent times, following the tcrrcmoto.sc floods, one day and one night fatalities
.they thought about .Acropolc perished in hiding and the island of Atlantis disappeared in
impractical and unexplored, as a result of a thin layer of organic matter that the island
imlcrccptu a p.assnKcm''.

yi'*: . * •• vnmrwf nwEt!

C) MYSTIC SYMBOL OF THE PERUVIAN ANDES

Scn (We are possessed with pleasure every time we come across what is there mysterious and incredible Peruvian region, center of the amazing wonders of (Oh, today one of the centers in which progressive world civilization prevails.

Sublime region, where the Incas made a fiery choir heard in front of the throne auriferous of the Sun, the masterful hymn: Soul of the Universe! You who from the heights branches without ceasing in the bosom of nature through a luminous ocean, heat, life, and fertility. Sun, receive the vote of your children, and those of the people who worship you was seconded by the greatest Pontiff: Oh! Rei, whose sublime throne perennially Shine with how much majesty you wield the scepter of the vast empire of the air! When you descend with all your splendor, girded your forehead with a luciferous diadem, the sky was to possess you, the earth loves to see you. Evil in the east you aim to bend hastily-!U)ilc the costrellado cloak. One of your rays alone darkens thousands of stars, whose existence would be ignored, if you were not periodically absent from the firmament, perhaps so that you don't continue to swim in the depths of your splendor, etc."

"The exciting narratives of Las Casas, Garcilasso de la Vega, about this charming country of the wise and virtuous Manco Capac and beautiful Muzcillo c dos SInchi-Roca, Luqie Yupangue, Marieta Capac, Viracocha, Huayna Capac, Ataliba lúascar, whose origin leaves the spirit immersed in the deepest mystery c conjectures?" "Yes, a privileged region where, with amazement, they saw (proof of gold bars, which in temples and palaces replace iron, wood, the stone, and that under a thousand different shapes dazzled the eyes!"

"The cult of the Sun had in Cusco, for example, unparalleled majesty. The magnificence of the Temple, the splendor of the Court, the affluence of the peoples, the priests and the choir of the elite vestures that rose to I.ii00; All this gave the pomp of the cult an august character, (he commanded the utmost respect."

"And let it not be said that Inca had a feeling of selfishness, because, observing the situation of the declination of the great luminary of the day, in which the mysterious columns to the Western part a shadow of the same size tellas, the Inca, prostrated before the Sun, his father, said to him: "Good God, you will know us, and you will take life brings joy to the people of another hemisphere, to whom Winter, son of the night, and in your absence; we therefore do not murmur. You wouldn't be fair if you only loved- lie to us, if for your children you would look upon the rest unclothed. Follow your Inca beneficial; however, leave us, as a gift of your kindness, an emanation of his tli\Ina substance; and cause the fire of your rays to feed it on your altars, pouring comfort your people in your absence and assure them of your return." This is how the people term yours? ritual ceremonies."

"Soul of the universe! Father of Manco father of our Kings, oh! Sun, protect the people yours, and make your children prosper!"

"There, in between, the lavish ceremonies of the wedding were repeated by the

supreme auíoridatle of the Incas the touching words:"

"Love each other, observe the laws, worship the Sun, my father." "1*2 to remind them of w
works and cares, which they would take solare Si, made them play, this was the opportunity
hands the original hoe of *^\anco, and the distaff of Ozcllo, his laborious companion".

REGISTRATION AND TRADITIONS OF PREHISIORICA AMERICA BY BERNARDO RAMOS

But, all this took its moment in life, and one day presaged the new records.
rivers cm (ornament of the moon, when it appeared on the horizon, which the priest defined
blood, war; the black, the setbacks as a smoke list, the ruin, just as unfortunately
succcdeii to this great ra(, the brave and warrior!. . . .

And accessing the memory of these slight traditions, we make them preliminary to the follo
following lines that the important magazine ''r/Illustration,'' published in
Paris, contained in no. •1,355, March 20, 1926, under the epigraph above, article
accompanied by an interesting engraving, signed by V. Torbin.

Concerning us greatly with epigraphic matters, he called us particularly

attention not only to the article, but also to the aforementioned engraving, and to make of such an important matter, we ask you to come here to the reproduction of "Illustration" for the reproduction of the valuable cliché, like the magnificent engraving. I receive an article by M. Torbin, certain of its acquiescence.

Here's the cliché;

The article we have highlighted is thus confirmed:

"The navigators who pass by the Paracas peninsula, located south of Peru, are intrigued by a graphic drawing on the wall, red, the color of blood, of an abrupt cliff that overlooks at the top of Pisco Bay, the imposing massif of the Andes".

"Mr. Rupert Cushmair Murphy, author of Hird LvlamLf oj Pcnl, of the usual assignment-

We see the work in a recent, fixed number (June, in clear times, the Chandelier of the Laes Cruces, (translation of the Spanish expression that designates the country) is visible to over a distance of 21 kilometers".

"The wise explorer and ornithologist was curious to see the gigantic sign, whose height appears to be 200 to 250 meters. Its lines are constituted by deep lines engraved on the wall. This is a mystery that no one has been able to explain to this day, from which a vast field of hypotheses originates. Over the terraces that form a very high surface that is completely uninhabited today, it is possible to take a few steps without finding either tombs or traces of housing. human."

"It is enough to dig a grave in the sand to remove a doubled mummified body upon himself, according to the burial custom of the ancients."

"The meaning of the symbol is ignored, only knowing that it existed upon arrival of the conquest of the Spanish".

"It is not absurd to suppose that it would have been recorded to preserve the memory of the city destroyed by one of the gigantic tidal waves that appears to have been fresh hot spot in the geological history of this part of the South American coast, (a) V. Torbin

This reveals to us, once again, the stability of our thesis, from the point of view - Inscriptions and Traditions of America Prehistorical. In the first case, we believe not of

2.0CG

the mysterious "Catidabro diis Trcj Cruces" in a

450

INSCRIPTIONS h: TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

rcccr further doubts the interpretation of the monumental inscription, which fortunately r
first in the genre, as it only differs in artistically defined features and has identical
characters to those already interpreted, whose words are summarized as:

1"1fLIZ, LUCKY,

repeated at the top of the figure, on the right, on the left, with the word in the stem tv
Jupiter.

I

X í. III II

End. 2,067

AÍA, acc. dc ZEVS, gcn. Aló^ TUPITER, Nr.AÍA, by Jupiter,
Oj\).z AÍA, not by Jupiter, etc.

It is similar, therefore, to those found: in Colombia, at kilometer 151, on a high rock; on the edge of the Fern^ Madeira-Mamoré Road, close to Bolivia; on the coast of Ma-
no; in the Uatuma regions; Rio-Negro, etc., no longer involving the colossal inscription
mystery, in terms of meaning. In the same way, it was possible to deduce the existence of
in these parts and throughout the Occidental Hemisphere, where they left other important
traces, superior to those that L'Orhin told us about.

What has been offered to us, bringing to the light of day, with true archeological amazement
Central America, are irrefutable evidence in favor of Americanism, now thriving,
about their prehistoric problem, while Assyria and Egypt redouble in sensations
wonderful revelations from the past.

Come finally the **Mysterious Si/mphoto of the /Indcs, Pcwnianos, the Candelabra of J
crosses** further illuminate the true origin of our prehistoric existence and dispel
the darkness of that distant past remains permeated by complex conjectures.

FOSSIL BONES IN BRAZIL.

In vol. X, year .55 dc 1925 of Rev. from IA and G. Alagoano it reads:

«Professor Oliver C. Farrington, head of the geology section of the History Museum
Born in Chicago, he has already led two scientific expeditions to Brazil, under the auspices of
Marshall Field Geological Expedition »).

«The second expedition of the notable scientist, which <late 1924, was highlighted by
discovery of a deposit of bones in fossil state, in the city of Mulungu, in the Estado da
Bahia »).

«These are prehistoric animals that must have existed in such abundance that
the natives made trenches with these bones ».

In his communication to United Press, Mr. Farrington says:

«These waste materials are found here in large quantities, around the wells or in

points where there is water, the <|ue indicates that prehistoric animals evidently resorted to wells, in search of water, many thousands of years ago)>.

INSCRIPTIONS R IKADITIONS OF AMRRÍCA PRRUISTORICA BY URRNARDO RAMOS

457

((The animal whose bones were found appears to be the structure of a pre-gigantic howl or of a Mcgatheriim, or of the same species, many times larger than the laziness of our days. In this region this animal must have been abundant)).

«To r/M Jluseuni, from Cliicago, ol)r. Farrington sent several specimens shape and the animal's torso which measures 18 inches, adding that it is also in His power is a complete and intact pclvds, two feet wide, which in its present state of pectrification weighs more than one hundred and fifty pounds”.

As is the case with so many other important news that appear frequently, leading us to believe that our history is deserving some value to scholars, against the widespread criticism of pessimists, who will finally submit to the truth.

Often, the movement of scientific exploitative commissions presents itself in our regions with several purposes, the main one being prehistoric archcology.

Despite our lack of the necessary means for these commitments
These scientists already find us in action (fortunately, and for a long time. We attest
so that, to the extent of our efforts, we are not indifferent to the precious legacy that
we possess, from our valuable ancestors. We write this brief consideration in
At the end of December 1928, just as the newspapers published several reports about
these notable excursionists, etc.

REGISTRATIONS FOUND AT THE PK OF .MONTE SINAT.
(En. MAIKILir. SKRIFT FUNNEN VII) SÍNAL).

The Magazine "MISSIONS POSTEN". n. November 11, 1921, published in Sto-
clíolmo, under the epigraph above, brings an article accompanied by the very important eng
of an inscription, which we reproduce below.

Here is the respective summarized translation of the article, which we owe to an illustric

«Professor Petri, on one of his excursions to the foot of Sinai, in Arabia, found
a stone tile, (flg. 2.068), with mystical inscriptions that he believes were written
by Mqvsés ».

«Um allemao l)r. Ilubert Grimme, translated the caption this way:" *'I'm Jilho
of Pnnceza IlaLdiepsuL, guardian of the temple of Jehus, in Sinal. You oh\ llaUhcpsul, ti-
You gave me compassion and you brought me out of the waves of the Nile".

«Both Professor Petri (Italian) and Grimme (Allemao) are men of great
philological knowledge ».

We are keenly interested in the inscription for its paleographic, chronological and
regional, as it is the first of its kind offered to us in the regions of Arabia, we made

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

our detailed studies, obtaining a solution very different from that achieved by distinguished professors. It does not seem fair to us to give Moysés the authorship of the

in this case, preferably, it would be subordinate to Hebrew characters and not to those of the primitive linear Greek.

For greater proof, let's give the inter-prayers of the seven periods or thoughts, very diverse as a result of the supposed dueção, but with some reference to the cele-on Monte Sinal, the illustrious Teachers.

This is a great finding to reinforce once again our theories and from ity of Arabia epigraplila with that of American Continent, particular c same with that of the coast of Manáos and other locations in the Amazon region.

Here are our interpretations, which we submit to the high concept of the aforementioned distinguished Professors, made in the manner observed by us in such cases.

Fiji. 2,068

T0
End 2JVÍ&

T0. ncnf. of
orl. 0. to,
ro, 0, ct,

etc.

l'IA. 2,070

? 'AXIS/ canto R. aòo)

4 c (idjf fetn. Poet.

(bAsia, Ac. VT,, to Asla.
A. "Acfat.

Fig. 2,071

f>accd. p.
HRCS.

oo ^

0 r 0 i

FiR. 2,072

•'0ÍIOS, so big,
(|how much consider-
. vel, numerous, etc.

T0 * •'osos

o CANTO OK dp:us k as grandk as admiravelI

II o Cf o I

Fig. 2,073

2:0<I>ôi2, wise, t\ih c, liable, prudent, instructed, etc.

and

OIOI

^ ^ i "Oil0i:, so big, etc.

P o I sióí:, í-Mí, god.

I' * I

+l:o<^ós: 'o:ío^ ti:ióí:

Wise as great as admirable, he is god.

1 *AIWA^ /w. pile of stone, portion of stone or, rock.
AIOA I. I precious stone, etc.

End 2076

^ at L

Fifl. 2,070

*1TÍK()Ü, powerful, for(e; prtnutivamcnle, savior, liberator of homes,
d.as fainillas, etc.

"oXKTor, water coiulncto; bypass channel, for
water the land; stream, alg. vei aUyamos Jtg. melo
to ward off misfortune, etc.

OX £

The r

Fifi. 2,077

.\IHAL 1'Í2K()^ 0XlCT0i:

POWERFUL AND PRECIOUS WATER CUNDUCTION MOUNT OF STONE.

OXA Poef. eminent- The

OXA

mind, too much,
etc.

)-0j

fXl0l' GOD.

I Í 0 7.

Fiè. 2,073

End 2079

You

'I\

160

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

0'

I or L

kidney. 2.0S.1

. ^ ('())1'1A, niaú current, jusliva cliviaa or simply, di-
Judgment, justice, etc.

OXAtSI0i: OXOX AAÍA2: '0^0^ 0^IW

EMINENT GOD AND TENAZE AND FIRM IN THE ASSEMBLY OF THE PEOPLE
AND AS GREAT, AS CONSIDERABLE HIS JUSTICE.

there

L/iC, I

^ . ^aAax.

AAA s:

lon and Poet. stone, rock, alc.

I

Eia. 2.0S4

aij

] 1p i í -0S, ni/j. pos. your,
CI (ua. sua, etc.

Hey you. 2.0SS

tr^

% TA Al
Eit;. 2.08C,

XAMAI, ndv. the story, about
the earth, with mooimenlo.
Tò o (jue ca terra;

the earth-

^ " o 'riscç,

YOU

Eifi 2.0ST

feb?:, afor~
tuned, etc.

■<

^ AAHI

tsAAHS. agitation,
t-lOS, / / PJ c I disturbance, in-

GOD I o ZI quiet, tumult
hey. 2,080 to, disorder, etc.

Eiil. 2.0S8

aAaS sos XAMAÍ ilMElStSl0StSAAUS

Thy rock upon the happy land blessed by God, without restlessness,

*

0 s 0I

I 'OSOS, so big, (extraordinary piano, etc.

I

EiM 2

THE

flfe

Eia 2001

SOS, adj. pos.f. yours, moon, (OM*lS, view, action of seeing or
yours, etc. o V * ^ j ^ sense of sight, vision, etc.

Hey A. 2001 ./

OSOS SOS o'ns

YOUR SO GREAT VISION

0 IAZ

PIAS, strength, strength, etc.

FIA 2002

INSCRIPTIONS AND TRACES OF LIDRAULIC WORKS
ON THE ARIPUANA RIVER AND ANOTHER GENRE OF WORK
ON THE JATAPÜ RIVER (AMAZONAS)

Wirins people (in given news, not only of registrations, but also of traces of works
h 3 'draulicos, in the region of the well-known Aripuanà River. But to Mr. Pharmaccutico E
Lima, who more interested if (in shown by these old gems, is that we should
the following information and inscriptions. We reproduce these accompanied by our in-

interpretations.

Unfortunately, no opportunity has yet been offered for us to visit these interesting countries, where there is a large number of lapidary inscriptions. A part (relias is carved on natural blocks, while another on blocks that contain facets, obeying a certain line or order of diversion or reprieve of the water channel, in-dictionaries of intelligent works of man and do not represent little phenomena natural, as is wrongly wanted to be understood.

The inscriptions that we now reproduce are isolated and have their own meaning, formed of figurative characters and liners, very well executed and not very costly vulgar in its time; however the 2" ca 3" are linked in ideas.

!21AÍ], Gi<im action of sending, mission, shipment, etc,

í: or bIN Btv-Sv P^- Bííjt (o irr t)

collection, pile, dunghill; accumulation, crowd, gathering, Ciuicurso, pile of sand in sea shore, p. exi. margin, coilin, ou-teiro, elevation on land, dique, mun^, slime, he,

""EAOS, lagoon, marsh, marsh, marsh,
swamp, vegetable garden, marshy place, palu-
doso, Pocf. full (water, sea, etc.

Fifl. 2,096

THE

IOA 1 ^

*'OAIí)r, which is a happy omen for the road-
gem, (juc protects the traveler, etc.

Via. 2,097

KA0y: OAIQv

QUK LACE PROTECTS THE TRAVELER

*

burning, hot, Setpto;, azzr.g
or reipiovaTxpcv. Poel. ballast, air
tooth, isium and both the sun and the
star, cannula, \\ or

,arfos cslrella-, the cannula, constl.
or, station.

t -KIP0S, heat-shifting; quen-
te, scalding or burning, etc.

In the upper Jatapú, some discerning people say, they found an admirable
engineering work, contained in a vault, with the top perforated to leave
penetrate the light to the central inner part, where there is a bud of crystalline water.
Four corridors or drains in a straight line, starting from the center at a distance of a t
meters in the shape of an X. Three are overgrown with vegetation and intercept the passage
remaining one that serves as access to the animals that there \«to quench their thirst in
mosa. The slope is continuous and is located on dry land, where it is difficult to find
water in summer. In this same description, a large stone table with
four legs, etc.

THE TALISMAN OF VICTORIA AND ARTISTIC ARABESQUES

Very interesting, we are presented with the precious find in the regions of the Atuman River worm-eaten stone that we call Tallsman of Vlctoria. Effectively, it contains Great inscription, very legible, despite its age. The respective photograph, in then, and our interpretation makes this concept known.

INSCRIPTIONS AND PHILINISTORIC AMERICA BY LLERNARDO RAMOS

4tKÍ

^ITK 2 pp itiíL\ úii impcr^
ptM.o follow,

OH AN very crooked.

NíXAini;, ijiiem ííá %ktoríai
fpilhi'lo de luPiTKN,

ng. 2,099

Pyrdra prtcioso dt\ Viclorio, found in the river .itumon {^.-Imozonnt)

NlXAÍA^í that gives victory,
Minerva's rpiio, (jío,id,

VICTORIA,

interpretation:

ITE AIAN MXAIÛX NlXAtAl'

IT FOLLOWS VERY STRONG WITH JUPITER AND MINERVA, WHICH GIVE VICTORIA

Certain particularities of ancient mythology are quite curious. In the present case
dcprchcndem two cpithctos to the gods: that of NIXATOI: to JUPITER and that of NlXAÍAX to
NERVE.

The fig. 104, from the Urubú River region (Sangai) introduces us to other followers of MI-
NERVE as follows: OPUA. Dor, surname of Minerva cm Sparía, thus, Oyxa, a;
(a) Pain. in Thebes. as finally Oyt^* among the Lacedaemonians.

Pig. 2.m

l'r,'igmffíto rcfiWiii'0 rom àfãéfrrof, rneonirtido no rio / VmÁíí {.i/tiaionoA

The following ceramic fragment, which we have reproduced in pho-
tography^ fig. 2,100.

4G4

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

The work is carried out on both sides and consists of anti-diluvian animals. Node-
There are also perfect artistic features, as executed.

Its resistant composition is due to the use of rose and white kaolin, produced
making, when hit, a strong high-pitched sound.

In this genre, we have magnificent specimens in our showcase.

Engravings on small stones similar to those in the following example (fig. 2.101) also
we found some.

Admire the delicacy with which this artistic style was created, not very rare in
regions of Atuman and Rio Urubu, works by the same
made with several consistent stones.

All of this gives the chilling idea that only in ages
prchistoricals could have their origin and execution,
never when you see, among some of these arabesques,
words with mythological meanings and thought
suits suited to these remote ages.

We already know the origin of these brave people, how
emigrated to our shores, his state of development
intellectual development in the sciences and arts, lacking
we just reach the cause of their extermination.

The inscriptions have revealed everything to us and will be
It is likely that we will still find something that reveals this mystery to us, although we already know from historical traditions.

ANCIENT HISTORY 1)0 BRAZIL

When this work was going to be printed, we had the pleasant surprise of receiving with honorable dedication, the important work of the illustrious Professor of Philology and History, Ludovico vScwennhagcm, under the epigraph "Antica Historia do Br. \síl dic 1.100 AC ATÍÍ 1.000 DC"

Work of great historical and prehistoric value that ennobles the author, also provides valuable elements for the solution of the great Americanist problem.

Philology, Paleographia, ah^thnology, and Iconology, etc., are, in effect, sciences subsidiaries and essentials for the complete resolution of the aforementioned problem, which remaining in the most inconsistent hypotheses and conjectures.

But, according to our way of seeing, which is, in some points, antagonistic to that of the Professor Tmdovico, the investigation of traditions has high value and deserves to be featured alongside other scientific research.

We also think of giving equal importance to the Paleographia used by us in deciphering the numerous inscriptions contained in this work of ours, which, according we judge, it clarifies facts that will have to leave the appearance of mystery and obscurity.

And because it is true, we repeat once again: if the hieroglyphos and cuneiform writing, we would still be ignorant of the main facts concerning Egypt and Assyria.

Why aren't these two valuable examples used and imitated?

Because the scientists do not dedicate themselves to the accurate study of paleographia, various possibilities for the deepest and most efficient investigation are lost?

It is this incomprehensible indifferentism that prevents us from presenting the results of our

In the first part of the work of the notable

Professor Ludovico the inscription is found (Fig. 2.102) which he calls religious and says there is found it under "a closed door stone, from an underground temple in Buritizal, munep. Valença". Submitted to the interpreter we got this result:

Fifl. 2,102

•íAÃr, Poet. p. air"
troop, band, ranch,
comedian company-
tes, etc.

cham, etc.

Fi/l 2,104

Fíjl. F.t0J

PAX.ATK yW/., çjmo piva-, 2 pp
imper. aor. 1 of paivj, etc. spread,
spray, water, p. exl. shoot here, and
alli: spread, sow, etc.

PAY IN E

FU. 2,105

' I tt''PA Glo.fs. Earth. Also ji:NO, R.AINII.4 OF THE GODS. This

EPAIP''*'^*'^J^*'^age lends itself, in effect, to the satyra of comedians.

Fig 2.10G

SIAAOí: • LAAL^ • PASATIIÍ t KPA

SATYRA OF THE OV RANCH TROOP OF CO.MEDIATES SPRAYING THE EARTH

We noticed a slight inaccuracy in the fourth figure. paleographic characters, such as
we see, they are not Phoenicians but Greeks, which makes us believe in the preponderance of
in our hemisphere compared to many other examples. It is not the fact that employment only
of the Greek characters, but the notion itself of the idea or externalized thought, which
makes us understand.

This happens in several cases and the name Toloya, for example, that the color,
disruption of use perhaps transformed, increasing the, would have come from the Greek TOr
inter;. ccus! There! Alas! This exclamation was given to the appearance of Torloya in
from that era, a word that, according to the illustrious scientist, called the Maranhão po
located at the mouth of the Parnahyba River.

5v\yi> .pi itrif~t\

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Various details of the monuments of Sete Cidades, in Piracuruca, illustrate the work cited, but the inscriptions were not reproduced, unfortunately, to deserve the respective interpretation. It will reveal to us the existence of the true people who carved them with their own characters and feelings of origin and civilization, this people which we suppose to be the Greek and not the Phoenician, whose stay on our continent was rapid or ephemeral.

As we have already seen in the respective Chapter on the seven Cities of Piracuruca, which unfortunately we do not know. However, little remains to be done to define or evaluate its treasures, iconographically and archeologically.

The competition brought by the author has just published the illustrious author of the "Inligação do Brasil" is finally very valuable; This is your book, scientifically profound and worthy of admiration.

We see with satisfaction the commitment that is now deserving of the subject, not only the you sound cultured like scientific associations. In such cases, tenacity and the courage of the English explorer P. H. Fawcett, in search of the remains of Atlantis, backlands of Matto Grosso; the scientific expedition to America (instigations in the "hint Brazilian), which will last three years, and has Mrs. Batelli and Secretary, Mr. Boschelli in (quanto ol)r. Raul Rivet, secretary of the Societé des Americanistes de Paris holds a series of conferences at the Franco Brazilian Institute of High Culture, in rences about Oceania and America, from an ethnological point of view.

Furthermore, the telegrams say that the Brazilian Tuzzi Galvão will leave soon, of New York, with an expedition that will travel through Brazil to study American iistics, etc.

It is quite singular, finally, that only now, in 1928, did it appear, according to telegra a happy Portuguese Naturalist saying there is more than 6,000 registrations Egyptians and Phoenicians, north of Minas, Matto Grosso and Bahia!!...

#

ATLANTIS, PREFLISTORY AND THE BIBLE

Ca PKOPOSITO DA.S KXPLORAÇÕlils FAWCBTT, OIOTT, RTC)

TFMPI.O ÜO SOL ÜK KALASASAYA NA NOVÍA

If it is not possible, we obtain all the scientific articles published by " Era Nova" of Bahia, but those of September 5 and 4, 1928, these two only, with great We were happy to transcribe.

These are the articles of fair opportunity and prehistoric value and that are of so much i Americanism and honor its author.

iii

On the other hand, General Mangin in the "Revue des Deux Mondes" of April 1, of 192.>. published an extremely interesting article about the chamix of the Temple of the in Tihuanaca, in the next Bolivia, singularly elucidate the reasons for Faw-

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

407

cett nuando sc embarked on . 'lalto Grosso aimia incploratio, and (ronlciro ilas
eonheeidas villas of the vir.inha republica. FvidentcmciUc expected clle eticiconlrar no .
Gross some prehistoric relic of high value.

C) wise director of the La Paz Museum, Arlluir Poznansv, who studies the '1'einple of the
Sun les of about 25 years, he calculated (]that this admirable work of art dates back at
14 thousand years old, and reveals astronomical and
amazing architectonics.

Who knows the precious volume of Father Moreu.K sun)re the Sciencia Alyslecriosa
of the Phuraós and about the orientation of the great pyramid, you will now like to know t
aiiics of the Tg\ ptians, the VXtIaiiites of Holivia were capable of building a temple of
133 m. dc length and 118 dc width.i. oriented perfectly from East to West, with
the knowledge of the obliquity of the ecliptic and that many of the stone blocks that cons
they were brought from 80 kilometres. distance and tailored to a rare period, of
so that its polished surfaces fit exactly. Furthermore, these prehistoric
They knew the rneiacs. and how much Europe's contemporaries were content with
instruments made of chipped or polished stones, the Albintes of Tiluianaco worked the

metaes, and held with copper rods the stones with drains of equal curvature that
They formed immense lorrers whose diameter was smaller at the base (larger at the top).

408

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS _

Sun) around this facade are created non-monoliths aligned from North to South, whose shadow at sunrise projects itself over the building and seems to determine the dates of the religious, astronomical and agricultural.

Precisely, then, this temple is called 'Temple of the Sun', a gigantic almanac which is to the hours of the sun, as the year is to the common hour».

() wise Poznansky adds that the relationship between the width and length of the Temple must correspond to the maximum angle of solar declination between the two solstices. This way you can calculate the obliqueness of the ecliptic at the time (pie the temple was built; Therefore, by comparing it with the current obliquity, it can be confirmed that There is every likelihood that this monument dates back to around 14 thousand years.

The Incas of Peru are much later, and occupy that country as well as Bolivia current in the era of the Spanish conquest.

The oldest traditions about them are only from Manco-Capac 1, who lived in the tenth century of our era. In fact, there are also monuments of great importance in antiquity, however, it is difficult to say (how great was their building race. and (many Mediations existed between the Incas and the genius race of the 1st Ihuanao.

IV /I Human injustice in Asia and Europe

"If prehistory in Brazil is still in its infancy, to a lesser degree than in Bolivia and Peru, and it is to be hoped that soon authentic Brazilians will continue to explore rations started by the daredevil Fawcett and will discover monuments in Malto Grosso of Atlantic civilization in no way inferior to those of Tihuanaco.

On the other hand, the studies currently being carried out at the National Museum of Rio about numerous fossils discovered recently in the caves of Lagoa Santa, where there are we close to a century later, Lund discovered the first South American fossil man, they launch a singular light on the antiquity of man in Brazil, and will not fail to stimulate numerous Brazilians of the new generation exploring the caves <le their country, c, espec those in Bahia, where some delicacies are perhaps the most delicious in the entire world.

In Asia there is currently a wise Jesuit, Father Teilhard du Chardin, president of the Geological Society of France, and commissioned by the Irancez Government to study prehistory in China, and from his correspondence with friends in Paris we know that he is in possession of very important documents, inscriptions, photographs, etc., which are will clarify many still dark points in the fascinating science of anthropology and prehistory.

Regarding studies of the same sciences at Kuropa, it is very difficult to expect new thing surprising, as the excursions have been so numerous that there seems to be no more nothing to say.

It is worth noting in passing that it is precisely the priests, the Bruyssonie, du Bréuil, Déchelctte, Teilhard <lu Chardin, etc. who have given these sciences their further development, to the point that Marclin Boule, the famous author of the monumenta book "Les hoinnies jossiles", I wrote recently that prehistory, that the enemies of the Church so much wanted to go against its dogmas, today it has become especially a science of men of the Church 'une Science des cures\

INSCRIPTIONS AND RADIATIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

460

Let us not forget that the best anthropology magazine "Antropos" is written by the famous Father Schiininidí, to whom Professor Rivet has just given the greatest praise in his famous conferences in Rio.

I leave it to those who are passionate about prehistory to read in "La joie de connaître" an admirable lecture by P. Termier on the antiquity of man, and I hope to that readers can say what I heard from one of the most brilliant engineers in Bahia, removed from the church by pseudo-scientific arguments, which, after reading Termier, I can say I had more doubts about accepting the dogmas of the Catholic Church in all its scope.

It is enough to know that also for these prehistorics it is necessary to admit an antiquity very remote, probably more than 15 to 20 thousand years ago.

Perhaps the opinion that the last glacial period and the general cooling of central Europe with the biblical flood, and with the submersion of Atlantis.

Be that as it may, man existed in Europe, and particularly in France in early times. The interglacial that separated the last ice advances in southern Europe, known in geology by the names of Rissian and Würmian, contemporary with mammoth, while that in China, in the province of Hoang-Ho, Teilhard du Chardin found silex tools built at the base of a clayey deposit about 150 meters high with bones of Rhinoceros and other animals, showing that there were already inhabitants in China in the time of the Neanderthal, that is, contemporaries of the oldest races of Europe, (I believe to be of the same antiquity mentioned above, 15 to 20 thousand years old.

Considering it to be certain or very likely that both in America and in Asia and Europe humanity has had such a long existence, it only remains to show as this has nothing that opposes biblical history, and that is what we will do in the lecture following*'.
*'

THE ORIGIN OF 'HOMO A.MERICANUS'

By Thales de Azevedo.

It is with pleasure that we bring here a small, most valuable article from *Lavra* Uncle proof written by Thales de Azevedo, published in Bahia, under the epigraph above, in the important newspaper *Kra* n. 57, of September 3, 1928:

"Those who tledicarn or just appreciate the studies of Brazilian intiology, do not may fail to receive with great pleasure the latest news that has us privately These days have arrived.

On the one hand, there are contradictory information about the explorer Dyoft, who, in the On his second visit to Brazil, he seeks out the imaginative Englishman Fawcett, caught up people from western Brazil looking for the center of irradiation of the human races.

On the other hand, there is interesting news, published in Rio by *O Jornal* about the hyjiothescs by Dr. OK^mpious Aunt Fonseca Filho around the origins of the American man. This studious assistant at the Oswaldo Cruz Institute (Manguinhos), back home study trip to Ilha Formosa (Japan), found in an indigenous Purús-borá, from Matto Grosso, Issues due to a mycotic dermatosis, to date only identified among the savages of the aforementioned island, considered to belong to one of the oldest races

-171J INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY FERNANDO RAMOS _

Despite this coincidence, Dr. O. Fonseca Filho, believes that the Purús-borá, who They are one of the people that I treat the least with civilized people in America and the Physionomic and anthropometrical characteristics features very close to those of the senses, – believe, therefore, (give attention to our countrymen from the jungles possibly descended of oceanic, which comes in support of opinions held previously and until some time received with skepticism.

Gonçalves Dias in his work Brazil and Oceania was one of those who remembered this possibility.

At the same time that such news reaches us, Dr. Paul Rivet, secretary of Sociétés des Américanistes de Paris, held at the Franco-Brazilian Institute of High Culture, in Rio, a series of conferences, precisely on Oceania and America from the point of ethnological view.

And more. Telegrams say that Brazilian Tuzzi Galvao will soon leave New York with a student who will travel to Brazil to study Americanism.

I disagree with that, along with the fact that once again General C. Rondon is on tour across our borders, accompanied by experts, cannot fail to bring great joy to those who saw with sadness that their studies were handed over to foreigners.

Last year, in an article entitled "'Brazilian Indianology'", which he published We were on October 12th at A Tarde, we had the opportunity to draw attention to this situation. Thank God that things are changing for the better.

h'elizes we will be if we, Brazilians, manage to unravel this intricate question of the origin of the American man. In fact, foreign contributions, once received from more experimental countries and well-equipped institutes, cannot fail to be greatly appreciated by everyone who is interested in the subject in some way."

#

THE SEA YEARS OF SCIENCE

Let us pay tribute to the memory of the great scientist and explorer Colonel Inglês Ib H. Fawcett and his son Jack Fawcett, who were admitted with another friend of his

in the backlands of Brazil, where they are supposed to have died tragically. In the same way
We convey our admiration to Commander George M. Dyott, head of the expedition
who went in search of those selfless people of science.

It is from Globo on September 17, 1928, an important newspaper in Rio de Janeiro, the sensational article that we now transcribe and summarizes the value of dedication to the science of
Colonel Fawcett.

Here are the words of the great Brazilian Press organ:

THE ENGLISH EXPLORER AND HIS COMPANIONS FIND IT IMPRESSIVE AND TRAGIC
DEATH IN THE STILL MYSTERIOUS JUNGLES OF BRAZIL – THE TRUCKED COLONEL
FAWCETT AND HIS VISIONS OF A UNDERGROUND CITY – HOW THE SUPERNATURAL TAKES HIM
FOUNDED HIS CONVICTIONS THE INDIAN OF MIRACLES AND PROPHECIES

"The supernatural has largely participated in the adventures of Uncle Colonel Fawcett, has
For more than three years I have seen him in our jungles, wanted by the Dyott mission, and
dead. Around this expectation, of visionaries for science that speaks for the

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

•171

ferences of professor Dyott, inasmuch as he is a man of culture and conviction for so many years.
Our press, like the foreign press, weaves together the most serious and the most fanciful
comments, weaving between serious testimonies, those from captions and those from invocations.
Just the other day, or rather the day before yesterday, a telegram arrived from Nice, where
Colonel Fawcett's wife is found, saying that this lady confirms that her husband is
alive, because he lives every night, in his villa in Ikaulieu near Mer, with him he corresponds
by telepathy. This is such a strange order, which gives and reinforces the poetic flavor,

which is so simple, from the narrative of our correspondent from Cuyabá, received in time, where prophetic Indians, idols with enchantment and a lot of extraordinary suited to attracting the laziest attention, as we will see.

R greater palpitation, and
most recent, found
It's exciting to assume
pto, in the telegram that
we published in the edition of
sabbaclo, first
hand, thanks to the activity
from our correspondent
especially in Altamira,
who rushed to us
transmit the new feeling
sational arrival of
mission D.vott, (|ue con-
confirmed that they were tru-
citizens of the Indians
Colonel Rawcctt and his
I ate anhciros. R' this
correspondence to
that recent events
weaves lend
so much vibration:

riM 2 108 – Colonel P //. /Vj.í-.v//

CüIAB.\^ 1928.– R'
Colonel Hermenegildo
Galvão adeaiUado and
wealthy farmer
two important tasks
of cattle. Rio Novo
and Cuyabá da í.rarga, in
municipality of Rosario,
residing in the first
ílellas, distant forty
and eight leagues from Cuyabá.

I read it in a newspaper
end of Rio, and in others,
some news about
Colonel Fawcelt <|uc
considers them implausible, presents
I am willing to lend

Gfoho correspondent,
in Cuyabá, precise in-
formes about this already
case discussed, reports

these will certainly clarify a lot and highlight interesting things, especially
now that we are trying to find the whereabouts of the investigator, or find out his fate.

Colonel Galvão, a close friend of Colonel Fawcett, hosted him
first on his farm Cuyabá da Larga, in 1921, and later, on dc Rio Novo,
for several days in 1920.

Conlorme affirms that farmer, a person deserving of all our credit,
He explained to him at length his recruitment and investigation plans, giving him a bold u
hender and so on, all the resources he had to carry out such an audacious
enterprise, by the breasts of daciLiella wild nature, populated by very numerous trilms of
wild.

He arrived in Rio Novo, accompanied by his son Jach, 22 years old and from
another young man who was a friend of his son, AD 25.

He brought a troop of eight loads of cargo, in addition to the horsemen.

His baggage consisted of some astronomical instruments, machina pho-
tographica, two flutes, one made of wood and the other made of silver, a mandolin, which

they played frivolously at night; a large copy of medicines, injection equipment,
lots of ready-made clothes, knives, lots of ammunition for your weapons, canned food, etc.

He said that he had been trying for twenty-four years to discover the vestiges of a

buried city in South America, based on historical data copied discovered in the archives
chivos we don't know from where.

During the days of his stay in Rio Novo, Colonel Fawcett, convinced of the happy
the success of his adventure, he informed him of everything, as he was moved by the tear-
rage that seems like a visionary's dream that I will narrate, based on the words of the
Colonel Galvão.

Having decided to come to this part of the continent, he climbed the Peruvian Andes to
locate yourself in an indigenous village, in order to see
SC could, little by little, obtain information about
the buried city.

'I've arrived at a large Indian taba
anthropologists and making bed with them, he begins
He began to study and learn their language and soon became
considered a good friend.

A year and a half passed between them.

Icra is the head of this tribe, a thick and robust man.
jüvén de clom it could be said that there was no more than
twenty-five years but because the indigenous people said they had
more than a hundred and a (they had like a real
and great saint who taxed him for this all
honors and tributes.

The colonel lived together with CLLC, in the same
He had witnessed his predictions many times
sions or prophecies and consequent achievements, and their
stupendous prodigies.

A certain mania, having been called the thauma-
indigenous turgo, this one said to him:

– "I don't know what you're doing here.
Look for the remains of a buried city. This
The city actually exists and was a great city, but in Brazil it is very difficult to find
find due to your situation. It is a vast plain surrounded by hills and these hills
half surrounded by balias. Dirty animals are found around this place.
verses of European origin. Two routes existed many centuries ago, which offered access
to that place: one was a large staircase (jue climbed and descended mountains beyond for
beautiful valleys. This, however, due to the destructive action of time, went away little by
undoing, crumbling, until almost no trace exists anymore. Only another can offer
access to the log: it is a tunnel that passes through one of those hills, into the water
of two bays, one outside and the other below, which communicate with each other.'"

I've already heard this from the colonel, an indigenous woman. No (at first I didn't believe
little by little he became a believer in his words in the presence of the continuous prodigies
operated by him in which he revealed himself to be a being equipped with supernatural know

From the instructions he had given him, he understood that the city was between Matto Grosso and Pará.

Municipality of these data and clarifications, I'awceít returned to Canada where he has his family and after some time he returned to the Andes, leaving his pregnant woman. I was looking for some more evidence in front of that saint dacjuella tribu.

There he arrived and was received as a good friend, after some time, in a Beautiful morning, when the native approached him, he said to him:

– Look, your wife has just given birth to a boy named

Jack.

'reading from his notebook, he wrote down the day and hour of that candle (;ao*

Having returned to Canada again, he concluded that that announcement was true. His wife had given birth to a robust boy who received the name Jack, exactly aciuelle dia.

It didn't take long to return to the

bosom of that savage tribe of whom he had become very friendly.

Called to other and other commissions, among situations in Brazil, which ended by the treaty of Petropolis (state of Acre), and, finally, called the weapons, in European confidence, had to delay of great success in carrying out his dangerous undertaking.

After the war ended, having revealed something his proposals to the Geographical Society, did not leave whether from Canada or elsewhere, it was through Scylla encouraged to carry out his risky adventure.

For the third time, then, having returned to the Andes and expressed to the saint the desire to come to the Brazil, in order to put its exploration into practice, has neccu-lhc your friend indigenous some elements for this trip, as they are a round stone with a constant inscription of three letters and told him that in every tribe or nation, gena of the continent a (if they presented that stone, it would be far from it/.if they wd to protect. It was a sign 1 of recommendation.

He also gave him a statue, idol or something (|uc o vale, for his gluttony on the trip.

It was made of stone, about forty centimeters high, representing an Indian semi-naked with a feather skirt and headdress and (|ue, consulted on the directions or (|u stage of the \ iage, if any harm were to happen, it would be immovcl c to indicate hit, happy success, etc., it would give a signal, releasing a jet of black smoke |K'lo belly button.

Colonel Fawcett takes with him this stone and this statue.

The ex|criticisms about success and failure are what we just talked about Joram made in presence of Mr. John Ahrens, his former friend, keeps books in the business house of Gentlemen. Henrique Kessclcins Sergcl, from Cuiabá, who attests it.

Fawcett took the astronomical position of the Rio Novo farm and left it his own fist written on half a strip of paper to Colonel Hermenegildo Galvão.

2.110 – Cont/nntidonlr (i,'or,jc M . DtoU.chfje
Ha CommijJiio dos t)uc Joraiti .v/i search for
Cordncl /•'axocct c jrus coutpanhetroj

INSCHIPÇÖL-S l TRADITIONS OF AMERICA PREULS l OR/CA BY DfíRNARDO RAMOS

Rio Novo Farm – í>t. 14''13'03" S. Long. 55''2r07'' oésíc de Grccnwicli. 12''06'30''
Rio coast.

Height 448 meters above sea level, 228 meters above the city of Cuyabá.

I had a relationship with him in this capital, I know the handwriting, and I authenticate

He left Rio Novo with his entourage, and said to Colonel Galvão (l)if he were happy,
I would go back that way and if not, from there I would go to Canada.

I\ would be immersed in the jungles for one to two years and perhaps it would be necessary
his son and partner marry the daughters of idiots; that if I went from there, I would writ
until the end of December 1927 from Canada.

Your itinerary would be as follows: From Rio Novo, to the Simões Lopes post,
Bacayry civilized Indians; from this post to the village of half-civilized Indians, but ve
travel to Nafoquá, where he would stop for a few days to familiarize himself with them.

Of these I would try to get some companions to take him to another village with
and so on until the distant and mysterious places of their destiny.

He thought he would go through Simões Dipes and then head north. But, as I told you
Colonel Galvíio (jue inscriptions of the same character (|eu those of the jíedra de (pie v
there were many in huge smooth jíedras at the Pai'anatinga waterfall, he decided to take t

change your itinerary.

That's how it is (when he arrived at Simões Lopes, from there he took the direction between Xingii and Paranatinga waters.

After (fifteen days of travel, however, having found the Coliseum and several streams tributaries of the Xiigú, drunk and deep and his troops limp, decided to return to his starting point, Simões Lopes, in order to take, as in fact he did, new resolutions, make the rest of the troop return to Cuyabá, having been handed over to John Ahrens of whom we allude; A group of Indians from the Nafoquá tribe, in the his return to the thickets.

Having followed in their company, they accompanied him to the Xingii two bacayrys.

When he said goodbye to them, he gave his riding beast, well harnessed, as a gift to the Roberto Bacahary, who still has it today, told him that he had left it in certain spots." citing the loose charges and animations (if they were the bacahurys look for them, the <\u in part were found.

He continued from that point, in a canoe, with the nafociuás who carried his few trunks. gages he had been left with.

Some months after his departure, he appeared at the trading post of one of the rubber tappers of Colonel Galvao, one of the two dogs, who accompanied Colonel Fawcett and who stayed there. SC still finds it today.

A little over a month ago, the J^io Negro farm was surprised by a large group of black swallows, birds never seen in this vast region. Making your flights into the air with shrill chirps, it drove the swallows from the entire area. place, which are all small, with white chests. To what the Colonel said to his lady Galvao: – Just remembering Colonel Fawcett.

From ; UToy explorer, who entered the bosom of our mysterious forests, Much has been said, but in this correspondence what can be honestly said.

I read it to Galdino.

(Globo correspondent)

CHAPTER XXII

Fiiiaes Considerations

LUANIX) the dawn of modern society shed light on the rubble of the monuments of the past, in them were found these strange svm-cakes and confusing characters enclosing profound mysteries. I'bn then, however, they began to be unraveled.

But, for this to be achieved, how many huge efforts were undertaken?

It was, as)k said, "'by analogous processes, to the studies of trilingual inscriptions of the Achmenides found in Persepolis and Behistoun, <|which was finally achieved read the Assyrian script, but after long unsuccessful attempts and it was necessary to col unconscious labor of many generations of wise men, to finally solve the problem problem."

This edifying example infiltrated and spread, fortunately, in the minds of the people subsequent ones, with marked ardor and the continuation of such a commendable (|how much useful labor, the (jual brought to the light of day amazing monuments that were in the bowels of the earth. S())lre these, scrutinized wise archaeologists, gathered in co Egyptology and inscriptions, <le several educated countries.

In this glorious investigative campaign, egregious names such as those of ChampoIlion, S. Martin, Feer, Schrades, Vivian, Schotz, Ilaulen, Spiegel, Sillen, De-letrsch, liommel and many others.

It was in this way that Epigraphia Americana managed to insinuate itself and become a lion about vast and precious element<^-. Subtle fisheries are generalized, with certain success, across the continent and finds are more prominent in the central and seventeenth regions. trionaes, giving them rightful primacy.

Valid and demonstrated as contingent on the part of Brazil assigned to a uin (work summarized in the 3*1 hese Official (4*' of the 3rd section program) presents to the Cong

tle National History of 1914 and another in 1916, at the 5th Congress of Geography, by eth nologo' Dr. Theodoro Sampaio, high mentality uncle our Paiz.

It is regrettable, however, that, without plausible foundation, it ended up in these these
For the mediocre, the important subject of this part is

47 (3 .

INSCRIPTIONS REPRODUCTIONS OF PREHISTORICAL AMERICA BY HERNARDO RAMOS

mental, eniittimlo Interprelaçocs, which will allow us to contest, in the way we did it,
in a special chapter. We interpret these inscriptions, despite the anti-Americanists
classify as: simple scribbles, scattered or drawn on rocks, by mere diversion
from sehageml

However, these inscriptions contain primitive characters, as we have shown,
which, for proper understanding, require accurate notions of paleography and con-
front with other modern ones, we indicate the pages, the names of the authors of the works
consulted and we organize, in turn, linear and figurative alphabets in expansion
paleographica.

F/ evident <iue the lapidary inscriptions also mark, due to the style of their ca-
characters, a certain period, which constitutes a valuable element for chronology
epigraphica. Plicnic registrations do not follow strict uniformity. () al-
phabeto phcnicio experienced great evolutionary transformations, therefore (they are multi-
The characters mentioned by several scientists are types, often reaching a single letter,
eight or more shapes.

These transformations, however, were not complete, which is why they are often found
against inscriptions with primitive characters in promiscuity with evolved ones. But,
Despite this, their appearances can offer chronological data, which many
are sometimes influenced by the meanings of the words tjuc refer to cataloged facts

for the History of Humanity.

This variety of characters we have in Samaritan, Palmyrian, Rabbinic Hebrew c Cvriaco; in Cirego Primitivo, I^dcogiaphico, de Insciiipção and À^lodcrno, being the cara Doric characters are the most preponderant in Hellenic inscriptions.

\ ígouroux, observing these stagegraphic changes, establishes a confrontation between the Stcla de Mesa ('}, whose existence dates back to 989 or 897 before JC, ca of Siloam, from later, seeking to evaluate the ages of these two monuments, carved with some analogy.

Relying on old inscriptions, there are few that follow regular provisions stagegraphics. We have already found inscriptions (juc enclose, in addition to two or more signs representing the same sound, characters from other ancient languages.

We have verified this with regard to the linear system and we must not fail to mention it. to identical facts that occur regarding the figurative system.

Fantasy and art further established this graphic modality that became as widespread as the linear one, being, however, richer in sign variations.

The great nomenclature discussed by Brasseur de Bourbourg, in Hisioire des Nations Cirilisées du Alexique, no less c (}than the set of figurative characters or determine- tive, which many authors tell us about.

We have not yet seen an organized alphabet of the figurative system, which would be quite useful and also difficult to make, due to the extraordinary number of respective characters.

The figurative S3'stcm is undoubtedly ingenious, whose s[X?cimens we offer in a considerable number and it is none other than this order of inscriptions that is most This is the solution to the major problem we are currently dealing with.

(I) Table. rcl dc .Mo.l,, LtUre a JI. U Conlc d< Voguf. The discovery Stcla toi i>or >\ Ci p. 8 (Observation).

dental, as well as those from other parts of the Globe, where they are recorded. And they
How indecipherable are these complex writing systems!

In this way, forwarding our persevering thoughts, after coordination
reflected denation of these alphabets, we came to believe in the favorable solution of the
controversial Americanist problem, despite the incredulous and pessimistic wave, which,
even lightly, he will unleash his criticism on us.

#

Two are therefore the essential points that constitute our these: Inj-
Creations and Traditions of Prehistoric America, especially Brazil. In the current phase,
little has been, for many causes, the result of the improvements carried out
in this order of studies suffocated in the most tenacious incredulity and disdain of many
our scientists. However, the opportunity suggested dedication, study and
interest, because only in this way could we define our epigraphia, the march of civili-
pre-Columbian zation that the past, therefore, revealed as surprising, not only in the
Brazil, as in America, and in other parts of the world. Revelations of concrete facts
related to certain eras, which chronology has not been able to define and of which only ex
vague notions in the present century.

y\s mountains that will still []be able to shed rays of light, over the lost routes of the
bites and navigations to our Continent, are represented by the archaeological elements
cheologicos: necropolcs, Iragmeutos de ctramica, utersilios indispensable to various
mysteries, traditions and above all lapidary inscriptions. From all this we group
what was possible for us, and the inscriptions we offered with demonstrated
decipherments during this work of ours.

This is what the work contains: Inscriptions and Traditions of Prehtslorica America,
vast and difficult undertaking that left us with a large part of patient
and persevering effort. The obstacles we had to remove were huge.
mere, because we act only upon our intellectual and personal resources,
often homeless from the comfort to which only certain scientists are entitled
when they act in other, perhaps more valuable and productive branches.

Let this aforementioned circumstance be taken into account and forgive us for our audacity
scientists, to whom we ask not to criticize our errors,
beyond the limits of loyalty. If we make mistakes, <|we can see these errors pointed out
and proven.

The inscriptions regarding the paleographic part (linear and figurative) in many
they were surprised with revelations and dispositions. Elias are carved or painted,
These are very preponderant in the southern part of Brazil.

An original stone from the foundations of Solomon's Temple, from which we are told by the
wise archaeologists Warren, Petermann and Wilson, containing this system of
inscription, forms its use and resistance for almost 3,000 years (fig. 1.145,)- This fact
came to shine an intense light on the great American typography problem,
so cc r.trovert.

17R

INSCRIPTIONS n TRADITIONS OF PREHISTORICAL MERICA BY BERNARDO RAMOS

These are places, the most hidden in our regions, where these artistic and even sometimes enigmatic inscriptions, as well as others from Continent American, (they give us the perfect geographical idea of the itinerary traced and the places inhabited by this bold prehistoric migration, the evidence of which, shrouded in the deepest mystery, today they are announced by the Inscriptions themselves.

Purposefully and patiently, we spent a lot of time translating and transcribing the interpretations of notable ethnologists, archaeologists and historiographers, often creating opposition to ours. Another thing we did not have in mind, that of preparing the spirit of (I)uc to judge us opportunely on a subject like this, arid and complex.

It is unnecessary to repeat the names of the authors who attribute this nu-

mere inscriptions, mere dK^ersion of the sebage, of which, however, we offer not only the stage interpretations, but also their traditional particularities.

In what sense can we take scenes of thoughts, sentences and phrases?

carved, among them 5:00^ (sao c salvo), so many times repelled in every place until they rged by this enormous quantity of lapidary inscriptions? It can be admitted: that had sculpted them by this defeated and oppressed people, who, taking the a supreme effort of salvation or conquest of life or death, faced the oceanic waves managing to engrave on the rocks, of this port of peace and rescue, this memorable c Icgcr phrase. In the same way, I believed: that this pilgrimage was forced by the expulsion Canaanite Christians, by Jusué and Salmazar or even by other voluntary circumstances migration of commercial interest, climate and benefits for the well-being of nature human.

This mysterious people seems to be the Phenicius Canaanite and the Greek, Juslamcan the that ignores the characters ilc and their inscriptions; and it is in favor of this hvpothe the arguments contained in this work are launched.

Great sages tell us about communication between the peoples of the East and the West in high antiquity. Thoron insists on sailing Solomon's ships to the Ilas River Amazonas now paleographia corroborates these vast areas or their possibilities. But this and other facts are combative, as we said, due to fierce incredulity from anti-Americanists and some orientalist.

ICstc used to or already systematically approaches a subject of such relevance, reaches the point of condemning himself, even without due knowledge of the issue, qualijucr labor <|that goes against the current classicism regarding the archeological sub American, as has already happened with this still unpublished work. Everything you can competing to clarify our j)rehistory is, irremediably, thrown into a truth the Incjuisitorial bonfire and the unharmed victims of the perpetrators are thrown into the people, as happened with the Brazilian cult, often mentioned by us, Canon Ulysses by Pennafort 1

While certain orientalist and many other scientists, who evade the paleo-graphic of American inscriptions, deserve hearty applause, those who think in a way On the contrary, they are thrown into scientific ostracism and their works are not transcr not even to be fought 1

This is the fate that waters us and with which we are already resigned. However, still We have some hope left. If there is no other cause, the self-love of our loved ones notable scientists, whose works we transcribe and partly take advantage of or contradict diclónioð, it will awaken in them desires for reaction and activity.

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

479

If you have a lease, you can only fight the American Preclintory,'(jiic a simple caprice has made it remain in an unknown field, which will have to be left, for morality of Science.

The Amazon Valley, as we said, is still, for the most part, yet to be studied

archeologically and paleographically, which also happens in other regions of Brazil. To th

from Piauí. for example, they deserve particular attention, as they contain admirable trees

An observation occurs to us: it is the preponderance of Greek characters over phoenicians, adopted in the numerous inscriptions, while (pie the opposite happens with re-

link to the etymology of locality names, etc., where Phoenician roots stand out.

It is true that those characters lend themselves to greater advantage for recording, whether in linear or figurative style, from the Phoenicians.

Recapping Ladisláo Netto, several issues about inscriptions, Christmas amulets, phrygian, etc., says:

«Of all this martyrology, not of a single individual, but of an entire nation.

the dispersions were perpetuated there
traditions in profoundly
recorded, copy no Champollion
soul)and still decipher »).

similar inscriptions; the times in
that the various im-
graces and the instruments that
the fugitives used to open in
very hard rocks the brief history of
their itineraries.

«Four great problems if I
come across regarding registrations
left by these various pilgrims,
tions pursued throughout the American soil
rican: the general direction taken by
emigrant nations; the meaning of

rifi. 2 111
AV"

ohriU'. cjp weight.
2.*17. I,tm. naked.

(Cou. ,{e n.

However, it seems to us that
these problems, more or less,
we solve, in epigraphic mode,
depending most on the initiative of

.Inutodo Poria)

scientific institutions of our country, as this mission will naturally not be possible demand from a single individual but from a congress of scientists, like the ejue se has done in other educated countries.

In the backlands of several states in Brazil. in addition to the wide variety of important examples, we now offer, but we still have to copy and interpret true monuments.

epigraphic and archeological order in considerable number. The margins of

Rio Negro, Uatumà, Jatapú. Japurá, the Upper Rio Branco, GuyAiiias, the Magdalena basin

or the Orcnoco Valley, the vast" Amazon estuary, the banks of the Potumaví" and so many

other locations are full of these prehistoric treasures.

The indigenous hordes, recent rclativameiíte, ace ([uaes, without reason, want to attribute the execution of these artistic labors, "in their moral degradation, could not even be dor give value to their ancestors, whose traditions, inconceivable to them, faced always amazed at the belief of whose supernatural powers had instilled in them, in times that were lost in the mists of a comparable past.

under the dominion of the Kalifas, ignorant and semi-barbarians, grandchildren of the scri to the broken shafts of the pylons in whose porphyry urns engraved profound science of his greatest, the golden chronicles of the glorious conquests <le Ramses and Sesostres'

Some scientists believe "in the possibility that no ties would have linked in the people who carved the dwarves of their history into the cliffs, to those who much later, modeling in plastic clay the graceful forms of the native fruits, reproduced in the arabesques of the surface, suitably prepared, the main excerpts from the chronicle of their legendary predecessors".

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

The reality, however, which we consider enlightened, is (jue these heroic people parked several times near the cliffs, which, being full of inscriptions, provided to the aforementioned people magnificent models of features that were used to decorate the its cramica. 'ramhem, it is possible that these traits were given with paleo-graphic and our interpretations lead us to do so.

«An eternal secrecy, it is said, concealed, as by a mysterious design, the entire rich tradition of the semi-god heroes of American paganism ».

At the beginning of this work we declared (|that we would have to resort to the sources p swam by science in whose eyes "it is <|that the clear and true origin of the primitive history of the world and of man and it is through there that, through almost endless centu connecting the past with the present, tearing the veil (|which hides the ancestries of the and (piebrace the dark mystery that surrounds the cradle of humanity'\

The Bible, a historical book par excellence, has been one of the sources of our thoughts, throughout this undertaking of ours. At every step, we were encouraged to consult her, as a safe source of historical traditions of full opportunity for the revealed facts by the inscriptions, as well as other books (|that are scientifically related to this subject.

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Some concepts expressed by Ladisláo Netto are considered improbable by us, in view of the numerous demonstrations contained in our arguments, such as: the stagegraphic value of ceramic designs. However, we think of copying in so many on other points this notable scientist acted with certain accuracy. Do not ptVie deny that the contingent was very valuable (jue brought it to the prehistoric assumption and despite suffered severe criticism (*).

Among its main works we highlight the collection and safekeeping of numerous archeological elements so necessary to a problem, in which, it is worth repeating, the ca pricho has surpassed the lustrous truth and the purpose of diverting it has prevailed to the land of incredulity and phantasia.

It is clear that Ladisláo Netto had his inspired moments, as when he said to have the desire "to let oneself be carried away by the vortices of the enthusiastic op the frontiers of man's origin in the fastes of paleographia have been expanded." Elle furt "'Ah! (so many undeciphered pages on the history of humidity are still unfinished) these stone archives hidden to this day in the silence of the eternal night of the past V' Sometimes, in anticipation of a positive conclusion to his most noble mission, the unbelie escape this phrase:

"A particularity worthy of attention is the discovery of these inscriptions in the most deserted parts of Brazil, as if to denounce the extreme points of the long

pilgrimages of these people who bequeathed to us these unique monuments. On the day when that these inscriptions are interpreted and everything makes me believe, that they will be history of the South American lion will have broken the enigma of its warp and will see it pity the dense mist that surrounds him'".

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(1) RraailrirA ethnogenesis, etc. by Dr. Ferrai ile Macedo – I8ft6, and Ethnographia Draai

IN^RIPTIONS^ AND TRAITIONS AMERICA PREUISTORICA BY BERNARDO RAMOS

481

If we take our spirit further, we are faced with the great scrupulousness of the poison. rando illustrious Porto Alegre and his worthy companions, in the vacillation of a delinitive opinion for the gigantic inscriptions of Morro da Gavêa:

The discovery of an inscription and a fact can make a revolution in history, which can regain lost ideas and annihilate others in full dominance; one name, a phrase in a stone, can fill immense gaps, restoring conjectures and open a luminous road from the past to the future''.

People who have a nascent civilization are naturally credulous and their gynyation leads them to see enchanted treasures everywhere; and the men friends of mysterious sometimes also)in they believe to find traces of other men in that which is an accident of nature."

However, today, fortunately, 81 years after the era in which these wise words, Brazil has already passed the adolescent phase, and the enchanted treasures ha they stop with the great progress of sciences.

It would therefore be time for the solution of what was expressed as follows: "The Commission is far from solemnly protesting against the idea of being or not an inscription those grooves or traces that are found on the summit of Gavea, because it is not yet in preached the last resources he had left to verify such a monument".

As we explained, we considered this famous inscription, which perhaps without much reason, recently, by an illustrious writer, it was considered as: "comezinhos phenomenos naturaes'

However, let us consider that nature, a great creator, is capable of carrying out works whose aspects arouse great admiration, but even so, these are not convergeable with those executed by human ingenuity, as the difference is manifestly clear.

Likewise, unmistakable are the natural corrosions, with characters from the old or primitive alphabets carved with artistic flair, in colossal stone blocks of ours and many other regions.

The meaning of the inscriptions and the prehistoric traditions with which we were concerned in detail, they confirm the epoch of facts and successes, such as those of the emigratory on our Continent: the precedence of the Caras to the Carthaginczes, in the navigation of ocean; the memorable memories by aciuellles and these left in America; the existence of the cult of Beauty or Baal identified with that of the Sun in America, just as in Babylonia; the cyclopic monuments and pyramids described by Bourbourg; the use of circumcision as among the Hebrews; the frcejuente communication between the two worlds, according to Humboldt, and many other questions, such as the existence of Atlantis.

In the supplementary part, we summarize, in one chapter, what we were able to obtain about this mysterious Continent, precious works of notable ancient and modern scientists.

This vast and complex subject, of high scientific insight, goes beyond the limits from our thesc. But we cannot silence the same request and we make the most valuable mention, due to the much that is linked to the prehistory of America.

Everything makes us believe (|that until the fall of Carthago, 146 years BC, the Ocean was cut by the row of ships that were often guided by seafaring people, among them the Phenicians, <|who, according to the Bible, knew all the seas. And the most testimony to the maritime power, the extension, the commerce and the magnificence of this ortliiiiary people of remote ages, is the Prophet Ezcquicl (Biblical Text, chaps. XXVTI and XXVHI).

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482

INSCRIPTIONS AND TRADITIONS OF AMERICA, PREHISTORICA BY BERNARDO RAMOS

In the philological subsidiary part, we offer the most incontestable arguments, regarding to the numerous words, whose etymologies are established in Hebrew. They are mainly names of rivers, locations, tribes, etc., while in Mexico, the same thing happens in relation to the Caribbean dialect.

These works were carried out by the great philologist Onffroy de Thoron.

Starting with the theories of Rene Laufer and other authors, we have explained enough the point of view of the existence of the ancient Greeks on our Continent. They are t

his beautiful and surprising inscriptions, flanked by his interpretations by us elaborated, which corroborate this sensational fact, one of the most positive, to establish our prehistory.

In this nomenclature, we cite the inscriptions engraved and drawn on the funeral urns

artefacts and artefacts, unearthed in a place called Pacoval, on Marajó Island, Estado of Pará. Among this precious group are curious varieties of phallus, in different sizes and shapes, attesting to the existence of a people who were not

indifferent to the Babylonian rite and that of Siva, he revered the seven divinities, whose They are found carved throughout the Continent and are:

EEAHNBI

/iUAJ

AtPPOAJTfO

'KPONOS

v/l J

EPMHE

Fig. 2 112

The aforementioned treasures appear in drawings and photographs reproduced in

successive pages of this work, as well as a large part of the ceramics that are collected

to the National Museum, attesting to what we quickly said.

American prehistory, so fascinating in this continental part, although ultra-

pass on to our these, it deserved our constant attention and we try to provide it with evidence and conclusions.

Here we will highlight, with pleasure, the vibrant words of the wise historiographer Rocha Pigeon:

"Intellectual Europe continues to be absorbed in Asian antiquity, and America, where This problem is definitively established, it is only now beginning to have its wise men. Before gathering positive notions of sufficient documents, it is permissible for us to inc Admitting, with legitimate problems of exceptional scope, it is also true that we do not We have the right to exclude such problems, just because they seem out of step with the h rich or classical as we conceive or currently adopt''.

Rocha Pombo, that privileged national brain, deduces with admirable proficiency ence concepts that make so much light reflect on our prehistory, which remained expressed in the presentation of this subject, in the respective chapter. Among them, it s We have found the reference to the khipus that the Incas used and reflect the use that ex the Thibefanos and the Chinese, until the time of Emperor Fo-Hi, 600 years before the floc

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

483

The clucs oíiercccmos some fragments that indicate the antiquity of the establishment, cement of the antis in the mountain ranges of South America, in the upper part of the bas Amazon. According to Nadaillac, the Chinese before Emperor P^ó-Fli, 3300 years BC They did not know the writing and used khipus.

The Kichua language, which deserves great importance in American prehistory, constitutes

He was a powerful element in the dominion of the Lacs.

The wise Canon Ulysses de Pennafort in his admirable work – Brazil Prehistorico – believe that it was from the famous Atlantis, that the migrations left (they populated both Greece like America: that united cataclysm, making the Atlantic continent disappear cradle of nations, interrupted the coexistence and commerce of the segregated race, that of peoples of the Mediterranean, with those of America. Americans thus segregated began to decline, while the others, receiving the influx of extraneous elements, continued in its evolution. Luckily due, however, to Brazil Prehistorico –, the man whom what Europeans met in America is, simply, a product of historical regression. rich, a degenerate of the ancient civilization.

What, however, is no longer possible to contest on legitimate grounds is that we are in America, in the presence of traces of an ancient civilization, much superior to that of populations that were found here."

Precious ceramics, with admirable engravings, paintings and anthropomorphic ornaments. zoomorphos, symbolicos, etc., mound builders, artifacts, idols, instruments of use domestico, there are so many other authentic proofs, in the face of which one can no longer cillar, as they are testimonies of a disappeared culture.

The savages, whom the Portuguese found here, could not have been the authors of this infinity of objects exhumed from ancient cemeteries, cities and buried villages many, much less the authors of, today interpreted by us, sublime inscriptions, revered purveyors of historical truth, the (pieces have often served for precious discoveries open in Argentina, Chile, and in several other parts of the Andean regions.

Now, all this naturally indicates, (the extinct race, which we have left these traces, there was an extensive domain here throughout South America and beyond doubt also to the area of Islam and North America, and, therefore, in the Western Hemisphere dental, as was clearly said and excused, will be repeated here, like so many others subjects.

"Europe still limits its pride, making it possible to trace back the first appearance of man, in the prehistory of the white, black or yellow races, in the Quaternary period, and Paleolithic in which the people lived in common with the great species of animals, seen. If to fight them, use stone and steel weapons and fight to build shelters there. lakes, alluvium, seas, rivers and streams".

"The New World, however, intends to go back to its ancient origins, far beyond that age, there is no doubt in affirming the existence of a human being, in certain regions of the United States, since the period corresponding to this tertiary period, which according to Marlillet, and Dubois, he would not have known more than anthropopithecus".

"Recent paleontological discoveries and especially new explorations of the places once inhabited by the troglodytes (cave dwellers), they bring the opinions about this, among others by Morton, d'Arbigny and de Nadaillac, some arguments which until now was not suspected and (which would be interesting to summarize).

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY HERNARDO RAMOS

Other opinions of distinguished historians aim, in turn, to join that of Figuier, ex-
contained in the Introduction to his important work – /is Raças Humanas, p. 32:

^'When the Spanish conquered Mexico and Peru, they imagined finding people
completely barbaric, but countless monuments attest that the Me- civilization
Xicana and Peruana are infinitely older than Spanish, that is, than that of ancient Iberia

"May these considerations", concludes Figuier, "make us modest, reminding us
(jue the peoples we intend to crush, with our intellectual superiority, that is, the
Chinezès, the Egyptians and perhaps even the ancient inhabitants of Mexico and Peru, in th
gave way and a lot in the way of civilization".

From Nadailiac, the great and illustrious historiographer, author of **L*Anierique Prchist
We summarize several chapters.

We carried out this work with the aim of giving the reader a brief idea of what we have,
with remarkable dedication, occupied with the subject aspect.

Nadaillac is in disagreement with Figuier who contradicts him in the chapter – The Jews.
Of the first, certain theses are opposed by several authors and others, to a large extent,
they give in to the reality of facts, positively proven and better studied. It's the epig
phia, unveiled today, which in turn attests to the solution of problems regarding those wh
the illustrious author mentioned above wanted to express himself.

The vastness of his educated thoughts about America, in general, exceeds the limits
In our country, we specialize only in Brazil.

These are his last words on the subject: "The land of America is a great
mystery".

*

We feel honored to mention the wise Brasseur de Bourbourg, the laureate
author of the History of the Cullised Nations of Exico and Central America.

It was he who left a luminous synthesis in the preliminaries of this work, which

reveals a beautiful ideal and a great truth:

"The plan for this work was conceived in Mexico, among the rest of a civilization, of which Montezuma's name is, for the European world, the most vivid expression. It was her, much of it, continued among the Indians of Central America, whose traditions cast a great light about the origin of the populations (who dominated the Aztec plateau in antiquity).

"I have been fond of it since my childhood," says Brasseur de Bourbourg, when reading the story of Egypt of India and Persia, I felt drawn to America, reading the Conquest of Mexico by Cortés, the relations of Garcilaso de la Véga and the American Letters of Count Carli".

"I was then 1 year old, and I had not thought until then, that these liella regions had been inhabited, before the voyages of Christopher Columbus, by men other than the savages. "

What Brasseur de Bourbourg conquered, in a fertile and profitable existence, bequeathed to

It was his beautiful historical works, which immortalized him.

We see, therefore, that America, radiant with light, walks in its continuous attempts to happy successes, in the conquest of science, progress and civilization, and that of the scientific controversies, finally, linked to the truth, its desired prehistory will emerge.

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_ ll^SCrf OPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 485

Let us concern ourselves, in short, now with our inceptions, in which the epoca cm (|the written system employed was executed only by artifice of engraving or painting on wood, stone, blades, columns, pyramids, hypo-Geos, obelisks, etc., due to their use, replaced papyrus and polygaminium in relative time recent mind.

Given the complex interpretation of these characters, we sometimes come to referring, among other concepts, the following subsist:

ü very limited space, for example, c|uc could provide a rude block, it was not often sufficient to contain a developed inscription, with characteristics in the order in a row or in horizontal lines.

The figurative style is singularly artistic, on the other hand, with the characters at sta Phoenician characters and mainly the Greeks, even reached true enigmas, but subordinates, the cpic admires, in the most restricted and graceful delineation, the exact phia of the time, simultaneous in phrascs or profound thoughts, in execution and sometimes in blocks of letters, similar to the Chinese writing system.

The arrangement of the characters has its variant forms, such as a sc) letter presented sometimes sit up to 10 different ways, with the same sound. All of this, we had in mind seen to observe in these mysterious inscriptions for us, in order to interpret them, howev so simplified would they be, as a whole, for their ingenious executors.

Well, these are the inscriptions that reveal to us the mos in the chronological sense. For a more defined result, others will be added dispersed in considerable proiusion, in our regions, which will eventually come to group t those of all America, to, in a harmonious conjunction, forever establish their true prehistory.

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The one at Pedra Lavrada in the State of Jarahyba, of great epigraphic relevance, contains 55 symbols, all deciphered by us, an inscription that could be judged as a plan

pherie celeste, if it had not previously been a set of symbols and signs, according to its mind defines, with the center f:r.\ Juno. divinity par excellence. It was, in fact, that so that we find identical works of Egyptian origins, from (lwhich deal with and offer beautiful reproductions, the wise Flammarion and Kraemcr. From every point of view, ca Pec A patient and precious labor of our prehistory has been created. Ellc conforms to chronol astronomical, of great interest in the order of the constellations cited by Job, Homer, Hesiod, Eudox, Aratus, from 58 to the 4th century, before our era, it being natural that, before prior to this last date, they would not be unknown, but only worthy of classic citation, so you can say, in numbers of 48, until this last period.

It is a scientific and artistic revelation, which greatly expands the still so obscure story of antiquity, when it is certain that before the war of Troy, the Greeks had their first ships for the exploration of the Argonauts and the Egyptian fleet was seen entering the Sesostres. From this time until the time of Alexander, it is admissible (luc the Greeks. We attribute this wonderful execution, very emperchndcdorcs and gentlemen of great art-madam, had they been able to cross the Atlantic, and managed to establish themselves in America in the way (also demonstrated. Now the Greeks, established on the Chronian Continent (America), they should have made their migration, around 1000 years BC and from this migration. It is said that astronomers, naturalists, geographers, etc., took part,

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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The script system used in this admirable insertion, being like 6, formed figuratively in primitive Greek characters, reveals the antiquity of its execution, four centuries, more or less, before our era.

() legendary State of Bahia offers us, in turn, inscriptions of valuable reach chronological. They are those of the Abandoned City, about which much has been written, mainly in the years 1591 to 1753, our era.

But the dc (luc we have already considered reach facts from the ancient era and are linked carved in archaic Greek, on a stone from the ruins of a temple, commemorating the

Victoria de Pesistrato, a fact that relates to the years 550, 538 and 527, having died in the latter, he was succeeded by his sons Hippias and Hipparcho.

\we a (lwhich is an encouragement to the famous Amphictyons, organizers of the phythicoscm games Delj)hose Founders of the powerful Council, to protect the Sanctuary of Apollo and promote parties in his honor. They then formed this Council, and according to history, they met twice a year, in the spring next to the Sanctuary of Demeter in Thermophylas, in autumn, near the Sanctuary of Apollo at Delphos, around the 600s 590 to 590 to 586, before our era.

These facts are in full parallel to those of ancient Greece, with which, evidently, As the inscriptions show, I was in immediate contact with the prehistoric City Abandoned, whose existence came from a longer period of time and not from the colonial period.

The inscription of the word Ccphstses, the only one legible on a stone, with a human figure superimposed on the front page of a large building, in complete ruin, is explained in one of the inscriptions from Inhamiini Aperdados (Ceará), in this interesting claim.

AOrMATOi: ISOS SEB.VSTOS, KYIinilV.fs. TOUNRrTOArr.ALNLAOinilyOS
NOTICE: THE HONORABLE CYPHISZIS TORNEIRO EXECUTOR IS LIQUITATED
OF LYRAS AND SHIELDS.

Those archological ruins contain, among inscriptions, the names of the seven deities, to which we have referred.

Defined as they are, the Abandoned City cannot constitute, today, an element isolated and controversial, as had been happening, regarding its existence, because it would be contrary to that of other locations, where inscriptions of immediate affinity persist, as in the series of the States of Parahyba, Ceará, Rio Grande do Norte, Pernambuco, Piauí, Pará, Amazonas etc. and specifically in Paraguassú, in the same State of Bahia, with jokes presented to the 5th Brazilian Congress of Geographia in 1916, by the ethnologist Dr. Theodoro Sampaio.

The State of Ceará still offers true epigraphic, natural monuments—mind from the same period mentioned, as the inscriptions referring to the place of the head Aslynionias or Edis (Greek magistrates who supervised the police, alignment of streets) and different means of locomotion.

The most important is the one that is often repeated or publicized in these terms:
EDICT, LAW OR DECREE OF THE VENERABLE XIETO TITO KIO: is IMPRUDENT OR LACK OF SENSE,
NOT BEING STRONG, FAIR, UNITED AND METEORIC, CONIXING THE RULES OF EMULATION — LAW —

17 and 18.

INSCRIPTIONS AND TRADITIONS OF AMERICA PREFLSTORICA BY BERNARDO RAMOS

487

And it contains many other curious inscriptions in various senses, notably – LIVING BY YOURSELF OR WITH AUTONOMY – such a thing proves what the system constitutes. ive of the social and political life of these missing people in pre-Columbian times*

The State of Rio Grande do Norte contains its contingent of painted inscriptions c sculptures, notably from the same period as the predecessors, with which it is found in clear affinity. Among these, we have those existing in the place called – Lages da Soledade, close to Apodi, interestingly representing the seven revered deities:

zlíri:, Aa>POAiTC, KPONor, apki:, iiaioí:. epmhí: xeamnii.

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The monumental Inscription of Morro da Gavea, in Phicnic characters, is the most SC insinuates the chronological order.

Containing these few words: TSUR OR TYRO, PIIENICIA, BADEZIR, PRIMOGÊ-NITO üF ;ethbaal = however leaves us reasons for definite conclusion. She demonstrates that would be carved at the time of the Reign of Jeílil)aal, being between 887-856, or in that of Badezir or Badesor, 855-850, before our era, as we demonstrated in the respective I have a chapter.

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The Inscriptions also have identical characters carved on traditional stones located next to the City of Itacoatiara, they are designed as follows:

«We swore here in large numbers, here we took possession, expelled from the

DELICI.4S TO TINGIS, SAVED FROM THE CHILDREN OF IIEBER. WE ENTER DELICIOUS, CHILDREN OF IG AND TEHÕM))

Definitely, we cannot specify the time or fact to which these statements refer. cripçõcs, yes, to the expulsion of the Canancos (Phenicians) by Joshua in 1490 before our era, or other more recent ones.

The Bible itself offers on this point lessons, about successive emigrations, among them. They were occasioned by Shalmaneser who, conquering Samaria, subjected it to captivity. He took the king, ten tribes of Israel and sent Babylonians to Judea to colonize the lands and cities that had belonged to the Israelites, events that took place 750 years before of Christ.

Once the hypothesis established about the date verified in A.ybú's inscriptions was admitted in the same region, Itacoatiara, we are led to believe, with due reservations, in the possibility of your relationship with this latest success.

We do without other chronological conclusions, to specify the antiquity of our precious inscriptions, because we consider those that are demonstrated to be sufficient.

A* great c artistic inscription of Rocky deüCrck from the Northern United States, who treated M. Mollhausen, fig. 1687, we gave the interpretation contained in the respective Chapter, as no less famous from Grave éVtíA:, fig. 505. This fact corroborates,

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INSCRIPTIONS OF PREHISTORIC AMERICA BY HERNARDO RAMOS

not only is its characters similar to those of our South American inscriptions, but demonstrate that their authors were of the same origin, iaclo (pie we can consider reach for the common solution of all America, even in the vast epigraphic of our prehistory, with due restrictions.

An extraordinary case presents itself to us: the appearance of the same inscriptions South and North America in the regions of Herzegovina (Raguze) found by Guillaume Lejean, in the year 1858. The famous inscription on Mount Sinai, those of Leo in Ilespania those from Portugal, those from Southern Africa cited by l)c Nadaillac, etc. offer scnsive similarity with those of the American regions.

This clearly demonstrates that the authors of these inscriptions did not belong to closely belonging to the same race, they had, at least, close ethnographic ties. Why wouldn't it be said that they were the same people?

The inscriptions of the Chalinga River in Chile revealed something important, mainly palm the one in fig. 1,694, reported to Solon, which corroborates those that refer to Pisistratus (his relative and contemporary), found in the backlands of Bahia.

No further confrontations are necessary. Kllcs in great numbers will arise, with careful reading of this work.

Compliance with traditions (pie surrounding the famous Rosetta and later investments cpigraphic gations about it, unraveled mysteries that passed with great amazement and benefit for the domains of History.

Our Ilacoaliaras will also be able to provide no less valuable elements, from that they be given due archological attention.

The inscriptions of the great Stcla of Mesa, Siloc and others are no longer valuable epigraphic than those of the American Continent.

Effectively, these rude but precious blocks of granite rocks of ours reached ged by gradual erosion, buried, some broken, exposed to vandalism, are em-
Let's go, open pages of the laconic history of these strong and fearless people, (|uc o ca

clysmas and the obscurity of a remote past was throwing to the deepest background consciousness.

In these rude pages, however, true epics, decipherable, according to our perception, left indelibly reflected, the images of their ideal entrepreneur artistic, the memory of the homeland and its greats, the liberal norms of its constitutional laws and exciting transport to their mythological deities.

(4 Brazil was one of the privileged regions where they converged, in this remote ancient greatness, peoples (from afar, crossing rough seas, staring at the contemplations, released the white sails of their sublime galleys, at the mercy of the winds, they by their idolized gods. Here, then, they left, in considerable numbers, these origins. The fragments of its surprising artifacts, which here we figure, drawn or photographed, relating with expression, its origins, revealing a past, which reaches the pages of the old History of the World and as if, prefacing a chapter for us, hitherto shrouded in the most inconceivable mystery.

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GET AWAY'. SUPPLKM li NTAR

APPRECIATION FROM THE AMAZON PRESS, ABOUT TWO CONFERENCES
CARRIED OUT BY THE AUTHOR, BEFORE THE GEÜGRAPHICO INSTITUTE
AND IIISTORY OF THE AMAZONAS ON MAY 3 AND 4, 1919

At eight-thirty today in the main hall of our Historic Institute and tomorrow
At the same time, the illustrious Amazonian colonel Bernardo de Azevetlo da Silva Ramos
its dedicated president, will hold two important conferences on the secular
problem Inscriptions and traditions of prelusive Brazil, subject of copy becomes occupied,
For some years, as for centuries, erudite historiographers and archaeologists, divided
in two adverse ties, Americanists and anthropologists.

The first conference has an explanatory nature with light quotations from history,
chronology, ethnography and philology and the second will be demonstrative, on peleographic
iconography, mythology and astronomy, subjects implicit in the interpretation of the afore
insci iptions.

For better understanding and simplification of these conferences, they will be assisted
by a device for easy movement, by means of which, they will be displayed, (regular
proportions, containing accurate drawings and encryptions of these artistic and mysterious
lapidary cryptography, (they will finally, after so many centuries of conjecture, pass on
beginning of history and to the appreciation of all scientists and those interested in so
patient problem, arising from relations between East and West, in very
prior to Christianity.

In the first conference, which will last more or less for an hour, Colonel Bernardo
Ramos will present seven prints, shaped like archaic characters or alphabets,
as symbols, signs and ideographic conventions, including reproductions of fragments
of the interesting khipus.

On Monday, thirty-three true epigraphic monuments will be displayed, from

States of Bahia, Parahyba, Ceará, Rio Grande do Norte and Sul, Pará and Amazonas.

The subject, as we see, stands out for its high prehistoric relevance, especially interesting to this American continental part.

These conferences will be overseen by the Illustrious first vice-president of the administrative body of the aforementioned institute, d. João Írinêo Joffely, bishop of our

From Jornal do Commercio, dated 3-5-1919, with the portrait of Colonel Bernardo Ramos.

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through prichistüria

CONKKHEMCIA HAS PAUSED PH LO COLONEL JiERNAIÜO RAMOS.

The conference held yesterday at the Instituto
Goographico and Mistorico of Amazonas by Colonel Bernardo Ramos.

The session was chaired by d. Joao Irineu Joffily who, before giving the floor to the conference, he delivered a concise, modest but highly eloquent prayer. From country safe writing, due to the care of the correction, the illustrious antistite said that a not earth was going, with a golden key, to open the doors of a great secret, to unveil the mysteries from a distant past, which were lost in the nights of time. He stressed that, the In the midst of this unfathomable secret, many sages had already embarked on deep investigations deep, such as 1 heodoro Sampaio and Retumba, considering the inscriptions found in stones as works of chance and unimportant and which, according to the tradition of our sertanejos, due to an erroneous concept of points in history, such inscriptions had been made by the Dutch or Flemish, when they invaded our lands, denouncing the existence of large buried headlands. But these doubts, continued the speaker, ended were to be dispelled by the venerable Colonel Bernardo Ramos who, through a time-consuming and tiring study, there was, transposing itself to remote eras of our prehistory discovered a masterful treasure of wisdom, hidden by the curtains of mystery.

D's last words. Irineu were greeted by a round of applause.

The venerable figure of Colonel Bernardo Ramos, one of those highlighted individualities in this land, due to his past as a clean man full of noble and elevated ideas. .'\ his presence was reason for the select audience to welcome him with sincere enthusiasm.

The speaker spoke for an hour, making the deepest investigations throughout human history. He plunged his spirit into the shadows of ancient time floods; stopped with Joshua; he listened to Solomon; visited the Chaldeans, Egyptians, Carthaginians, phenicians and greeks. He demonstrated, with irrefutable evidence, the existence of a distant civilization, which passed through the entire American continent, many centuries before our Christian era. Hence the reason why we find in many Brazilian states inscriptions, objects of his studies, all of which contain true treasures of wisdom.

These relics, continued the speaker, have their cause: they represent pages of an open book for deciphering a very remote past, which greatly ennobles the people of that time.

ludo there is found as proof of great knowledge of the sciences, arts, of religions, philosophy, languages, customs and religions.

lv) it must even be stated that yesterday's scientific lecture was true. give success.

Colonel Bernardo Ramos, (|who was greatly applauded throughout the course of his conferred on it, he has just bequeathed to educated humanity a great and precious work, which will enrich the world's scientific libraries.

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY LIERNARDO RAMOS 405

Upon arrival from the tribune, he was greeted by the assistants, receiving on that occasion words of comfort and admiration, particularly from the consuls of Portugal and Italy, (Jue They congratulated him on the great success achieved in his investigations.

I'2 had high-ranking civil and military authorities present at the session and the number of people from our most cultured society.

From the Jornal do Commercio of 4-5 1919.

#

THROUGH PREÍIISTORÍA

SKGLNDA IS A VERY BRILLIANT CONFERENCE BY COLONEL BERNARDO RAMOS – OUR EMINENT RATRICIO PROVED TO BE A WISE, A RARE HONOR OF HIS HOMELAND – SIGNIFICANT WORDS OF THE DIOCESAN BISHOP CLOSED WITH A GOLDEN KEY TO M.4GNA MEETING

It was not without a thrill of enthusiasm and recognized admiration <jue our ele- ment attended, yesterday, at the Instituto Geograpliico e Historico do Amazonas, the last part of Colonel Bernardo Ramos' conference on inscriptions and traditions in Brazil prehistoric.

The lecture could not be more enlightening or more complex, such was the clarity of the la

and the exuberance of evidence with which the lecturer developed the chosen theses, which represent a set of investigations across the horizons of prehistory, in course of many years of excessive labor.

Starting his admirable prayer, Colonel Bernardo Ramos reviewed his opinion not from some scientists about the lapidary inscriptions of America, which were by them considered as works of chance and of no value, showing that some opinions were insubstantial and cannot be accepted other than as the product of mere spiritual abstraction current.

Justifying his assertion, he entered into profound considerations and irreconcilable arguments on the subject, highlighting the existence, in Brazil, in times immemorial, of Phoenicians, Arabs and other migratory currents, which they left, in their wake, the clearest testimonies, which are the carved stones, which are found in almost all states in the country.

By the way, he recalled that in a city in Bahia, located between two mountains, they find several symbols with Greek characters, highlighting among these, two arches and a column, on which rests the image of a goddess, pointing with her right hand towards the north pole. In this case, Colonel Ramos entered the field of philology, epigraphy and history, to demonstrate your translation. In one of the archaeological relics he found the word – C(-phizes or Clphi.wres; in another Xleto Tilo Chio, which becomes, in Portuguese – /I oicior Pizisiraies: in another still /L>anle, amphi/clion and, in the last, the name Thucydides of Mercury, Saturn, Venus, Jupiter, Mars, Sun, Moon, and Earth. Said (due all the inscriptions are of Greek origin and that Pizistrates was a great figure of the distant civilization written in five hundred and twenty-seven, before the Christian era.

INSCRIPTIONS R TRADç^S OF AMERICA PREtlLSTORfCA BY HERNARDO RAMOS

Listing other inscriptions discovered in Bahia and translated by the lecturer cista, went on to talk about the carved stone of Parahyba, (which consists of countless ch Among the cjiaes there are twelve signs representing the constellations of the celestial proof that the Chaldkus walked among us. In Chaldca the stars had a shine superior, and its first inhabitants learned to distinguish the planets and stars' dominated by the belief that they influenced the destinies of human life. The priests They were soothsayers, they predicted floods and rain, with astrology being the biggest co paa of these people.

After further considerations on the subject, the speaker began to study the origin of the symbols of the carved stone of Parahyba, arranged in the form of a circumfer or southern planisphere, showing its translation, which is as follows: on one side, the pa You will have work; on the other- - Seven hundred; from the other still: Aphrodite 1 enus Capricorn.

Speaking about "the carved stones of Ceara, he proved that the translation of the character one, it was - F* reckless or lack of sense not to be right, fair, united and methodical, a the rules of emulation, which supposes to be some edict, law or decree of Xieto Tito Kio; on the other - Warning. FJ fair the honorable Cyphis, turner, executor of lyras and s on the other hand - the names of some famous characters of that time, including Kieto Tito Kio.

Continuing with his admirable exposition, from time to time penetrating the history and in the various phases of ancient civilization, Colonel Bernardo Ramos, after reveal the solution of the signs and characters of the carved stones of Rio Grande do Nort and Gavea and another found in the Itamaracá place, on the Xingíí river, in Pará, passed to justify the existence of Phoenicians and Arabs in Amazonas, in ancient times not only with a succinct exposition on the movement of migratory currents, but also l)in with the discovery of Greek and Arabic characters in the upper Rio Negro. Analyzed th archaeological stones from Lages, whose epigraph compares with elements found in the north from Africa and other places where the Phoenicians went; gave a detailed description about those of Itacoatiara and concluded with the translation of them all. In one of the Lages, gave rise to the historical names of Nebc, Galahad, Neze, Gaal, Belial and Belus, plural characters and, elsewhere, in general, the maximum - Quick fortune leads to ruin. I coatiara, managed (aml)cm to reveal the secret of the inscriptions, whose translation is t next: We swore here, gathered in a large number here we took, possession expelled from the to Tingis, saved from the jithos of Ilebc. Delights we find, Jilhos of the wind and the s

Colonel Bernardo Raníos ended his conference with a beautiful historical summary and ilscriptive of his investigations, showing at the same time the relationships that exi in those times, between the peoples of the East and the West.

The last words were drowned out by an electrifying round of applause, and were accepted their theses, then, by the general assembly of the Instituto Historico.

He then used the word d. Irineu joffily, president of the board, who delivered a judicious and brief prayer, saying, among other things, that if the lecturer's work resists criticism, he will, without a doubt, reach the thresholds of immortality, and the Amazon, Once again, he will show the world that he is a giant even in science.

The attendance was numerous, with the presence of the governor, high-ranking authorities civilians and military, members of the Institute and important people.

#

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS 497

In the news we give today about the conference of Colonel Bernardo Ramos, in the Regarding the translation of symbols and characters, slight inaccuracies were made. Thus, Instead of Xiêto Tito Chio, read: Xiêto Tifo Chio-Pesistratis nich, which becomes: Xiêto Tilo Chio – at the Pisislralo hearing. In the list of biblical names, read: Nebe, Gilead, Neze» Gaal, Beliaí and Bei or Belus and not as it is. The name of Thucydides, which we gave as part of the translation, was cited by the lecturer only as an example, in ortho-ancient Greek graphics.

From Jornal do Commercio of 5-5-1919, with a photograph of the author.

cor0aMel BERNARDO RAMOS

YOUR CONFERENCE TODAY AT THE GEOGRAPHIC AND HISTORICAL INSTITUTE

With select and numerous assistance, it was held today, at 9 am, at the Instituto Geographico and Ilistorico do Amazonas, the conference by Colonel Bernardo Ramos on inscriptions

and traditions of prehistoric Brazil.

This conference served to reveal to us the profound research skills of the old man Amazonian caboclo who for nine years, in the seclusion of a true ascetic, has busily achieved, with perseverance, across time and space, the irrefutable solution of the inscriptions found in Brazil, blatant attestations of "a prehistoric civilization in our country.

At the conference we attended today, Colonel Bernardo Ramos, showing enough erudition on the subject, established the foundations of his research, arriving at satisfactory total result.

According to them, Greeks and Phoenicians came, in successive emigrations, to settle in American lands, being rejected, by the Guaran tribes, to the Andean regions, where they will have merged with the autochthonous peoples.

He presented historical and linguistic evidence of this, in the names of rivers, and in large number of (thousand and so) Greek or Phoenician words existing in the Kitchua language.

He also exhibited seven paintings in Phoenician, Greek characters, which are found in the Brazilian cryptocurrencies.

Tomorrow, in a second conference, Colonel Bernardo Ramos will present the conclusions which he reached after so many years of continuous work.

From "Impartial*" of May 3, 1919.

PREHISTORIC BRAZIL

THE LAST CONFERENCE OF COLONEL BERNARDO RAMOS

As announced yesterday, Colonel Bernardo Ramos, his former position on inscriptions and traditions of Prehistoric Brazil, with its second and final conference, held at the headquarters of the Instituto Geographico e Historico do Amazonas, of a large and cultured audience.

INSCRIPTIONS AND TRADITIONS OF PRÉHISTORIC AMERICA BY BERNARDO RAMOS

The great Amazonian, absolutely excited him due to his erudition, of rare clarity as well as the revelation of the accurate study that prepared the conclusions reached regarding lapidary inscriptions from Brazil.

This is the monumental issue that Bernardo Ramos is now facing and which he offers. He gave us two important conferences. She has been around for centuries, occupying the attention of a large number of scientists, divided into two adverse and irreducible camps – anthropologists and Americanists.

The former believe that such inscriptions represent no symbolic value and that they are nothing more than simple scribbles, engraved or drawn on rocks for mere fun of the savage, in his long hours and frequent loops of idleness. The second school, on the contrary, these inscriptions contain the symbolic narrative of the historical facts close to the American people, who, ignoring the key, remain unintelligible.

Supporting this last idea, Mr. B. Ramos demonstrated in the first conference with arguments established in history, chronological and iconographic, which is indisputable to the preponderance of this, over that opinion, – inducing us to embrace the notions then externalized, etc. We await the second conference held yesterday. Surprise – Help us effectively with your meticulous work, extracting from this block of con – spindles, apparently without any connection, sublime elements of our prehistory, confirming the prophetic words of patrician archeologist Ladisláo Netto, contained in this beautiful thought :

How many undeciphered pages on the history of humanity are still unfinished? these stone archives, until today hidden in the silence of the night of the past?

However, the primacy of these inscriptions falls to the legendary Ceará in competition with those of Maranhão. Only these reveal the philosophical law dictated by Augusto Xisto Chio: It is imprudent to have a sense of not being strong, fair, united and methodical according to emulation. This has its monumental – Pedra Lavrada – with 52 inscriptions – pretadas that could be considered as a celestial planisphere, if it had not previously been a set of symbols and meteors, as can be deduced from their initial words symbolical.

Those from other states are interesting, and those from Bahia say a lot about important in the prehistoric epigraphy of Brazil.

This is how Mr. Branches of your conferences:

The affinities found between ours and the antiquities of various countries in both continents, has nothing to do with the autochthonism of the American family\'

This could have had as its birthplace the soil of the New Student and received much later influx of a strange civilization, without this fact being able to cast doubt on its

origin.

Thus, their ingenious epigraphies, their spoken or written traditions, their monuments astronomical and symbolic ments, prove the relations between the East and the West, in eras long before Christianity, an edifying success in the amplification of human history. manidadc^\

Further adding arguments proving the establishment of Greeks, Phoenicians, Arabs and Chaldeans in Brazil, the illustrious lecturer deciphered the practical way, with all, the inscriptions found on stones in the country to this day, which proves that such e They are not the work of chance, as some archeologists have asserted.

!NSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

499

Regarding Lages and Ilacoatiara, in our Eslado, he said that, in the first found the historical names Nebe, Gilead, Belial, Neze, Gaal and Belus written in character phenicios and, in Arabic characters, the following maxim: Quick fortune brings ruin; na. s It also reached the meaning of the engravings inscribed on them, which is as follows: We s gathered here in large numbers, here we take possession, expelled from the delights of Tir lleber's children. Delights we find from the ocean and the sea,

The scientific work of the great Amazonian is worthy of the greatest veneration and applause whose conference revealed to those who attended it a great Brazilian worthy of all

the tributes.

The enthusiastic way in which the audience applauded to the lecture by Colonel Bernardo Ramos.

D. Trincu Joffely, diocesan bishop, a man of vast culture and one that perhaps is not I understand the matter, before closing the session, that, as president of the General Ass of IGHA, the president declared that Amazonas, a giant in the size of its territory, will also giant in science, if the work that Colonel Bernardo Ramos, whose summary was presented yesterday, is well accepted by archaeologists, placing the great Amazonian at the gates of immortality.

We send our warmest applause to Colonel Bernardo Ramos.

From the "Impartial" of May 5, 1919.

THE HISTORICAL INSTITUTE PARTY

the MR. COLONEL BERNARDO RAMOS HOLDS MONUMENTAL CONFERENCE ON REGISTRATIONS AND TRADITIONS OF PREHISTORIC BRAZIL

As announced, today, at 9 am, in the main hall of the Instituto Historico and Geographico do Amazonas, our illustrious patrician colonel Bernardo Ramos, with a very large attendance, held the first conference on inscriptions and Traditions of prehistoric Brazil.

The session was opened at the time determined by His Excellency. d. Irineu Joffely, bishop zones, which produced a brilliant speech alluding to the conference, highlighting, with it sober and charming word, the high merits of the illustrious lecturer, who, after deep thoughts and lengthy scientific research, finally reveals the mysteries of secrets hitherto unknown, the sacred arcana of wonders hitherto ignored.

The words of the worthy priest, despite being so simple as to be captivating, had truly exciting.

At the end of his prayer, which received general applause from the Assembly, the words were mr. Colonel Bernardo Ramos who, upon ascending the stand, was received with a noisy salute clap.

Our countryman's conference was truly masterful. With a diction impeccable, and owner of an inexhaustible scientific background, the well-known man of knowledge long excursions through the forgotten regions of the past, studying dead civilizations and unveiling what is unique, ecstatic and wonderful in these places dimmed by the mist of the erased eras, and, with the incomparable brilliance of Castle, brought them, to interpreted, for our time, through vast and copious scientific documentation.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

We don't have time or space left to briefly review what this piece was. monumental.

Mr. Colonel Bernardo Ramos, due to the frenzied applause he received, must evaluate how The public in our country admired his work, which will later, without a doubt, be heritage for our history and for our letters.

Tomorrow at 8 1/2, the second part of the conference will take place in the same place. brilliantly started. Our erudite patrician will propose to show the mysterious key of 157 hieroglyphic inscriptions to this day shrouded in the most unfathomable obscurity.

From "Gazeta da Tarde" of May 3, 1919.

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AT THE HISTORICAL INSTITUTE

THE SECOND CONFERENCE OF COLONEL BERNARDO RAMOS

The Hall of Honor at the Historic Institute was in full view today. With the success brilliant achieved by our illustrious patrician in his first conference, the society scholar of our land awakened and applauded the remarkable man of science more eagerly who once again showed society his deep knowledge in the matter in which he He brought the select audience that listened to him for almost two hours, in lively curios

The session opened at precisely 9 o'clock, with the noble Antistete ama- speaking zonense don Irineu Joffely, who said, in summary, with his persuasive and eloquent words hot, our illustrious Coesladan will continue to defend and sustain these who, with so much security and brilliance, to the most significant applause, it started yesterday.

Colonel Bernardo Rarnos then took the stand. The speaker did the wonder of be long and detailed without fatigue; and, with the eloquence and irrefragable logic of his scientific documentation, drawn from world-renowned scholars, translated, explained, interpreted, adding scientific considerations, to a countless number of inscriptions hieroglyphics engraved on stones and rocks spread across the backlands of our country.

Regarding the inscriptions, from the interior of Bahia, for the first he translated Kijize Cyphisses; for the second \ieto Tilo Chio – The* oictoria of Pozislrãteo'; for the third – Aoante, amphiction; and to the fourth, Thucydides, and the (signs of Mercury, Saturn, Jupiter, Alarte, Sun, Venus, Zwa and Earth. He deciphered, as no one has yet done, the inscriptions of the hewn stone of Parahyba, the first being 700\ the second, Terah, sigon; the third – Aphrodite Venu&: and the fourth Capricorn. He went on excursions to Inhamun, in the backland. He then explained the very complicated hieroglyphs existing in the upper Xingu, in Pará, in Itacoatiara, where, again in the inscriptions, the name of Kephises appears marked, turner of lyras and escudos, on the upper Rio Negro, on the rocks of Lages, very close to the capital, where there are several Egyptian and Arab inscriptions, among Scyllas, with this or very significant Fortune is made in a hurry. Then, displaying the pictures of- demonstrative to the extent that he interpreted them, he deciphered the inscription on the stone in Rio de Janeiro, noting that a simple telegram is transmitted from here to the capital of the country, reporting the fact deeply alarmed the most learned members of the Instituto Historico Brasileiro, who doubted the assertion contained in the telegram, phico, challenging him. Our patricio was aware of the personality of Dr. Theodoro

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

501

Sampaio, highlighting several discoveries, '"singular and extravagant*' made by this illustrious archaeologist, highlighting the one referring to the turtle^ which provoked malicious tarios.

It is not possible for us to give an overview of the great work of our eminent patriot. News prepared in a hurry, based on first impressions received, will leave a lot to be desired. That's right, but it will show the public that our representative listened with careful attention to the entire piece.

Then he asked Mr. to speak. Joaquim da Costa Teixeira, conspicuous member of the archeological commission of the Historic Institute, presenting an opinion, later approved unanimously by the members present, approving the scientific conclusions drawn in the work of our patricio.

From "Gazeta da Tarde*" of May 4, 1919.

AMAZONAS GEOGRAPHIC AND HISTORICAL INSTITUTE

THE MONTEM CONFERENCE

The Instituto Historico e Geographico do Amazonas decided to promote a series of conference references on important issues of general interest. The program started yesterday, Addressing the suggestive theme – Inscriptions and Traditions of Prehistoric Brazil –, Mr. Colonel Bernardo de Azevedo da Silva Ramos.

At eight-thirty o'clock, there was a large number of people in the vast hall of the Institute of São Vicente. The session began at nine o'clock, presided over by the hon. revmo. mr. D. João Irineu Joffely, diocesan bishop and vice-president of the Corporation.

The room was full when Dom Irineu Joffely spoke the first words. Finally they agreed to represent His Excellency. Mr. dr. Alcantara Bacellar, worthy governor of the state, his cabinet official dr. Alcides Bahia; dr. Ayres de Almeida, municipal superintendent, by his aide-de-camp first lieutenant Trigueiro Sobrinho and colonel Luiz Marinho de Araújo, commander of the Police Force of the State-Auxiliary of the Active Army, for second lieutenant Alexandre Montoril.

In front of the select audience, D. Irineu Joffely spoke for a few minutes, saying words of the work and persistence of Colonel Bernardo Ramos.

This one, flanked by Dr. Vivaldo Lima and Colonel Henriques Rubião, respectively speaker and member of the Institute appeared shortly afterwards, occupying the tribune. He then of the Inscrições e Tradições do Brasil-Pre-Historico, making, by way of introduction, a recap of these inscriptions at all times. Speaking for an hour and a half, the speaker held the auditorium.

His conference, a synthesis of the great work in two volumes that he presented to the Institute. This topic was elucidated by several demonstration tables, prepared around them, containing ancient hieroglyphs and alphabets.

He spoke of the value of tradition, of archeology and promised to continue his lecture tomorrow at the same hours.

D. Irineu Joffely then closed the session, thanking people for their presence who were in the room,

From the "Press" of May 4, 1919.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARD O RAMOS

GEOGRAPHIC AND HISTORICAL INSTITUTE OF AMAZONAS

TODAY'S SESSION

As announced in the session he announced yesterday at the Instituto Geográfico and History of Amazonas, the continuation of the conference on Inscriptions and Traditions from Pre-Colonial Brazil, – by Mr. Colonel Iknardo de Azevedo da Silva Ramos.

The session began precisely at eight and a half hours, under the chairmanship of the hon. reverendissimo d. Irineu Joffely, diocesan bishop.

They were present, in addition to other prominent figures, IF Mr. dr. Alcantara Barcelar, worthy Governor of the State, accompanied by his aide-de-camp, Captain Carlos Augustus; dr. Ayres de Almeida, represented by 1st Lieutenant Trigueiro Sobrinho; dr. Alfredo da Malta, president of the Legislative Assembly; dr. Alcides Bahia, official of the office of the Governor, Colonel Luiz Marinho de Araújo, represented by the 2nd lieutenant Alexandre Montoril, other authorities, families and gentlemen.

Colonel Bernardo Ramos, received by a loud round of applause for the assistance, He began his talk, speaking for an hour and a half. He took care of the registrations contracted in Brazil, from Rio Grande do Sul to Amazonas, showing the deciphering of each one, according to the studies they carried out.

He spent long years of patience and effort to achieve the results he presented and that reveal persistence and study, worthy of attention.

After a long and meticulous explanation of the inscriptions, the speaker finished the his attractive conference, enthusiastically referring to Amazonas.

A round of applause covered his last sentences.

Mr. José da Costa Teixeira presented an opinion, which was read by the 1st secretary, Mr. Colonel Agnello Bittencourt, approving the work of Mr. Colonel Bernardo Ramos, what happened unanimously accepted.

Paliou then Dr. Vivaldo Lima, speaker of the learned Association, offered approval from the House and it approved the opinion containing the conclusions of the work.

D. Irincú Joffily closed, after eloquent words, the session, referring to the vultosa by Colonel Bernardo Ramos, about which the competent ones will criticize, who, if favorable, it will adorn the name of its author and that of Amazonas.

From the 'Tmrensa' of May 5, 1919.

AMAZONAS GEOGRAPHIC AND HISTORICAL INSTITUTE

As previously announced, they were logged in on the 3rd and 4th of the month. Now, at the Instituto Geographico e Historico do Amazonas, the magnificent and fruitful conferences made by the hon. mr. Colonel Bernardo Azevedo da Silva Ramos, on of "Inscriptions and Traditions of Pre-Historic Brazil.

The venerable prelate, exmo, presided over the proceedings. c most reverend d. Irineu Joffily Bishop of Amazonas, that I opened the session at 8:30 precisely. The competition was huge, noting, in addition to distinguished families, numerous gentlemen of the highest position in our social and intellectual environment, who, una-ooce, frantically applauded the illustrious conference.

INSCRIPTIONS AND TRADITIONS OF PRELIIISTORICAL AMERICA BY BERNARDO RAMOS

503

Mr. Colonel Bernardo Ramos, who has dedicated himself to the study of epigraphy for many years, hieroglyphica, carved in stones by our ancestors, was of precision and clarity at the same time, reaching all understandings, exposing thirty-odd inscriptions in one page existing in Brazil, from Rio G. do Sul to Amazonas, written in ancient Greek and which He has tried to decipher it with a tenacity worthy of the highest praise.

The venerable citizen, who was received by the large audience with a thunderous salute of applause, he received equal applause at the end of his useful and instructive conference.

Mr. Jose da Costa Teixeira presented an opinion, which was read by the 1st secretary,

Mr. Agnello Bittencourt, approving the work of Mr. Colonel Bernardo Ramos, what happened unanimously accepted.

Then Dr. Vivaldo Lima, speaker of the learned Association, who offered approval from the House and it approved the opinion containing the conclusions of the work.

D. Irineu Joffely closed, after eloquent words, the session, referring to the vultosa by Colonel Bernardo Ramos, about which the competent ones will criticize, who, if favorable, it will adorn the name of its author and that of Amazonas.

Thanking you for the invitation sent to us, we congratulate the noble institution and embrace respectfully the honorable lecturer.

From the "Portuguese Union" of May 8, 1919.

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ABOUT THE ARTICLES PUBLISHED BY THE COMMENDADOR

CÂNDIDO COSTA

PREHISTORIC TIMES

Under this title, with my pleasure, the illustrious commendator Cândido Costa, in a series of articles, the end of which he awaited, with as a preliminary, slight references to news given by *Jornal do Commercio* regarding two conferences carried out by me, subordinated to Inscriptions and Traditions of Brazil-Prehistoric.

The absolute lack of necessary graphic characters meant that these were not published, as would be desired, and the work itself is still being executed.

However, those reports of offending news give rise to considerations of the order related only, to the nature of the case, I restrict it further to epigraphy, iconography, therefore.

Now, without those bases or essential elements, it was obvious that one cannot anticipate arguments, conclusions, and it would be virtually an inglorious task, but the articles obeyed a different direction in its entirety.

Opportunity, however, will provide my latent desire, which is none other than listening the competent ones, about my modest work, once published, with it as its scope, not to obfuscate, much less to slightly endanger, the glories of anyone (whatever).

That said, I am therefore left with the duty to make a brief note on the topics of these prehistories, as well as others, being in fact of prehistoric value, as it comes largely in my help, are essential in this order of studies, having already been sufficiently externalized by several authors, as well as, with some alternatives, also, by the precious work *The two Americas*. . -

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INSCRIPTION AND TRADITION OF PREHISTORIC AMERICA BY BERNARDO RAMOS

These scripts, like so many others of merit, are concatenated in the first and second volumes of my work, for demanding the nature of these, in general.

Today, however, it is convenient to restrict it to three points and that is what is in focus. I consider the solution to the mysterious problem, about which, for centuries, people have had rather just controversies, and which, from afar, has been advising historiographers and archeologists, the rest of which has already been discussed, waiting only for this part, for final conclusion.

The accuracy of publication of inscriptions is not that great. Still, As we try to find out, I will say that, before the two Americas, in 1900, were passed, reduced, that of Pedra La Tada da Parafu/ba, he had done so in one thousand eight hundred. In the fifth volume, the Revista do Instituto Historico Brasileiro, in its first part, figure thirty and six, scale one by twenty, and I reproduced it like this.

The wise French orientalist Ernesto Rcnan considered this inscription important, as phenicio character, and could in this sense, have given its interpretation; but I consider fear contestation, of Greek-archaic style, interpreted as such and proved in the second

conference, it is advisable to wait for the decision of the registration conferences, in due time.

It is the case, according to Vigouroux, that the great orientalist scholar Thomas Hyde died; he had been less happy, under identical conditions in Persepolis, as I have already alluded to. His erroneous classification of cuneiform writing, in reference to Chardin's opinion, which was his celebrity, logically speaking, would not like the wise men of the exceptional predicament of infallibility.

My conviction is still firm that, if Ibsse's interpretation of Renan is true, it would have clothed it with great and resounding value and would not have silenced it, the congresses such as National History in Nineteen Fourteen, Americanist, Latin-American, in 1955, the Brazilian Geographla, held in Bahia in nineteen hundred and sixteen, etc. Nor would we continue to encourage the solution of the problem of our pre-historic inscriptions, although, in addition to this, thousands exist in our continent.

These are the eloquent words, for example, spoken by J. Branner, with the consent of nineteen hundred and five; No interpretation has been given to these rude glyphs, should be an incentive for compiling and studying it. We can still look for your interpretation, bringing together the rings of this chain that ties today's civilization to the buried in darkness**.

It is that, for such a procedure, there was a powerful reason, considering our naivety extreme, insofar as we consider it valuable, everything that has foreign originality, from maternal things to scientific ones, as in this case, inflexible to this day, between Americanists and anthropologists.

It is worth noting that the reputation of the mining engineer, Francisco S. da Silva Retun, which deals with the questioned inscription, is dated July 7, one thousand eight hundred and six, making reference to this order of precious things, the great scientist Elias Herskovits in one thousand six hundred and forty and one and Koster in one thousand eight hundred and

In turn, the inscriptions of the abandoned city, in the interior of Bahia, which were found in an engraving on the face of pages one hundred and ninety-three, from the first view of the aforementioned Institute, from the year one thousand eight hundred and fifty-seventy and 1900s, he reproduced The Two Americas. It was they, in my modest

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

505

work, interpreted in its entirety and are of the character of inscriptions, alphabet organized by M. Lc Bassur, interpretations given in the second conference.

Consequently, the news mentioned was only lavished on the illustrious historiographer, the It seems like an opportunity to reissue his writings, with more erudition, on prehistoric torics on the points already sufficiently discussed, making me escape the pain of the phrase very popular: – que noindadel .

In my audacious undertaking, finally, the mcrcc of rough seas though, I feel confident, since I see at the helm of the sublime Capita, equipped with the multiple ingenious lifeguards, their intrepid inventor and scientist, who in imminent danger, will come to my help.

Bernardo Ramos.

From "Jornal do Commercio" on July 6, 1919.

ARTICLE ABOUT THE COMPLETION OF THE WORK

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC BRAZIL

Fascinated by the vast elements subordinate to this epigraph, I perseverely considered We have been investigating the arduous undertaking, which I am now happily finishing." driven by the words of the renowned scientist Branncr: – "we can still look for the interpretation of these rude glyphs, bringing together the rings of this chain, which lisation of today, of centuries buried in darkness".

This patient labor of some years, once printed, will be meticulously measured tion of scholars, interested in defining, with precision, the history of ancient peoples. ity. They will recognize the great inconvenience that one should not, priort, judge without e.vame, the inscriptions and traditions, although of supposed indigenous authenticity, and Traditionally, it will be advisable to reflect on scillas and extract their true originals

quite surprising in their high value.

Numerous inscriptions were collected in this part of the American continent, by several researchers, many, are firmly intent on proving that these epigraphic monuments in the eyes of Americans, they do not pass, in the eyes of anthropologists or orientalists, worthless scribbles, engraved or drawn on rocks, for the mere amusement of the savage, or with little natural phenomena.

However, they served me as valuable study elements, and constitute what is well original, the best evidence on the subject, from a paleographic and iconographic.

Many of these prehistoric monuments in this region, such as those in lower and upper Rio Negro, Sangay, on the Urubí River, Itacoatiara, Aybu, Uatuma, Urucara, Jatapu, Lages, etc (still many of them unknown until then) and a large number of the various states of the Union, I had the fortune of concatenating, giving them as well as the others, their respective locations, according to my fragile perception.

Powerful reasons lead me to believe, (although this issue had not been resolved for a long time, a problem, which for centuries has remained in singular controversy, has not been due to ignorance but rather due to the indifferentism and caprice of philologists, ethnologists and historians).

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INSCRIPTIONS F. TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

very honorable exceptions. Incredulity, pessimism and naivety constitute, in our country, it starts from these preponderant causes, but which, faced with the real proofs, (I have to give in finally, and thus induce my conscience.

In the order of interpretations, I cited the beautiful inscriptions contained in the *l'œuvre* from Rcv. of the Institute. *Flist. c Geog. lirasileiro*, referring to several states of the from several American countries.

For the purpose of comparison, proof and expansion of (hese, I stopped carefully, with the nomenclature of precious ceramic and other artifacts, collected, in the Marajd region, in the state of I'ará, and in several Brazilian states, by the scier patricio dr. Ladislão Netto, contained in the VI volume of the National Archives.

Interpreting its varieties of symbols, and examining the engravings of the curious specimens, phallomorphos, anthropomorphos and zoomorphos, it is concluded that this ceramic it is no less than a real (arcbological beetle, of certain affinity to those unearthed ed by Schiemann, not only in Amargos, but also on the various islands of the Aegean Sea, in Crete, Cyprus, in Mainland Greece, in Yortan, etc., which René Laufer told us about.

I added, with the same intentions, to my work, the sensational inscription in figurative cst.yIo, from early Greek, found in Rocky Delhi Creek, US North, like another one in Herzegovina, in a still rudimentary ancient Greek style, published on fis. .100 and ö.ö.') of the old Rcv. le Tour du Monde, 1st half of 1860, which I interpreted and are contemporary with those from Ilrasil and several countries in Centra a fact that I consider to be of certain relevance in the prehistoric order.

Likewise, it includes artistic and ligurative inscriptions in early characters. Greek myth, found in the Chalinga River of the Republic of Chile, which was occupied, only in the ideal sense, the notable scientist Roberto Rengifo, secretary of the knows about that country, in Tom. XXVIII, 11» series of Rev. of the same society and now I interpreted them in the paleographic sense, being of inestimable prehistoric importance and with all affinity to ours.

My modest work consists of two volumes, with five hundred and twenty pages each one, in addition to the supplementary part, containing in total eight hundred and five explanatory ones excluded.

Here, in short, is a task that could have been extended much further if it were not for the comprehensive, quite sufficient, for the desired and fair ends, which I had in view to reach.

I am not unaware that it still depends, for its printing, on graphic and hthographicos, which constitute its preponderant part, as well as the variety of character from primitive and modern Greek, from Hebrew, Arabic, jilicnio, which should be, in large py(e, fused, to attend not only the paleographic but also the philological side, whose execution It would not be possible to find it in Kuropa or North America.

There is, unfortunately, still no registration conference in our country, to which, I would gladly submit, first of all, my modest work, according to the standard adopted with a similar order of studies, in fact, of enormous preliminary advantage.

If, however, current means allowed me and those of the State did not fail, when the current Governor, clearly, has not been indifferent to this undertaking of mine ment, I would immediately take care of the respective printing, after presenting it to the graphia in Rio de Janeiro or the Instituto Historico e Gcographico de São Paulo, to which (I give you the honor of belonging and I now inform you of the completion of my aforementioned

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

507

Of course, it involves a subject of transcendental interest, not just our prehlshistory, as if general to all of America, as can be deduced from these inscriptions, original of eras before Christianity.

Meanwhile, I will always be more honored, with the modest support of my country, which the valuable, therefore, of another that on«H0 feVa.

The profound thought expressed eighty-one years ago is a great truth by the distinguished scientist Porto y\legre, who comes to quote, and that: 'the discovery of an inscription is a fact that can make a revolution in history; that can be recon- seek lost ideas and annihilate others in full dominance; a name, a phrase in A lapida can fill immense gaps, restoring conjectures and opening a new space.

luminous journey from the past to the future*'.

Today, however, we have hundreds of inscriptions, whose clear and positive interpretation the entire line, in my feeble perception, I offer them to those competent for judicious judgment, as the nature of such a magnificent subject requires. They will say, therefore, if or not to the following thought by Ladisláo Netto: 'A particularity worthy of attention, is the fact that these inscriptions were discovered in the most deserted parts of Brazil, denounce the extreme points of the long pilgrimages of these people, which bequeathed to us these singular monuments. On the day these inscriptions are interpreted, the story theory of South American man will have broken the enigma of its warp and truth dissipated the dense fog that surrounds him."

Finally, reiterating my respectful tributes to the illustrious Ama- Press zonenense, by its dean organization, the Jornal do Conimerao, with regard to the stimulus appreciation that he gave me, on the occasion of the conferences held by me at the Last year, I have the pleasure of presenting to your competent assessment, the work now co in my modest work tent.

Bernardo we read.

From the Jornal do Conimercio of February 23, 1920.

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PRESENTATION OF OUR WORK TO THE CENTER PAIZ SCIENTIFIC

Due to the resolution taken by the Municipal Superintendent of Man.ios, constant of the documents transcribed later, we were sent to Rio de Janeiro, in demand of the effects of our undertaking. Ah! we had the honor of presenting the Fri. Mr. Dr. Epitacio da Silva Pessoa, President of the Republic, this work, which He examined it with interest.

Then, under the auspices of the Society of Geographia and the XX International Congress national group of Amcricanistas, to whose institutions we belong, we carried out in the honor of the first, on the 22nd and 27th of December 1921, two conferences, accompanied by lines of luminous projections, in front of the Directorates of the aforementioned institut members of the Scientific Associations, presided over by the former. Mr. Dr. President

'^The good success achieved by us appears in the news of the Carioca Press, not being conferences were published due to the lack of Greek and Hebrew characters, which they are silent.

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

This is the way in which the resolution of the Municipality of Manaus was conceived, summarily:

MUNICIPAL INTENDENCE OF MANÁOS

Tricennio from 1920 to 1922

Third ordinary meeting – Meeting on October 18, 1921 – Presidency of the Mr. Colonel vSergio Rodrigues Pessoa – Secretary, Octaviano Silveira.

On the eighteenth day of October of the year nineteen hundred and twenty-one, gathered together at 9 am, in the session room of the Municipal Quartermaster of Manaus, capital of the State of Amazonas, the intendants Sergio Pessoa, Antonio Bittencourt, Aprigio de Menezes, Bulgencio Vidal, Plácido Serrano, Calmont de Andrade and Licínio Silva, missing with the cause informed by Messrs. Oliveira Cabral and Julio Lima, the session opens. It's put into discussion, and, if there are no complaints, the minutes of the session are approved.

ORDER OF THE DAY

After reading the file and moving on to the first part of the agenda.

Mr. asks for the floor. Intendant Aprigio de Menezes, who reads to the Board the following recitals:

Considering that having the wise Henrique Onffroy de Thoron, offered to the Municipality of Manaus on February 15, 1876, through the reverend Father Theodoro Gabriel Tbauby, a book on the Antiquity of Ocean Navigation, in which the author proves that Solomon's ships penetrated the Amazon River, he offered I would like some resident of this capital to investigate this assertion;

Considering that for the publicization of such important these the Municipal Council of then had it printed on leaflets, in the typographia of Commercio do Amazonas of that in the year 1876, and subsequently, that is, in 1906, the Superintendent Ccl. Adolpho Guilherme de Miranda Lisboa;

Considering that seduced by the importance and originality of the subject, the Amazonian Bernardo de Azevedo da Silva Ramos, undertaking to investigate this very delicate task, reached the conclusion of the possibility of said these, in addition to other discoveries of high ethnographic value and so.

Considering that the so-called Amazonian Bernardo Ramos, satisfying the desires of former Municipal Chamber, did not haggle over sacrifices to unveil the prehistoric mysteries from America;

Considering, therefore, that in these investigations, Bernardo Ramos wrote a work in two volumes containing seven hundred and thirty pages each, with one thousand two hundred and six lapidary scripts, interpreted paleographically, not only from prehistoric, like some from Europe, Asia and Africa itself, in which it demonstrates philology paleographically, this after great excursions in the Amazon valley and still naquelles continents;

Considering that the aforementioned work, expected to produce a revolution in the scientific, for the solution of this magnificent problem, until then shrouded in a mysterious problem which has so worried the spirit of scientists, its author needs, for publication of his work, he preliminarily exhibited it before the assembly of wise men; for what

_ g traditions of PREHISTORICAL AMERICA BY BERNARDO RAMOS 509

The Municipal Superintendent of Manaus decrees:

Art. 1st. The Municipal Supervision of Manaus is authorized to compete with the importance of five contos de réis (5:000\$), as assistance to Bernardo Azevedo da Silva Ramos, to exhibit his work "Inscriptions and Traditions of Prehistoric Brazil" in the centers of scientists from the country.

Art. 2nd. Credit is now open under the current budget law.

Art. 3rd. Provisions to the contrary are repealed.

SS Manaus, October 18, 1921.

(a) Aprigio Jartins de Menezes,

This project takes the no. 44, this year, will be printed.

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THE CEL. BERNARDO RAMOS AND THE MUNICIPAL COUNCIL
'Amazonas' - Saturday, October 29, 1921 - N. 331

In the last session of the Municipal Council, the illustrious mayor Dr. Aprigio de Menezes presented a patriotic project authorizing the commune to compete with the importance of five contos de réis, as an aid to the exhibition, in the scientific centers of the country, work by the Amazonian egregious colonel Bernardo de Azevedo da Silva Ramos on the inscriptions of prehistoric Brazil.

This project, which was unanimously accepted by the Municipal Council of Manaus, induces the goodwill reigning in that illustrious corporation not only for the cause of the Amazon for the tribute of homage to which his worthy children are entitled.

Converted into law, as it was, the patriotic project of the illustrious municipal intendant mr. dr. Aprigio de Menezes, it is possible that the great Amazonian, Mr. Colonel Bernardo head to the capital of Paiz, on the ship Joao Aljrcdo, located in the port of this capital exhibit his exciting work before assemblies of scientists.

The work of our preclar co-statesman will bring a world revolution in the centers of scientists, which will not only dignify Amazonas, but also the whole of Brazil, with astor modern science.

Colonel Bernardo Ramos, with his tiring work of many years, unveils now the great mystery, which covered the true existence of the people, who inhabited the American continent before the daring adventures of Columbus and Pedro Alvares Cabral.

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COLONEL BERNARDO RAMOS

"travelers" – Colonel Bernardo Ramos embarks on the João Aljrcdo tomorrow.

Name advantageously trusted in our social environment as in scientific centers from the country, the illustrious Amazonian is destined for the south of the Republic when in Rio and S, Paulo giving an account of the results he reached in his historical investigation rich information about the true discoverers of Brazil.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Bearer of solid culture and deserves from eminent men in letters the greatest concept, and, unquestionably, Colonel Bernardo Ramos is one of our most respectable representative figures.

Here where he has lived devoting the maximum of his intellectual energies to work of his specialty, he has not therefore remained indifferent to the movement politician of his land.

Always asked to collaborate in the party life of Amazonas, he was given positions of distinction, each day their unmistakable individuality is confirmed.

Wishing you a good trip and great success in your fair aspirations for the aggrandizement of its birthplace, we hope that the cultural milieu of the south of the country and reward those who, through the product of their efforts, have become worthy of their functions.

From the "Gazeta da Tarde" of October 31, 1921

Our colleague was present in our newsroom on a farewell visit. In our newsroom, Colonel Bernardo Azevedo da Silva Ramos, who is still on the João Aljredo packet today, bound for Rio de Janeiro, where he will hold conferences at the Society of Geography about his work called *Inscrições e Tradições do Brasil Pré-histórico*, as well as handling its publication.

This work will be another valuable scientific work that Amazonas will contribute to for the celebrations commemorating the centenary of Brazil's independence.

Colonel Bernardo Ramos told us he had the support of the President of the Republic, in this high development, hoping that the National Congress would authorize the opening special credit for its publication.

Regarding the plan for the important work, Colonel Ramos held conferences at the Instituto Histórico do Estado do Amazonas, which we occupy most of the time.

From the "Jornal do Commercio" of Tuesday, November 1921 – Amazonas.

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FAREWELLS –You sincerely came to bring us your farewells, in our newsroom Mr. Colonel Bernardo Ramos, who, according to João Aljredo, from Lloyd Brasileiro, continues to the Federal Capital.

He kindly thanked us for the fair references we have made of his valuable work. His works on inscriptions and prehistoric traditions of Brazil, which will be presented to the Instituto Histórico Brasileiro, to be added to the great work and published by

Centenary in 1922.

Thanking you for your kindness in offering your services in Rio, we wish you distant traveler, happy trip.

From the "Press" of November 1921.

!NSCRIPTIONE\$ETR ADDITIONS FROM AMERICA PRFJlISTORlCA BY BERNARDO RAMOS

511

APPRECIATION OF THE CARIOCA PRESS

Amazonian archeology

The Amazon region studied by experts from the world's largest times, it is rich in prehistoric monuments, which have escaped research until today. of archaeologists.

Several regions, particularly in the State of Amazonas, boast superb after-irrevocable ments, with inscriptions of the highest magnitude for hycroglyphos, on stones of bizarre forms that, properly clarified, will bring great light to the study of prehistoric origins of the Amazon basin, putting an end to the controversy, resulting from pertinacious conjectures and doubts, regarding the characteristics of life in this extensi of our country in the beginning of its existence.

There is currently an old student of these subjects in Rio, who has consecrated in long and patient research, Colonel Bernardo Ramos.

It intends to hold some conferences here and in S. Paulo, in which it will expose the results reached by their investigations, which, without worrying about rigorous scientific accuracy, they will not stop, however, from offering a valuable solution to and authorized contribution, given the determined commitment with which Mr. Bernardo Ramos, a cultured man, despite the important political functions that have been assigned to him in Brazil, has dedicated himself, for many years, to archaeological studies of the Amazon region.

The old indigenous civilizations did not disappear without leaving suggestive and copious traces and are the testimonies of this dead strength that will give to the scholar's conference in Amazonense is a theme of particular interest, copy it immediately and recommend it to all. They look with sympathy and appreciation at the remote past of our land.

From the "Paiz" of Tuesday, December 20, 1921

A PROBLEM OF OUR PREHISTORICAL ARCHEOLOGY

Since a few days ago, in this capital, a man with many titles worthy of the public attention: doct. Bernardo Ramos, a cultured and industrious spirit, who for a long time is busy gathering and studying documents from our prehistoric epigraphy, such as script, you know, so abundant in our country, as in all of America, but to this day not properly studied and understood.

When I was, about four years ago, in Alanaos, I had the urge to believe something of the work to which this man dedicates himself with the perseverance and effort of a true scientist; and evaluate the incalculable mass of material that has been collected relating to glyptographic cryptography found throughout the eastern part of the continent.

Among the questions that preoccupied him at the time of my visit, and (just to give you an idea) I wrote with more lively interest, particularly the examination and decipherment of the fada Gavea, which, about forty or fifty years ago, made so much noise here, even in Europe, after all, being considered 'I'm fake'.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

And" of course, that hasn't stopped being the case for those who study American things, a legitimate problem. As for declaring "false" characters of a similar nature, only because they are unknown, it is frankly, to be received with all reservation, even with perfectly explainable suspicions against the science that is considered official.

It is not easy to believe in the "falseness" of such engravings, nor to attribute them to recorders – so profuse are they found in various parts of the continent, and present Many groups have a family air of irrefutable suggestion to exclude such hypothetical theses.

It will certainly not be less difficult to admit that these engravings can be attributed to the populations that Europeans came to find here in the 16th century.

It was, therefore, not without pleasant surprise and joy that I had the fortune of going to exactly there in the confines of the North, in the heart of the incomparable and, in many still mysterious Amazon, a courageous and tenacious spirit, who did not lose hope of come to contradict what wise men sententiously affirmed, and discover some meaning cation in the glytical figures of Gavea.

To further sharpen my curiosity, awakened by the sight of what I came across in Manaus, an unforeseen event comes next. After my return from the North, I receive from Portugal an interesting monograph, under the title "Hebrew Inscriptions of the ninsula Ibérica", by Mr. Santos Ferreira. This memory presented to the Royal Academy of History of Madrid, and its special objective is to decipher the "unknown letters of Castello de la Plana". It is an admirable work of depth and synthesis; and the illustrious The author reveals himself to have masterful confidence in the subject.

Well then; I make this reference here just to get to the following: which one doesn't suit

astonishment when observing a certain similarity between the characters of the Iberian inscriptions (as Dr. Santos Ferreira gives it as archaic phenicio) and those of our inscription of the Gaveal

Excited by this revelation, I immediately wrote to Dr. Bernardo Ramos, giving him the news. Alas, my letter was on its way, when I received a communication from my illustrious friend, giving me as deciphered, in addition to many others from his collection of letters, the study of which I dedicated myself to when I was in Manaos.

I had the tireless researcher's letter published in "Jornal do Commercio"; and, since this opportunity, we are waiting for the moment that can only now arrive.

Here is the problem whose solution will be addressed, these days, in one of our scientific corporations. In two conferences at the Geographical Society, and under the auspices of the Academy of Sciences, at the beginning of this chapter of the XX International Congress of Americanists, Dr. Bernardo Ramos to our intellectual world the result of his investigations into a question of the highest importance for science, just as that of the origins of civilization pre-Colombianization of the New World.

It is not possible that these studies are not of particular interest to our classes educated, at least, and do not deserve all the stimulation from our social environment.

From "0 Day" of December 14, 1921.

Pigeon Rock.

SCIENTIFIC CONFERENCES

INSCRIPTIONS AND TRADITIONS OF BRAZIL PRE-HISTORIC

Conference by Dr. Bernardo Azei'edo Ramos, at the Society of Geographia

On this great subject, which greatly occupies the minds of scientists, I presented the patrician archaeologist, Bernardo de Azevedo da Silva Ramos, to his 1st "con-

conference under the valuable auspices of the Geographical Society and the board of directors of the International meeting of Americanists, yesterday afternoon. The solemn act took place in the vast halls of that scientific institution, whimsically decorated.

Received s. cxc. mr. President of the Republic, with due distinctions, had been by exm®. mr. admiral president of the Geographical Society offers the presidential chair dential, then giving the floor to the speaker who, going up to the tribune, produced profound scientific dissertation on Gl 3 'ptographia and Traditions in general line of our hemispheric West, particularly Brazil.

So he said: that the succession of facts in this order is of great intellectual insight has been demonstrating from afar that one of the complex examples of ancient paleographies which has at most originated the solution of major prehistoric problems. They are, with Indeed, these are the elements used in the lapidary inscriptions disseminated in the corners of the world, which, despite their laconism, constitute the synthesis of the most surprising successes of remote ages and has, through the tenacious effort of human ingenuity, transmitted to posterity, with notable advantages in the field of history.

In fact, in the Inscriptions and Traditions, in turn, Prehistory is established of Brazil, as has happened with that of several traditional countries of the ancient era, as Assyria and Egypt, in the series of strokes and symbols: – 1, Cuneiform of ancient Asia found at L^erscpolis and Behistoun; 2, the Hieroglyphos in Egypt, before which the crowd only knew how to admire his fantastic extravagances, now carved on the Ramides, in the temples, in the hypogcus, on the obelisks, shafts of the pylions, now, in pressing mummy boxes. In those, it is fair to highlight the inclyto Chardin, as number of its interpreters, while, in these, the cgyptological scinclla, established in the light lit by Champollion, he did not cease to encourage them, with the remarkable erudition of archaeologists Lepsius, Letronnc and Rangé, who suggested new progress and perfections.

These are the preambles of the solution to the previously complex Cuneiform and Hieroglyphic, so fertile de bello Ideal.

A no less interesting linear and figurative mix, profusely recorded each and every time. Indelibly painted others, on the cliffs of the mountains, rude blocks of stone, arranged capriciously by nature in the vast regions of this part of the Continent American and even in other regions of the globe, has been raising awareness for centuries, present case, the same apprehension and controversies, considering these characters: "with little natural phenomena, mere amusement of the savages", etc., lacking in however, of convenient paleographic and philological interpretation, compatible with notices glyptographicas, finally.

These inscriptions, among us, despite being exposed to all the elements and depredations multiple, in fragments, by a happy providential design, allow over time to approach worthwhile investigations.

ÍNSCKIPÇÖlis E ri<ADDITIONS FROM PREHISTORICAL AMERICA BY BERNARDO RAMOS

This series of studies included the lecturer as implicitly the subtitles of coins, and others found in different objects and regions but containing many, identical, epigraphic characters to those of our region and there, the meticulous need to their confrontations.

The achievement of this work forced him to resort to sources provided by science, in whose invaluable works, according to a notable historiographer, we find the origin clear and true of the primitive history of the world and of man, and therefore through 4^ endless centuries, one can connect the past with the present, tearing the void that hides ancestry of Nations and discover the dark mystery that surrounds the cradle of humanity."

""The chronicles made under the impulse of the passion and capacity of their authors, are effito a shadow of documents, alongside those clear and positive sources that give us reveal the beings and phenomena beneath the icy and petrified nakedness of their reality.'

And it is from this point of view that he limited himself to methodically summarizing the several scientists, who have been concerned with similar issues, deducing among the that matter, enlightened conclusions and comparisons to his modest subordinate work I read ""Inscriptions and Traditions of Prehistoric Brazil"".

There is a vast series of rigorous examples that strengthen your spirit:

""Archaeologists carried out excavations and research in Jerusalem and Palestine which clarified an important unknown part of Solomon's reign; egyptologists con- followed reading in Thebes on the walls of the temple of Karnak, the feat of victorias of over Rehoboam, king of Judah; Assyriologists found in Mesopotamia, narratives of invasions of the rels-of Nineveh into Samaria and Judea""as necessary would be in our turn interpret these monuments that the demigods of American paganism bequeathed to us.

From "Impartial"", from Rio

THE CENTENNIAL

THE PRE-LISTORIC INSCRIPTIONS DECIPHERED BY COLONEL BERNARDO RAMOS

The federal government will also reward the efforts of our distinguished countryman Colonel Bernardo Ramos, with the ""Diário Oficial"" printed with the following amendment sitting at the National Congress:

Where suitable:

""And" the government is authorized to publish the work written by Colonel Bernardo by Azevedo da Silva Ramos, relating to prehistoric inscriptions existing in several points of Brazil, deciphered by the aforementioned historiographer – opening the credits necessary.

Session room, November 23, 1921.– Daniel Carneiro, Tamrcs Cavalcante, Arislides Rocha, Dor vai Porto.

Justification – Prehistoric inscriptions, found on rocks, in various parts of Brazil, notably in Pedra Lavrada in Parah 3 ^ba do Norte, are always des- they received the attention and acumen of historians and archaeologists. They were even of abroad by Egyptologists and other lovers of precious antiquities.

Versed in this order of studies, Colonel Bernardo Ramos turned his spirit for the aforementioned discoveries.

From Rio's ''Impartial''.

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515

SCIENTIFIC CONFERENCES

'INSCUIRTIONS AND TFTADDITIONS OF PREHISTORIC HRASIL*'

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About this (it is a great subject, which has been occupying the minds of scientists for a carried out by the patrician archologist, llernardo de Azevedo da Silva Ramos, his first sol conference) the valuable auspices of the Sociedade dc Geograplila ca dlrectoria of the International Congress of Americanists, yesterday afternoon. The solemn act had enter the vast halls of that scientific institution, whimsically decorated.

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

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There is a vast series of rigorous examples that strengthen his spirit:

"Archaeologists carried out excavations and research in Jerusalem and Palestine which clarified an important unknown part of Solomon's reign; egyptologists continued to read in Thebes on the walls of the time of Karnak, proof of the victories of over Rehoboam, king of Judah; Assyriologists found in Mesopotamia, narratives of invasions of the kings of Nineveh into Samaria and Judea", as necessary would be in our to interpret these monuments and inscriptions that the pagan demigods bequeathed to us Americanism.

In fact, no one in Europe had yet thought of unraveling the secret of the hieroglyphs according to Vigouroux, when people were already trying to guess the mysterious meaning of cuneiform from ancient Asia. However, the work of deciphering Assyrian should not be completed only many years after the one in Egypt. Until 1843, not much fascination was This issue still exists in cultured Europe.

The Scribes of Nineveh and Chaldea lacked a Campbell, to penetrate from a single blow to the understanding of its bizarre signs, whose appearance still disoriented more the linguist than the hieroglyphs of Egyptian temples and obelisks; these at least speak to sight, like his "ideographic" and "phonetic" images, thus enlarged in linear, hieratic and demotic, so exact and so clear, while the horizontal features vertices and angles of Persia and Assyria, only offer complex perception, without no point that fixes, excites attention, sustains it or gives it a stamp of stability.

"Nevertheless, it was through processes analogous to the statutes of trilingual inscriptions of Achaemenides found in Persepolis and Behistoun, which came to be written Assyria, but after long fruitless attempts or collaboration was necessary unconscious of many generations of wise men, to finally solve the problem".

In Brazil, as well as throughout America, the scientists have not ceased to occupy themselves with this order of studies, carrying out several arduous undertakings, because This sums up the march of pre-Columbian civilization and what the past in its dense folds, has reserved for us a surprise, from those eras that chronology has not been able to. Definite and vague notions have been theirs until the present century.

The sources on an iconographic basis, which perpetuate and also admit a ray of light about the lost route of primitive emigrations on our continent, consist mainly palmentc in epigraphy and in old historical traditions.

These powerful elements constitute the revealing synthesc of the existence of these fearless precursors of our primordial vanished civilization, who are incon- testably Greeks and Phicnicians.

These inscriptions have thus constituted to this day a mystery and controversies that no longer has a reason to be, because now glyptographic notions and other scientific notio- tifics subsidiary to the main subject.

It is therefore flattering to ensure today that the affinity of these prehistoric monument rich and manifest, in comparative order to hundreds of specimens between the regions of Brazil, with those of Chile, Argentina, Guadelupe, Guyana, E. ü. da A. do Norte, Jeru- Salem, Herzegovina, Province of Lyons in Spain, East and West Africa, Ma- cenonia and other cities of ancient Greece, etc., all by the lecturer, in his opinion, int black, reaching 1,256 the total number of these lapidary inscriptions, etc., of which offers some copies with beautiful luminous projections.

He spoke with admirable proficiency about the spoken and written Traditions, remembering giving us the quote referring to Humboldt, who frequently says between the two worlds, the manifests communication, in cosmogonies, in monuments, in hycroglyphos, in in- institutions of the peoples of America and Asia, and it can be said that all recent discov Bertas have been justifying the assertions of the great sage.

Demonstrated the surprising influence of the epigraphic element of ancient Greece on the American continent, as if demonstrating its supremacy or relativity to Phenicia. in prehistoric eras. What, after recent research, was discovered that before historical times, man already existed on Greek soil and that he had passed through several prehistoric phases.

What is certain is that its colonial activity was so great that everywhere pro- they paid for their language, their mentality, their arts and their political system, the In their epigraphs, the supporters of Pesistrates, in the region of Bahia, and those of Sc on the Chalinga River, in Chile. What distinguishes the culture of the Greek people above harmonious complex of superior gifts of thought, in the prodigious faculties of various expressions of human feeling. It can be said that the history of its evolution represents, in miniature, that of the entire humanity.

Although the story remains silent about the first phases of its development,

ment and who has become accustomed to considering the first exploits of his youth, the war of Troy, as belonging to the mythical age, to the point of casting doubt on the existence of Homer and of seeing the literary works, the Iliada and the Odyssca, as poetic fiction. However, Schliemann's memorable recent discoveries in 1870, of the ruins of the Ancient Troy, as described by Homer, constitutes indisputable proof in favor of a historical fact; because as a consequence of these discoveries and later by other French and English archaeologists, found not only the ruins of the ancient cities in the region where the war of Troy took place, as well as works of primitive art, clay vases decorated with figures and gold cups, etc.

René Laufér, tells us that until 1870 almost nothing was known about the Greek civilization and the reference to the Achaean Dorians, Lycian Teucrenses and Dardanians, found in the Egyptian texts from the 13th century AD left Hellenists skeptical.

Excavations (since 1871) have been carried out on the banks and in the Aegean Islands, made it go back 5.000 years our creation of the Greek world, Scyllas reveal In this space the existence of a very important civilization, which long preceded the classical civilization, of which only a vague memory remained, in the time of Homer, this 6, in the VII and VIII century.

This prehistoric and "'pre-hellenic"' civilization, as archaeologists call it, offered receives three phases corresponding to the influences that successively dominated Aegean 3,000 years BC to Minuense or Cretan to Mycenica from 1500 to 1100 or 1200.

These and other facts, concluded the speaker, confirm the existence of the Greeks on our continent in prehistoric eras and today it is of the undisputed essence of neçoes g tographic and admirable ceramic and paleolithic artifacts, abundantly found in excavations from 3 to 76 meters deep in our regions with some described and collected in our National Museum as (they also appear as they are, in the country aware work that now presents the lecturer to the erudite knowledge of the institutions scientific intuitions.

Much further reached the illustrious lecturer on American prehistory, etc., termi- moving through glyptographia, offering a variety of projections as the basis of its second and final conference that will take place tomorrow at 8 pm in the same location, ur the demonstration point and interpretations of 35 important inscriptions ending with from Gavea hill.

The lecturer was warmly greeted and greeted by the host. mr. dr. pre- sident of the Republic, representatives of scientific institutions and administrative staf

L) the "'Rio Jornal"' of December 28, 1921.

CONFERENCES

At the Society of Geography, Colonel Bernardo Ramos, a well-known and renowned scientist, tista patricio will hold his second and final conference today, at 8 pm.

As in the first, SS will reveal his deep knowledge of archeology, considered one of the first among us.

The act, like the first, will have the honorable attendance of Mr. Dr. Epitacio Pessoa, President of the Republic, in addition to scientific associations in this capital.

As the subject is of high exciting interest, it is to be expected that the competition wil interest on the part of those interested in it.

35 glyptographic projections will be carried out, including that of Gavea hill, of great prehistoric value.

From the newspaper "O Combale" of Tuesday 27 December 1921

CONFERENCES

Today and on the 27th of this month, corcnel Bernardo Ramos performs at the Geo- Society graphia of Rio de Janeiro two important conferences on Amazonian prehistory.

The lectures given by Colonel Bernardo Ramos, who is an erudite and scholar as well as a geographer in that region of the country, are sponsored by the Sociedade de Geographia and the Congress of Americanists.

From "O Paiz" on Thursday, December 22, 1921.

INSCRIPTIONS AND TRADITIONS OF AMERICA PREHISTORICAL BY BERNARDO RAMOS

611)

GEOGRAPHY SOCIETY

THE INSCRIPTIONS ON THE STONES OF BRAZIL – CONFERENCE BY MR. BERNARDO DE AZEVEDO

DA SILVA RAMOS

With the presence of Dr. Epitacio Pessoa, President of the Republic and countless others members and guests of the Geographical Society, Mr. Bernardo de Azevedo Silva Ramos two conferences at the headquarters of this company, on existing registrations in the rocks of Amazonas, Pará, Rio Grande do Norte, Ceará, Paraíba, Bahia and Rio de Janeiro.

The lecturer lives in Alanaos and has devoted his entire life to the study of inscriptions that are scattered throughout Brazil, without finding a translation to this day. He photographed them, Mr. Ramos went to Palestine, Greece, Egypt, Persia and Syria, where he compared the characters and signs with those existing in the ancient monuments of old civilizations. He studied the Phoenician, Greek, Sanskrit, Persian and Arabic alphabets thus arriving at finding the key to deciphering the words engraved on the rocks in Brazil.

Using light projections, the author showed one by one these hieroglyphics, which challenge the curiosity of Brazilian scholars and hikers. In general, these letters are of Phoenician origin. There were many who affiliated themselves. They all refer to mythological beings, stars, kings and illustrious men. Through the times the lecturer was able to identify the date (the aforementioned inscriptions). They are from a thousand years before Christ. It even appears to date back 1,600 years ago the Christian era. From these vestiges, Mr. Ramos states that the Phoenicians were in Brazil, at that time, leaving behind these ineradicable traces. As did they come? Perhaps brought by the current of the Gulf of Guinea: in the same way that, a thousand years later, Cabral landed here, dragged by the same current.

Mr. Ramos is interesting and is extensively documented. He intends to publish the results of his investigations in a book, O Almirante Gomes Pereira, in the name of the Society of Geographia, congratulated and thanked the author of these works, for the contribution of high scientific value that they contain.

From "Jornal do Commercio" of December 29, 1921.

INTERNATIONAL CONGRESS OF AMERICANISTS

The weekly session of the "Organizing Committee of the XX International Congress of Americanists", under the presidency of Dr. Antonio Carlos Simoens da Silva, secretariat by Messrs. Drs.: Professor Sérgio de Carvalho and M. Gitahy from Alencastro; The following gentlemen were present: Doctors: Simoens da Silva, Sérgio de Carvalho, Theodoro Braga, R. Thomé Bezerra, Adolpho Diniz, Antonio Augusto de Serpa Pinto, Colonel Bernardo da Silva Ramos, Francisco Francolino Cameu, Carlos Domingues for "Brazilia Klubo Esperanto", M. Gitahy de Alencastro and Olympio Barreto.

After reading and approving the minutes of the previous session, the proceedings included the following:

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INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY HERNARDO RAMOS

Colonel Bernardo da Silva Ramos, from the "'Comité" Local do Amazonas, says that with-
The session seemed to have two purposes: One to thank the attention that the "Committee" h
on the occasion of his conferences on the "Lapidary Inscriptions of Brazil" held
at the headquarters of the Geographia Society of Rio de Janeiro: and the other, to present

farewells to the "Committee" Organiza-
pain of the 20th International Congress
of Americanists, for having within
few days leave for Manaus,
where will you put your good will and
its activity at the disposal of the
same Congress.

The President congratulates the Colonel
Bernardo da Silva Ramos for the value
of their work and wishes to
that it be published so important
work, auguring the SS happy trip
and a prosperous year.

Dr. Sérgio de Carvalho, with
the word rcfcrc-sc in terms elo-
ious to the personal value of the partner
Colonel Bernardo and declaring himself
a devoted admirer of the SS for
a great work that will enrich ethnographic studies of our country; and make it sincere
We hope that SS's efforts are crowned with the necessary success.

Dr. Antonio Augusto de Serpa Pinto, with his words, proposes in captive terms
It is important that a vote of great praise for Colonel Bernardo da Silva be included in t
Ramos, for the copious work he dedicated himself to in so many years of studies, which was
unanimously approved.

Colonel Bernardo A. da Silva Ramos is more grateful for this distinction than the members
of the "Committee" have just given it to you.

There being nothing further to discuss, the President closed the session, scheduling anothe
the 25th of this year.

From Jornal do Commercio" of January 29, 1922.

A BRAZILIAN WISE

AN INTERVIEW WITH ARCHEOLOGIST DR- DERNARH)0 RAMOS

And what will not fail to surprise the scientific world: the intertwining of prehistory of the Greeks and Phoenicians with our prehistory".

The success achieved by national archaeologist Dr. is already public knowledge. Bernardino Ramos in the two splendid dissertations on "A GUptographia e a Prehistoria", the one that affected the intellectual world of Rio, including only, ex, Dr, Epitacio Pessoa President of the Republic,

Fi/i. 2,113

Conferência prestada pelo Hon. Sr, Dr. Epitacio Pessoa, Presidente of Republica Brasileira, carried out by the author, in the hall of the Rio de Janeiro Geographic Society, on 22 and 27 of. December 1922.

As these lectures, however, are the summa he is an important work –
'*Inscrições e Prehistória do Brasil' – which we knew we intended to publish, we were
to interview him on purpose. Needless to say, the gentlemanly welcome given
to 'Gil-Blas' by our illustrious compatriot.

– We attended the conferences that the doctor recently gave about a work
glyptographic work you intend to publish. Could you tell us how long ago (time comes
dedicating himself to these studies – we asked him.

– The work to which you allude is a consequence, in the paleographic part, of another
about numismatics. I took care of the current one nine years ago and its value, in these
satisfaction of demonstrating at the two conferences held here on the 22nd and 27th of next
past, and which deserved the generous sponsorship of the "Sociedade de Geographia" and the
'XX International Congress of Americanists': both were illustrated by projections
luminous and I think they demonstrated my these.

This work I believe to be a clear revelation, based on glyptographical elements
and in these sublime epigraphic monuments (which until now have remained indecipherable.

Yes, clearly there are centuries old, many broken and consumed by the elements,
but they still report with expression, providentially – sometimes engraved, sometimes painted
an Indian way – its origin, revealing, in truth, a traditional past
and which reaches facts from the old history of the world, with these notions prefacing
for us until then shrouded in the most perplexing mystery, which, after all, is now being

Thus, these lapidary inscriptions, which number 1,256, are almost all in early Greek.
I was a doctor, I studied them and I all interpreted them: there are many from Chile and
– true monuments, – along with other astronomical, symbolic, such as
of profuse ceramic elements unearthed from the hut-dwellers' mounds, the necropolises, etc.,
containing interesting zoomorphic and anthropomorphic figures, symbols and inscriptions
mythological, collected many from our "Museu Nacional". From which it can be deduced, clearly
logically, contemporaneity, at least, between the old countries of Europe and America
rich, and in the same way the relations between the east and the west, as the wise man was
Humboldt, in his vision of this high antiquity.

– What most impressed him about the interpretation of these inscriptions. ^

– This is something that will not fail to surprise the scientific world; the intertwining
prehistory of the Greeks and Phenicians with our prehistory! Yes, we have the modern
Greece to come to constitute its prehistory. Ignored at this point, in effect, since
finds it now identified with ours, or strictly linked to it, I am very devastated.
providing this fact, although it is still dependent on those competent.

three thousand years regarding the knowledge of the Greek world, revealing to us this important
very civilization, which long preceded the classical one, and of which only a vague

– What do you tell us about Brazil's registrations?

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522

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY FERNANDO RAMOS

– They are of great epigraphical value, starting with that of Morro da Gavea – whose demonstration I took the opportunity to effect throughout the iconographic point, up to the extreme north. Very important inscriptions are found in greater numbers in the backlands of Ceará, Paraíba, Bahia, Rio G. do Norte, Amazonas, etc.

My work, however, is not limited to Brazil or the American continent: It also extends to the entire Western Hemisphere and to some countries in Europe, Africa, etc., where the characters are of all affinity and thus demonstrate the beauty and interest

remaining works that I collected, in a long period of persevering investigations, helping me a lot in these studies, which I took advantage of on my trips to Egypt, Palestine, Syria, Greece, etc.

– It would not be appropriate to edit your work for the centenary of our emanation. political participation?

– Yes. This was my greatest wish: this enterprise depends, however, on so many circumstances that I think, with great regret, nothing I can achieve, being forced to return to my (err, the Amazon, (|who finds it impossible to help me in this purpose, given the long crisis that has been going on.

We felt satisfied and said goodbye, thanking the editor of "'Gil-Blas'" for attention to you. We made him feel that this was the mission of a national pamphlet. list, like ours, and which finds itself in the inescapable duty of lovingly accompanying everything that concerns the greatness of Brazil, as is happening now with his brilliant v

Dr. Bernardo Ramos, on several occasions had the opportunity to represent our country before the first pcUences, in the character of a scientific missionary, always having in the most brilliant way. He is a member of numerous and important associations, like the Inst. History and Geog. of São Paulo, the Geographia Society of Rio de Janeiro, the Inst. of International History of France, etc. He was given the honor of being vice pr of the International Group and Class Jury of the Universal and International Exhibition Brussels. He is the author of a manual work – "Collection of Numismatics", prefaced praised by the distinguished professors Dante \alieri, prof. dc archcology of the Academy Romana and Vincenzo Grossi, prof. of etymology at the University of Genoa.

Ucs.se wise Brazilian dr. Bernardo Ramos, he said his opinion better than us authorized by Rocha Pombo, the greatest national historiographer.

From "'Gil-Blas" of January 27, 1922, with a photograph by the author.

THE AMAZON AND ITS PREHISTORIC TRADITIONS

It is on the vast Amazonian soil with its majestic River Sea – powerful with incomparability rable global greatness “which are summed up with incommensurable forces, so many proofs, the most irrefutable, the most wonderful, the most attractive of his providential power, which is why they appear to our imagination wrapped in a Divine Mystério ».

Methodical observation, patient and researcher, does not sift, does not reveal, but superficially, this conjunction of prodigious nature, unified in such a fascinating m 3 ^steric. In the same way, complex and vague, the traditions of the beginning of the beautiful civilizing ideal, in this majestic organism, in prehistoric eras, before which Scientific considerations are vacillating.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

523

The great wise man Humboldt tells us about this, but the succession of hundreds of facts have been admirably responsible for confirming and expanding their lucid predictions.

as well as another prism, preceded it by an illustrious placidity of other scientists, each sensational discoveries and facts, admitting themselves, although perplexed and fearful, to hidden, in the shadows only, of this great and unknown Eden. Among these proselytes of science, there are the included La Condamine, Agassiz, Martius, Bates, Wallace, Xavier de Sampaio, Candles and others. I arm us with erudition of the natural sciences, how unfortunately some slip into the winding terrain of chants and fantasies.

indifferent to the subject of our epigraph, they involve it in the most atrocious aspect, irony and incredulity.

We do not hesitate to assert, however, its irrefutable accuracy and (which is of the rhythmic archeological science from the geographo-political point of view, mainly, (which emanates the solution to such a great and centuries-old problem, examples of which are Egypt and Asia. For this purpose and admitting goodwill, in opposition to our incompetence, we resort to a gentle means, that of loyalty and justice, and it is (which we invoke to thank for this quick sketch.

Let us therefore take the philology as a starting point and thus the precious geographic prepared by the illustrious P.® Frézier, whose original, in addition to scattered reproduction in the Imperial Library of Paris, of which de La Condamine used in his fruitful

trip to the Amazon.

Nelia are found, from the imposing region of Yapurá to Coda^{^^}á (which according to the Hebrew etymologia, owes its name to a large rupture or crack in the ground), considerable names of tribes and localities, whose origins, like the preceding one, are restricted directly to Hebrew and Greek, as demonstrated by profound philological studies.

The same occurs in many other regions of Amazonas, noting relative natural corruptions, arising from the accumulation of prehistoric times that have passed to

In addition to this extraordinary circumstance, it involves the limitrophe point of Brazil the Republic of Colombia, limited to the Yapura region, Rio Iquarl or del Oro with Monte Copatl, considerable series of high-value lapidary inscriptions, and had been undecided fragile, to the chronological and descriptive calculation of our prehistoric traditions, written in linear and figurative characters from early Greek and Phenclo. ...

We have already interpreted these true monuments, (jue asslgnalam alll. Cullo a Jupiter, to Justice, to Strength, to Equality; – Consideration of the situation in the village or crushed naifios with oars and her; – Station of sculhas soldiers, employed in Jazer apo-local licia: – Allusion to the woman who throws the javelin or spear Jlcchas {The Amazons} of the walls from which arrows are shot, as well as many other interesting subjects, analogues to remote eras that we need.

Similar inscriptions with other sayings of traditional value have just been interpreted and are located in Pandl and in the Municipalities of \iotaota and el Coleglo, in Colombia.

These are facts and exemplary sensations, about which we have come to reason from afar and They find themselves at the mercy of the investigations and lucidity of scientists. To the We owe much to the study of the philological part, to which we have just referred, regarding names of localities and tribes, some of which are already extinct today.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

The cpiographic parle already exists, like that of the previous works, at the time of the b of the Portuguese and Spanish colonizations, and it is our task that we believe can be int glyptographically and iconographically, in addition to many other identical monuments widespread across much of the globe.

They tell us about what matters to our region, providing news and offering some specimens, von Marlius, Ferdinan Deniz, Debret, Koch Grunberg, Garrick Mallery, Ricard Antlre, Alfredo de Carvalho, De Nadaillac, Theodoro Sampaio and others, attributing to the savages of the colonial era, **these worthless scribbles \ an assertion that disag way of seeing.

The reasons we offer to notable scientists are contained in our modest work work – Inseripções e Tradições do Brasil Prchislórico, unfortunately unpublished, due to 1 courses.

This circumstance translates and makes us conform to the following excerpt from an article It is accidentally relevant to quote here, and we were spoiled by the illustrious writer A na rtlo: May your enthusiasm not be moderated, nor your faith cooled before the disappointments of the era or the criminal coldness with which those who owe you cheer up and help!'"

Continuing with our brief thoughts on the exciting region of Yapurá, we must consider it fairly, one of the most fertile traditions, which reach the old chronology, parallel to that of the legendary Solimões, resting on both elements scientifics to be compelled and which are generally of interest to archeology, anthropology philology and Americanism in short, and suggest intense light for the solution of the great of our prehistoric traditions.

Intuitively, a recent event occurs to us, in relation to what we are preoccupied with, but of a certain prehistoric scope, an echo that refers to Orellana and some bandeirantes, about which with skillful lucidity, in externally remarkable writing: "Orellana, egress from the continent with the ardent imagination of the Iberian descends its inviolate course and creates in the Amazon gives combat, the most beautiful fantasy that has been recorded in anecdotal baptism do immenso vale – The Amazons".

«Then the tidal and blond stream rises to it with the perennial flavor of the Allisians, other pioneers. . . »)

«The journey in search of the Andean terraces, heading to the Inca ranch, through cyclopic gorges in the mountain range, topped off dotted with heroism, incidents dramas of epic moves. The explorers, seeing the sky up close, the fires of the sun on the blue tops of the mountains, on the ruins of remote civilizations, they return down telling wonders of the great raid »).

But Orellana, in our view, in the age of his imagination thirsty for glory and ambitions, created this phantasy with ephemeral concepts, which ultimately led him to the most scratchy and atrocious fate. Simulated the traditional reality of a particle of the magnum problem, which now reveals glyptographia to us, in the series of inscriptions given to us by the laughter, as happens in several other regions of the world, a problem that comes from many centuries occupying the attention of the most learned archaeological scholars and explicitly involves the existence of the famous Amazons on our Continent, in prehistoric eras.

In effect, they deceive us into believing such epigraphic revelations, verified by wise men of antiquity, in addition to communication between the East and the West.

Let us therefore do justice to Orellana, and to its culture, which would not be part of what these sages had predicted, among them notably Plato, Cicero, Statius and Diodorus from Sicily.

What finally stimulated Orellana's precocious and fantastic emotion had its origin in the midst of these traditions, and in this mystical fling, reflected the name consecrated sung region.

#

The meaning of the word – Amazonas – differs among hellish lexicologists: Alexandre and Chassang define it differently from Handry, Breal, Manury and Burnaul «...Women of Scythia, brave and warriors, they say: they lived without i*arons', They burned girls' right breasts, so that when they were women, they wouldn't have any emb in shooting with a bow »).

«According to Diodorus of Sicilia, the western Amazons traveled through many parts of the World and had knowledge of Plato's Atlantis. The homeland of the Aziaticas was located in the basin circumscribed by the Black, Azof and Caspian Seas, retracing the remaining mythological history of the Amazons, in the 5th century before the capture of T 1,500 years before our era ».

« The word Amazonas, based on what several scientists think, originates from the Greek – ama.va – amaxion, whose meaning is: small car, a type of 4-wheeled car which the Amazons used to fight the enemy. These amaxons, among the Scythian warriors resembled the iabers or ii>agembaurg of the Germans; very similar to the tentaus, tents or tanuas (labas) of our American Indians. Yet today several nomadic tribes of Azia, live like some tribes in our region, on their amaxlons, like real iaus or tents. In astronomy, we have aniaxa, amaxion, the constellation of the Great Bear »).

What is original and interests us, however, is to find in our epigraphy, series of this word in inscriptions from several states, being that of Cachoeira de Itamaracá in Rio Xingii, a true monument, in this order, whose finding and graphic reproduction We owe it to the wise man from Pará, Dr. Domingos Soares Ferreira Penna.

Well, this artistic and sublime inscription reveals, it seems, the forms of a amaxion {Iauas or legend,f) with all its belongings containing in its provisions and en-interweaving the aforementioned word and many other similar words.

Therefore, the word – Amazonas – of immense value to us, also has so many other origins, which philology will better discriminate, despite their journeys being very far and conditions, alongside controversies from several notable historiographers.

All of this is still linked to the traditions of the three-year journeys of the nations of Solomon to the Amazon River, whose anchorage would have been the Yapura River, a large region fertile and privileged in gold and other precious things – the biblical Ophir – To have a certain competition is attributed to the dazzling and unique ornamentation in the world, Solomon's Temple, these being Thoron's theories, which we admit with restrictions.

526

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

There is, however, a far-reaching traditional prehistoric fact particularized to us as refers to the sensational archaeological find, of a stone with inscription, by the wise M. Warren, removed from the deep foundations of this great Temple, of which he speaks to Josepho: * constituted, in itself, a most gigantic work, of which man could and I had heard of it".

This inscription, which dates back 3 thousand years, contains characters from ancient writing Greek, similar to the c|which are found not only in our region but also in iodine American continent, etc. The interpretation we gave differs from that of M. Warren, G. Perrot, Petermann and Deutsch, constitutes one of the prolix subjects, which are found developed in our aforementioned work.

This fact is one of many that parallel the contemporary use of

similar characters, in this and other parts of the globe, and as we said, comes greatly disorienting, the penetration of wise archaeologists.

The centuries-old and vast necropolis (miracãuera), which it protected in its midst through penetrable mystery, the sacred bclli/Us, relics and spoils of the bold authors of the our epigraphic monuments, by a geological phenomenon, gave way one day, the prophet nation at the head of the great river

This sensational fact provided Amazonian archeology with valuable elements in evidence of their traditions.

In the irrepressible drama collected there, the most brilliant artistic execution stands out in a uniform and bello style, completely similar to that of ancient eras, existing in the important museums.

What reveals to us the exceptional variety of funerary urns found there, asylum of the bones and ashes of those who lived in that region and disappeared, in periods of centuries, it is an extreme analogy or appearance to that of pccuKarcs uses to the Phoenicians notes Onckcn, dealing in his important Universal History, with the customs of this celebrated people: « In clay sarcophagus, it is seen that the lid has a mask corresponding to the head of the corpse, with a hole in the ear that penetrates to the interior, clear proof that the Phoenicians thought the dead likely to hear what it was said »).

This figure is attributed to the representation of Tanit, a Phoenician deity.

Parallel to this dark region, whose ravines reach 10 meters high at the banks. in height, the Urubu River gently slides to the west, the tlicater of the most ignominious successes, worth forgetting, from colonial times. The locacs Maquará, Sangai, in fact Sangaris, Aybó, true epigraphic museums, mark their inscriptions on their faces. Phoenician and Greek characters, vehement insights into the stability and clairvoyance of our prehistoric traditions.

We interpret allusions about: The great mountain Jlatwhita, where he sent May God Jíogsés go up to contemplate the land of Chanaan; to Gíalaad son of Machir; – to Gaal Jilho of Obed: – to Belial, and finally to Bei or Belus, first king of Babylon

With expressive art and beauty, we have it conceived in these terms: J^m Paz. – lÀmde and Border, deliberately firm and jorte–, besides that which encourages Asa, king of Judah

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

527

son of Salé, to share, on the spot, the delights provided by Eghe or clivinda-dacle Pheiiicia, so invoked and carved in the high rocks, which attributed the action supreme of air and wind.

From the point of view of civics and how much it affected the social organism then, in the eras that were lost, in a mystery that now dissipates, reveals to us the following inserted traditional high-value option:

Stone of promises, obligations and treaties, the mandate of fidelity and good Jé, judo and equifatii^o, concerning the multitude of people gathered in one body, sincerely touching to the word and to the heart emjim.

Let us add to this, the monumental inscription of the coast of the city of Itacoatiara, whose interpretation we have already made known, we have enough elements to recreate it lucidly, about our capital matter; however, we will go further.

#

The Amazon region, comprising the upper Rio Negro, Branco and Lages; Rivers Uatumã, Jatapú and others, in addition to those already mentioned, are fertile of these monuments, on the cliffs and crests of the hills and especially on the marginal blocks and lands offering the most solemn testimony to our anti-historical traditions.

Zeus, Aphrodite, IICUos, Selene, Kronos, Hermes and Ares, are designated as reverends there fearful, as often happens in the northeast of Brazil; Isis, Tanit, Baat, Astarle

Ig, Belus, Asa, lleber, Og, etc., preponderated arjui and Jethbaal, Badesir or Badesor, Te or Tyro etc., or the words profusely repeated and in a dogmatic tone or Icmma: E* foolishness not to be Strong, Just, United and Jlethodico, in accordance with the laws of so many other phrases and thoughts, therejui, to the Northeast and South, such as Força, Uity. Tenacious, Firm and Solid, in almost all points of the globe, where they exist, without cipher to this day, these singular monuments!. . . They are found profusely, ceding or penetrating the Rio Negro, on its banks, especially in hollow areas, such extraordinary and far-reaching examples of our now revived traditions. Behold a vague review:

Place of calculations, auditing, reasoning and arguments) – Headquarters or place of honor (ordinations) – Dissertation, treatise, lectures and conferences) – Company, society, meeting and assembly; – Ambush, detachment, company of soldiers, anchorage of squadron, fleet, or fleet) – impassable obstacles) – Rowing vessel for trans-carrying libations or sacrifices to souls or the departed) – Pateras and ceramic vases) – and his surname Orlhia, according to the Tjacedemonios; "Teaching the duties of the citizen – Summary, direction, travel guide; Sage of the art of words, eloquence who presides over it, etc.

Manáos did not go unnoticed by these epigraphic memories, which show blocks of its coastline, which escaped, in the ancient region, the unfortunate idea of being taken as public works material! Two of them went to Rio de Janeiro in 1884. Janeiro, in addition to many others coming from the Urubu River, which we are unable to obtain news, despite the fair effort on our part. However, we managed By happy chance, its beautiful, artistic and curious inscription: it follows the Greek style figurative, involving phalloid lineament, with artfully arranged characters, from which the words 'FRA ^ADO DE LOVE' can be deduced three times.

INSCRIPTIONS TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

There still remains a large block in front of the missing characters containing characters phenicios, the famous mysterious words, from Balthazar's last feast: Mane, The-CEÍ-, PiiARES, on the verge of complete disappearance, which we are not even lightly looking give a propietic feature, restricting ourselves to textual interpretation only.

It is therefore impossible for me to summarize the subject of more than 1400 inscriptions, it even reaches the number of those that we have compiled and interpreted.

Thus, these inscriptions systemized to characters from these primitive writings, They fix for themselves the period of their use, employed at a specific time and help as clironologically determine and expand the facts assigned to them.

That's why, and rightly so, Vigouroux considers Stela de Mesha, king of Moab, with an existence relative to 989 or 897 BC, in comparison with that later date, serving as a term of comparison, to assess the approximate age of sculpted monuments, with a similar analogy.

«The fact that no interpretation has been given to these rude glyphos to date, says the great sage JC Branner, should be an incentive for a compilation that can still be We want to carry out this by bringing together the rings of this chain, which binds today of centuries buried in darkness”.

This is what we did, in the course of a few years, of hard and persevering work.

Then, in these origins, archives of rude blocks of stone left indelibly reflect, the Phenicians and Greeks, the image of their artistic ideal entrepreneur, the me of the country and its elders, the liberal norms of its fraternizing transport laws thrilling experience of its mylhological deities.

Such a precious legacy contains the mysterious problem, which we believe to be from God, resolved and represents the synlthesis finally, of our Prehistoric Traditions

Bernardo Ramos.

From "Gazeta da Tarde" of September 6, 1922

THE CENTENNIAL

the PRE-HISTORIC PROBLEM OF BRAZILIAN LAPIDAR INSCRIPTIONS,
FROM VARIOUS COUNTRIES AND THEIR SOLUTION

Fig. 939 – 'It is folly not to be Strong, Just, United and Better.
thodico, comply with the rules of Emulation*' Edit 18.

Lapidary inscription, deciphered, from Infiamu Cracarà (Ceará).

In preambles of uniform jubilation and fair entrepreneurial effort, we came in general awaiting, from every point of view, the dawn of this sumptuous national date, which through a century, marks our powerful progress, in the harmonious coexistence of nations. In between, the clang of military bugles, like Joshua's trumpets in the camps of the FC, the feeling of national duty has been awakening in our souls.

It is that the whole of Brazil expands radiant with life and progress, it is to him that We must at this auspicious moment, in resounding harmony, sing hymns of glory and pay all our tributes of the most acrysolated love and civility. This is the in-devxr that sometimes exalts the patriotism of the most obscure Brazilian, who, whether

REGISTRATION OPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY HERNARDO RAMOS

Intr.: according to the laws of

RELIGION, FAIR, PURE, COME-
TUOSO, FIBER, VIGOR, ETC.

This is mainly revealed by the
<, glvptograpliic des, obser-
ved over thousands of subscribers
lapidary j^oes, in characters,
in the greatest parie, from the primitive
Greek and Phoenician, in linear Estovo
and figurative. It's surprising
do not restrict these monu-
epigraphic ments to Brazil
only; its expansion reaches
almost iodine the Occi- Hemisphere
dental, like many countries*
according to our graphs
vuras and other very beautiful examples
planes, which we have with patients

Hicilo, in what is peculiar to him and implicitly affects our vkla as a ship, reason
on the subject proposed in the cpigraplie above, circumscribed to our prehistory!
whose traditions date back centuries and were buried in the deepest darkness!

This great problem that must deserve us so much,
as with science in general, it is important not to forget in this
moment, when we have the duty to show the
cultured world, what our developments in all

the branches of thinking and multiple human activities,
Therefore, the solution to this problem is one of fair opportunity.
tiinism, whose quick idea regarding inscriptions
and the system we obtained to interpret them.

From the history of our era c huge the phalanx of
competent people who, with proficiency, spoke sol)re ella,
in fact, as vast and sublime as prehistory.

So preliminarily we will say: it is effectively a
truth today confirmed by gyptography, philology and
iconography, the profound apprachnation of the famous scholar Humboldt. suggested when exa
and contemplate the life and monuments of the American people, summarized as follows:

« Or are you surprised to find at the end of the 15th century, in a world that we call nev
ancient institutions, religious ideas and building forms, (|uc in Asia seem to date back
at the dawn of civilization; that happens with the characteristic features of humanity, th
<iue with the internal structure of vegetation, spread across the surface of the globe; al
part of it manifests itself as a primitive type, despite the differences caused by climate
by the soil and the meeting of many accidentacs causes; and cjiie communication between th
. worlds is proven in an indubitable way, by cosmogonies, by monuments, hie-
roglyphos and by institutions in Asia and America)).

All this finds support and

iiiiii

Fig. 2. nr.

InscrtpçTto lapidar tía provincial-
of I.eon, in Ilejpanha.
(Julian Siinz J/arlinez)

INTR.; CEREMONIES,
EXEQUIES, JUSTICE,
STRENGTH, VIGOR,Cl VHJ-
SATION, AUTONOMY,
DESTRUCTION, TENACIOUS,
FIRM, SOLID, ETC.

cia colleccionach^ and paleographi-
cly interpreted, in the course
of years. From some, I oblige
they provide us with the important
many 6Yi and Li\ workshops,
light engravings, some reproduced
derived from Brazilian Ulujiiração,
of January 20, 1922, and
interpreted by us for a
demonstration of contemporary

neity, since the lack of
own characters, deprives others
clarifications, to these summary
of interpretations, amplifications,
however, in our unprecedented work.

Regarding registrations and

what eighty-three years ago and even more recently, so much noise was made in the centers
scientists from Rio de Janeiro and Europe, the famous inscription of Morro da (lavea, (jud
now we decipher, restricted to Phoenician characters, says the historiographer Rocha Pombo
a beautiful and profound article, recently published by O Dia, on December 14, 1922.

530

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY LIERNARDO RAMOS

On July 18, 1839, Porto Alegre and his companions declared to the Inst.
Ilist. and Geog. Brazilian, this truth:

«The discovery of an inscription is a fact that can bring about a revolution in history-

toria; that can reconquer lost ideas and annihilate new ones in full domination: a name, a phrase on a stone can fill in immense gaps, restoring conjectures and open a bright road from the past to mourning »).

However, today we have thousands, not only Phoenician, but mostly Greek, interpreted by us. We have successfully exhibited many at our conferences, taken to carried out before scientific associations in the capital of the country, on October 22nd

Although this is an article, it is essential to reveal that the people of the most remote antiquity, in turn believed America, according to wise men of that time. For this statement, it is essential to make a brief summary of the old story, referred to by different authors, such as biblical citation, for example, about the broad knowledge of the Phoenicians regarding all the seas; as is known, they are very later than the Atlantis and these are older in the art of navigation, in addition to having mere fleets in the Atlantic Ocean. The dialogues of Timaeus and Critias by Plato, reveal pains of Egyptian traditions prior to the cataclysm of Atlantis, even going back to the invasion of the Atlantic peoples on our continent; the details of the (piano reaching the maritime power of the Atlanteans, their invasion and destruction, transmitted by priests Egyptians to Solon; the fact that Critias wrote his dialogues with timaeus data from various authentic sources and transmittable to Solon; the position indicated by of the large island of Atlantis in the Occano, in front of the strait of (Gades or Hercules guide, pointing behind it, the numerous islands that we call the Antilles and beyond. the great jirnie land. This firm land, says Critias, is an authentic continent of an immense extension.

This is America!

And so that there was no doubt, Plato adds that, behind this firm land, is the great sea that we currently call the great Ocean.

It results from these traditions, dating back many centuries before the Phoenicians, the two Oceans and America were known to the Atlanteans and the Egyptians; these recognized contemporary relativity in the phrygians.

«According to Aelianus (Hist. 1, 11) Theopompus, poet and historian Greek, narrates that Silenus teaches Midas, king of Phrygia, that, in addition and far from Asia, Europe and Libya (Africa) which are, he says, their own mind speaking il/iax, there is a true and unique continent of immense extension and inhabited by the Meropians. Theopompus, call this room continent, governed, he says, by Merope, daughter of Atlas, king of Lybia. He had reigned for 3,210 years and his daughter, for 3,129 years, was a contemporary. of Hercules, Theseo and Lamedon, that is, about 50 years before the Storming. »

«It is evident (|that Alidas I, king of Phrygia, existed about 400 years before uncle did saw Ducacalion, for Nannac, once king Phrygio, preceded this event of 300 years, according to Suidas »).

«The flood of Deucalion, <|which inundated Thessalia, took place, according to the marbles of Paros, 1329 years before our era. Assuming that Silenus and Mitlas had lived about 100 years before Nannac, there was lioje 3800 years, that is, a century before the c

Fig. 207

Injcripçũo johre
rocks in eijrica /ius-
Go. {Dr Xadailtac).

Intr..' s.auue,
STRENGTH, i:tc^

/NSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

531

ludio of ínaacch, king of Argos and father of Plioronc. 1 we will go to the consequence of
At that time, the American conniineníe or one of its parts, was called Maropis by the Phry
and that this name was known among the Greeks, although less ancient copy the
of Atlantes))).

«Critias says that the Atlieniencs resisted the infinite multitude of armed enemies.
coming from the Atlantic sea. It also includes the coalition of kings of the vast empire
the Atlantes including those of the part of the land jirnie (America) subject to .reu domi

«According to Plato. the Atlantean squadron was made up of several thousand
ships. Emphasizing the exaggeration. we have in the narratives, copy we finish briefly
worth mentioning, the evidence of the navigation of the Ocean by people, whose antiguiclad

Taclysmas of Atlantica is conclusive, as the people of the two great continents share they knew each other perfectly before the Pliocene times”.

«R. hestū Avieno, who, in the 4th century translated several Greek works, assures that, beyond the Ocean there are lands and shores of another world”.

In addition to so much other evidence on the case, Deodoro de Sicilia, 45 years old, BC, wrote a large number of books on various peoples of the world. Among its writings, it clearly designates America with the name of island, porcupine ignored its extension and conformation, it happened giving this designation to Sileno, «along with Asia and Africa.

Herodotus claims that the Phoenicians crossed the Cveaio, and Cantú, dealing with these extraordinary people, cites this fact and comment:

«It has been said that inscriptions have been created along with the cordilleras, (Jeu Assyrian Belus and Persian Alithras, had their cult in America, on the daughters of the Sun, remember the 'stations', at the same time that the palaces of Mexico continue to present the types and Egyptian hieroglyphs »).

These irrational arguments, although they go beyond some of our these, preliminarily reinforce the revelations, in part deduced from our important epigraphy, whose problem in paleography, together with precision our prehistory, as well as that of several countries. This, in relation to hieroglyphs and cuneiform, happened to Assyrians.

This is what SC concludes and the inexorable time and science will confirm the truth, despite of unbelievers and pessimists.

«It was only guided by ancient traditions that Columbus managed to immortalize to stand out before the world, with his amazing heroism, reactant in our era, to perpetuate defeat followed by the ancient navigators. They weren't yours, that's it. these valuable subsidies, on the existence of the great American continent, as also those of the narratives of Strabon, Eratosthenes, Macrobus, Moia, Scylax, Pliny, Statius, Sebosus, Posidonius, Seneca and many other saints. Among these authors, some have, of whose writings only fragments exist; but their narratives are reported by many other historians »).

In the traditional chronological order, the evidentiary elements to be used are vast, on this complex subject.

HeyU. 2.1 is

! rt.fscript of
of the Chatinga River, in
ChiU. {ft. Htixgijo).

(Close

ASSUMPTION OF
VAU0lt. WHAT
WE WILL DISCLOSE
E.VÍ MO.MENTO
HI>I»ORTUNO)

!NSCRIPTIONS AND TRADITIONS OF AMERICA PREFUSTORfCA BY BERNARDO RAMOS

It's outside (I doubt if the Tyrrhenians knew of the existence of some land west of the Ocean; the Greeks, however, had establishments in America from an earlier date foundation of Carthago. We have this testimony in the Greek narratives by Theopompus, reproduced in Latin by Aelianus and in those of the Roman general Sylla (IMularco) and in monuments inscriptions. ''According to the first, Hercules went to visit the Greeks among Maroplas, (\ue they lived on the border of Lvbla the territories occupied today by Brazil, when Sylla led this same Ilercules to the Iyperborean or Saturnian sea on the continent Cronlanc». where the Greeks lived; therefore there were them to the south ar America''.

End. 2,119

Registration df SanqrntJ {rio f'ruhú, ,1maZôixas fír/iJil)

Inter.IFIO ha VTDA Ot' DESTINO, EXTREMELY SUPERIOR TO ALL
THINGS, TREASONABLE TOO MANY, PROJECT TO LONOE YOUR
SO.VtBRA, TO BE STRONG AND POWERFUL FOR OUR SQUAD
TO THE RUMOR 1)0 WIND, FROM THE COMDATE AND THE CROWD. (*)

«The Carthaglnezes, lords of the sea, blocked the Straits of

Gades, Cadix or Gibraltar, to prevent the Greeks and Tyrrhenians from communicating with the Ocean and the western lands, with the senate of Carthago, according to Aristotle, death penalty for anyone who tried to sail to the country they discovered beyond the Atlantic.

As a result of this fact, the isolated Greeks among the barbarians, they disappeared, but their language it was mixed into the American language.

This fully explains the influence of the element epigraph from ancient Greece, carved into the

Fig. 2,120

Registration dics rorhns
by ffWi Kilpotrick

Fia- 2,121

Ié»C rf//j/IC» MCfJ ri/crr/irf ^ • • l

Hcsi K,tp<ttr,ck n American, as in many countries, according to
your

drs dauUus"). original primitive linear and figurative writing, by
interpreted, of which we now offer some

drs dauíots") .

drs dauUus"). original primitive linear and figurative writing, by

nhn. í./ Brrrtríind).

interpreted, of which we now offer some

exemplary, with the intention of the predicted slight confrontation. Intr.: CEREMO-

INNOCENT,

FMQUÜ, ETC.

M' (Iiic notable and vast was, without a doubt, his NiAS, religious preponderance in the prehistoric period in a s., FUNERATIONS, long chronological course, which was suspended and strength, vigor. confused by the story itself, about which however.

sometimes they reflect intense lights, in addition to the interpreted epigraphy, others c still archaeological.

In fact according to Hauser; "one would not even know how to imagine European, modern, neither our art, nor our science, nor our philosophy, without going back to the source and the high culture of Greece (it already shone five centuries, BC, in the arts, in poetry, in gedia, in the same way in sculpture, painting, exact and natural sciences, as well as in phllosophla.

(*) According to Grcco Roman multidism, in the beginning, I alleviate the ground in the n goodness n who obeyed all the oiiitr.is.

IMCRIPTIONS £ BETRAYALS OF AMERICA PREMIS FORICA BY BERNARDO RAMm

It is believed that the Greeks, after recent research, came to the evidence that, Before the historical era, man already existed on Greek soil and had passed through several prehistoric phases. Indeed, his colonizing activity was of such magnitude great, who spread everywhere, as their inscriptions reveal, their language, its mentality, its arts and its political system unique to these monuments, epigraphics now interpreted, among them those referring to Pesistrates, in Baiiia and to S in Chile, naturally carried out by their supporters or fans.

What distinguishes above all the exceptional culture of the Greek people is their harmonic complex of superior gifts of thought, its prodigious faculties of various expressions

of I lomerio and see the works
literary works, IItada and ()tí\Arcíi,
as poetic fiction by authors
anonymos, the memorable des-
recent coverings of Schlie-
mann, in one thousand eight hundred and
seventies, from the ruins of the ancient
Trova, just like they were discovered
crypts by Homer, constitute
you have an indisputable jirova
in favor of a historical lacto.
Km conscijuencla therefore, from the es-
digs made by this wise man
and later, by other ar-

FiÃ 2 122

Iixjtcrtitçiiio dtx municipality of Viola.
Colunthiti {Jltfiiicl Trinna).

Intr.: according to the laws

DA RELUil.A0, Fl»RA,
FORCE

sounds of human feeling.

It can be said (jue the story
of its evolution, represents in
miniature, that of humanity
entire.

Although the story remains
don't change about the first few
phases of its development-
ment, and have become accustomed to

consider among the first
exploits of his youth, the
Troia War, as it belongs
cent to mythic age, to the point
from time to time doubts the existence
French and English cheologists, found not only the ruins of the ancient cities of
region where the war of "Troia" took place, as still works (primitive part, vases in
clay decorated with figures and golden cups.

AE* of 1'roya, they were discovered: My^'cnas, residence of king Agamemnon and Pyrcntc,
ancient cities of Argollda, home of Hercules, where remains of walls were found
cyclopicas, the (|ue j) proves well, that Greece, Already in its first
times, that is, in the heroic age, art was cultivated or
less had known the artistic works of JCgyptocda Syria,
induced by the Phoenicians''.

Still on this subject, he tells us Rent' í.auf(:r: "'up to a thousand
eight hundred and seventy, and now nothing was known about the civilization
hclelenica and the reference of the .Acheos, Donaenses, Lycios, Peu-
believers, and Dardanians, found in the Egyptian texts of
11th century, BC, left Hellenists skeptical.

The excavations, (|uc since one thousand eight hundred and seventy c one,
were carried out on the shores and islands of the Aegean Sea, fi-
Therefore, they set back three thousand years, our knowledge
from the Greek world; cilas revealed in this sphere the existence of a very important ci-
vilization, (|uc long preceded classical civilization and of which only vague memories ren
whiteness in Homer's time.

This prehistoric and pre-Fudienic civilization, as archeologists call it,
offers three phases corresponding to the influences (they successively dominated: the
phase Aegea (three thousand to two thousand five hundred years like the following BC) – M

ilçuHtaJ jiattms of the carved stone
dc Robertntcr, hrance.

(./ . fírrlrand).

Intr.: s.\oe saved,

STRENGTH AND VIGOR

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY NERNARDO RAMOS

On Crete, two thousand and five hundred to one thousand c (juin hundreds – and Mycenica (c to one thousand and one hundred or one thousand and two hundred)".

ICsle and other facts, in addition to traditions, (we now summarize briefly, read— This shows us that the existence of the Greeks on our continent in prehistoric eras toric, and today with the indisputable authenticity of epigraphy, copies of which are four disseminated throughout our regions and in many countries and, today, by glypto— graphicas, we believe we have interpreted. The arguments are contained in our modest work to be printed, which we have the honor of offering to the judgment of those competent

In this work, it remains
hands without measuring sacrifices, which
has given us so much
complex and arduous undertaking
diment.

In addition to two conferences
taken into account before the
Instituto Geographico c His—

Amazonas tour, in Ires and
íjuatro dac may 19th century-
tos and nineteen, with applause
unanimous press, the (luc
we conserve with great appreciation
tion, others were carried out
twenty two and twenty seven of de-
December one thousand nine hundred and
twenty, in the Federal Capital, under
the auspices of institutions
its forms of interpretation, ol)edcccm with

Í3

Fig. 2,124

Trechú dti large ttucnpção cm
a proxthenic cancer,i Rockg
àcH Crccck {KV .!,) 4iuc until
now it remained undecided.

INTKR PRKTATION: FIT.
THE ONE THAT I ABANDON-
CALL YOUR QUEUE OR YOUR
POST, IT WILL BE LAUNCHED
TO FAIR AND FAIR MISFORTUNE
EQUITABLE; THE STRONG,
BRAVE, DOMINATOR,
CROWNED WITH ROSES.

scientists, to whom we have the
honor of belonging to the Society-
date of Gcographia co XX
dc international congress
Americanists.

Alli was demonstrated with
precision (if possible,
alongside artistic projections
luminous, the high value of
subject, whose success sc
occupied the Rio press.
K' still in the public domain
this fact, in addition to the significant
concept of the aforementioned institutions
scientific intuitions, as «luaes
Aíjul we reiterate our testimony
of our gratitude.

The inscriptions, (along with
maximum rigor, to glyptographic notions

and iconographic. The explanation of the primitive characters of ancient scripts
extends to all comparative order of thoughts, not excluding the legends of
coins of ancient numismatics, in which there is a lot of light, of these
scriptures, sometimes ideographic, phonetic and sometimes expanded into linear,
hieratic and demotic.

They are accompanied or followed by modern characters, forming
syllabic words, down to the constituent thought or phrase of each
an inscription, from an etymological point of view.

With consequence the systema rude generally followed you
by anthropologists or anti-Americanists who want to see in these
prehistoric epigraphic monuments: tiny little kitchens
roots; simple garalijas engraved or drawn on rocks, for mere
the version of the savage, in his hours that are long and frequent
idleness^ . . in addition to other ridiculous interpretations.

The work in general contains several manuscript volumes with a thousand
three hundred pages, twenty chapters, totaling one thousand four hundred
mere inscriptions, interpreted according to scientific elements, peculiar to the subject.

These epigraphic monuments endure and, despite the deleterious influence of time
as the centuries pass by, they still expressly reveal, sometimes engraved and sometimes in

Fiji 2 125

Inscription recorded on
a rock, in the province
from that of Cuzco, Peru.
original.

(J. Ameghino).

Intr.: fun
are, HELIOS
SOF CISMO

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

535

painted, its origin, revealing a traditional past (|uc can reach the touch of the old history of the world and with these no<,*õcs prefacing another for us, until then in the deepest myslerio and coidecludes.

A particularity worthy of attention, said the archeologist Ladisláo Neltó
''because these inscriptions were discovered in the most deserted parts of Ikasil, such as denounce the extreme points of long pilgrimages (These people who bequeathed to us these singular monuments". Thus it ends: "On the day in which (jue tacs inscriptions are interpreted, the story of the American man, will have (juebrated the enigma of its warp w you will see the dense fog dissipate that surrounds it."

we are convinced that there is
resolved this problem and
oceasiao couldn't be more
opportune, to publicize it,
publishing our work and
cultivating it by observing the
scientific centers. Unhappy-
mind invented circumstances
civil matters to us
and others at the moment
I don't allow you to expose it, it frustrates you
gave us this grateful intention,
paleolithic. unearthed from moundhulUiers and necropolises, outlined very artistically-
mind, with interesting zoomorphic and anthropomorphic figures, symbols, deities
mythologicas, many collected from the National Museum and foreigners, deducing chronologic
logically of these wonderful concepts and traditions mentioned, the contemporary
between old countries, with America, in the same way, relations,
therefore, between the East and the West, in that high antiquity.

The Egyptians and Assyrians, it is said, found, although
after immense efforts and long cooperation from many wise men, in
hieroglyphic and cuneilographic writings, their jírehistoria, as now believed
mos, it happens to us too, as for us, in these rude linear lines
and figurative, mainly Greek and Phoenician, (they bequeathed to us these

initiators of our vanished primitive civilization, the demigods
of American paganism.

What is still extraordinary and will not fail to surprise
the scientific world, is to have in these rude traits, modern Greece as
so many other countries intertwine a preponderant part of their
prehistory, I would still ignore it today!

Finally be this our modest emiirehendimcnto, the homage
that we consecrate to (pierida patria and to Americanism, at this moment, believer in Prov
dence, of <|ue it contains the solution of our great prehistoric problem and elements
for science to expand the history of humanity.

Fiat ÍUA'.

liernardo Kanios.

From "Jornal do Commercio" of September 7th and 8th, 1922 – State of Amazonas

Eif}. 2,rj7
Lapidary description
of Chandesh*fas,
in India.
(fiiiii>cil Carnac).

Intk.: Rite.

EXIiQUIAS,

RIGHT,

JUSTICE

2 126

Inscription in stone. .tuchoa'
breach, .Irtjfilcshirc. I iu)laterra.
(A. Bcrtrand).

Intr.: strength, vigor,

JUSTICE, IGtÇALDADK

These inscriptions, however
(|which came without interpretation
to this day, they are virtually
common throughout Brazil,

in the republics of Chile, Argentina, Colombia, states of the United States of the North and France; of Spain, England, Guyana, India, Africa, Guadeloupe, Iceland, etc. represent very data prehistory monuments toricos, along with others cyclopic, astronomical and pre-ceramic specimen spindles and

MIND 1)0 BRAZIL

ALDIENCIA DO MR. PRKSIDKNTE OF REPUBI-ICA TO CM NOTABLE
AMAZON PALEONTOLOGIST

Mr. Prcsulciik* of the Republic held Mr. Bernardo da Silva
Ramos, President of the Historical and Geograplic Institute of Amazonas.

Mr. Bernardo da Silva Ramos, name (|uc honors Brazilian science, has dedicated himself,
especially, in several consecutive years of painstaking work on paleo-
graphics. On the subject, he wrote an important work, in (piatro volumes, called
nothing inscriptions and radiations from Prehistoric America, especially from Brazil''.

Afterwards, two meetings carried out by the author, at the Geograpliia Society of
Rio de Janeiro, in 1922, under the presidency of Mr. Senator Epitacio Pessoa, then Pre-
member of Rcpulilica, the Chamber of Deputies approved a project authorizing the
Federal Government to publish his work.

This iiroject is now in the Upper Chamber of Paiz, which is dependent on
solution.

Requested an interview with Mr. President of the Republic, His Excellency. promptiFicou-se
«I welcome Mr. Bernardo da Silva Ramos, who showed him his work, exposing the importance
scientific importance and the significance it entails. President Arthur Bernardes,
who had limited the interview to 15 minutes in advance, extended it for more than one
hour, listening, with attention and interest, to the explanations of the secientist, for v
After the interview, he had words of admiration and encouragement.

According to the opinion of scientific authorities on the subject, the erudite stage denti
amazonen.se solved, with great ability, the problem of deciphering all the
judgments, many of them hitherto unknown, which are found in various points of the
Brazil and other countries in America and Europe.

To this end SS reconstituted the Greek and Phicnician-Canaanite alj>habetos, in all
its evolutions, the (|ue represents the key to the solution of the great problem.

From ''Jornal do Brasil'', 11.6 26

The Si. Dr. Arthur da Silva Bernardes, President of the Republic, received, in audience
special, Mr. Bernardo da Silva Ramos, president of the Instituto Historico e Geographico
from the Amazon.

Mr. Bernardo da Silva Ramos, a name that honors Brazilian science, has dedicated himself
especially, in several conscusive years of hard work, studying
stageography.

On the subject he wrote an important work, in four volumes, called "in-
scripts and traditions of prehistoric America, especially Brazil."

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO R. RAMOS

537

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To this end, SS reconstituted the Greek and Phoenician-Canaanite alphabets, in all its evolutions, ijuc represents the key to solving this huge problem.

From '■() Impartial" from ll|ò|26 Rio de Janeiro.

Mr. Bernardo da Silva Ramos, President of the His- institute toric and Gcographicí) from Amazonas.

Mr. Bernardo da Silva Ramos, a Brazilian scientist, has dedicated himself, especially, in several consecutive years of hard work, studying stageography and

this subject, he wrote an important work, in four volumes, called "Inscriptions and Traditions of Prehistoric America, especially Brazil".

From]üis dec two conferences held by the author at the Society of Geography of Rio de Janeiro, in 1922, under the presidency of Mr. Senator Epitacio Pessoa, then President of the Republic, the Chamber of Deputies approved a project authorizing the (jo-federal government to publish his work, he is now in the Senate.

Mr. Bernardo Aunt Silva Ramos, taking advantage of his stay in this Capital, is had a visit to Mr. Dr. Arthur Bernardes, President of the Republic, the (|ucm showed his work, exposing its scientific importance and significance.

According to the opinion of scientific authorities on the subject, the paleontologist eryul amazonense solved, with great ability, the problem of deciphering all the cripções, many of them hitherto unknown, (|which are found in various points of the Brazil and other countries, America and Europe.

To this end, SS reconstituted the Greek and Phicnicio-Cananco alphabets, in all its evolutions, t|ue represents the key to solving this huge problem.

From "Jornal do Commercio" of Rio de Janeiro.

538

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

AMERICAN PREHISTORY

Correspondence, epistolary, special to '0 Piauhv", by JosK .Mattos

«In America, from one extreme to the other, there are inscriptions of peoples and tlc men who had ethnic affinities and cultures with the Egyptians, with the Greeks, with the Carthagine7X'se with the Romans. American history has to have a little of Hcllade and Phenicia. She doesn't can start with the Renaissance (jue brought Columbus

our beaches))).

To our celebrated confrere "'() Piauhv'", <jue is published in Therezina, we take the important publication, in which the talent and knowledge of our venerable contain are high
rant colonel I^Tnardo Ramos:

ROL DE JANEIRO – September -- Rio newspapers announced a few days ago that
mr. iVesident of Repul)lica will receive, in a special audience, Mr. Bernardo Ramos, Pre-
resident of the Instituto Historico e Geographico do Amazonas, to hear him about his impor-
much unpublished literature: American Prehistory, Especially Brazil.

The mud (|which involves the name of the old Amazonian scientist led us to look for him
with the aim of íl)having some data sol)rc its prehistoric tral)allio. Eizemoi him with t
(juem comes into contact, for the first time, with an emi-
nent. We reveal our citizenship as journalists and are welcomed with a frank smile
and a shaky, wrinkled handshake from the paleographologist dcvotailo, who passed, im-
immediately, to demonstrate to us, one by one, with great details and explanations,
tific and historical, the four volumes of his work.

With clear and enthusiastic language, you can admire a man worn down by the years
c for the study, Mr. Bernardo Ramos entranced us with an admirable evocation of pre-
Phoenician, Egyptian, Greek, Assyrian, Median and Persian history. He then explained to us
from grajÍhia da{uellcs people: tiesile, hieroglypho and the linear and figurative alphab
the cunciform system. told us about the evolution of these writing methods and the great
names (they have endeavored to uncover the myscales of these characters, which enclose,
almost always the entire monument of the first history of people.

K told us: "I do this exhibition so (if my friend takes a stand on the subject)
and can better understand my work and its scientific and patriotic Imaüdaile.))
What, then, is the purpose of your work?

^ Demonstrate (jue the civilization of our Continent to America, there is no
this new ongein, child, impregnated with the perfume and tropical sounds of our
forests, including our socavões and our vast areas, characterized by inubia
by the flexion of our savages, as exalted poets and historians declaim
neophytos. »

– IC then?

— In our America — this immense American Continent, shaken now for all the modalichules of human progress; on this multiform Continent c polychrome in (lue st employ the "Packards" and ox carts; the great tly" we create electricity generators, which power plants and illuminate splendid avenues. ditlas and the modest hydraulic mills of the villages, in (juc ha citatles immtnsas c very vast regions tlesctjnhecitlas aintla; in this America (we call it the New Continent — fractions of those so-called 'civilizations' lived and developed old tions'*. (As if we could know the origins and ends of civilizations, how if they didn't come from legends and uncle incognito to us, cvoluintlt) slowly, without leaving landmarks for divisions.) »

—Are we, then, descendants of Phoenicians and Greeks?

— " No. It's not quite like that. There is no let-down, because today he is not running in American veins the blood tla(|uelles graiulej peoples and porípie our norms political and social, our art and our native literature were inspired by tliirectamer, te in theirs. However, my friend, American history has to have some of the Ilcllade and Phcnlcia. It couldn't begin with the Renaissance, (which brought Colombo to our beaches.

And I will demonstrate it, explain, in summary, my work. E' |)reclso, pt)rem, Let us understand, first of all, the differences and mutations of History. We can often specify their causes by comparing them with the effects; tle others, but no. By a circumstance th momente, by a t/ue, uncle passntlo, I discovered For us, History takes another direction and undermines our conjectures recopslructives; civilizations move; the unharmed races appear. The historians c the most famous philosophers recognize (|that it would be enough for Cleopatra to have a r Little different, to be slightly different, is also History of the Imintlo. h. Victor Hugo the incomparable philosopher, said in "Les Alisérables: LJn htimme ilcbout, au lieu tTetrc assis: — the destination is in the cell— »

CONCLUSION

«Well then: the Greek and Phoenician peoples and others from our most probable prchisloric tle disappeared among us. The chains of migration from the Republic have now disappeared. birth they were not found in all the Itigares where they found intlele\els traces. However, the statute of glvplographia and paleographia reveals)ii-mc, witht) to many wise aunt conlemporaneitiatlc, your presence and action among nt)s. And that punctuates i) men and civilizations pass, but their resources and their inscriptions, oc|uc c for us, in the work we took care of the skein thread to be unfold it.

In America, from one end to the other there are inscriptions and monuments of native peop

These men had ethnic and cultural affiliations with the Egyptians, with the Greeks, with the Carthaginians and the Romans. That, my friend, many years ago uncle (Phoenician) (in America. What's more: these inscriptions reveal educated men: poets, prophets and philosophers.)>

– Show us some of these inscriptions.

540

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY DERNARDO RAMOS

– « I examined them. I have 1,800, in complete agreement with the Phoenician, Greek and Phoenician-Canaanite, which I organized, at the expense of a patient and painstaking work. Let's see Brazil. »

Now the illustrious scientist went on to show us an infinity of engraved inscriptions in characters of various origins, existing in the national territory, among the (which one SC refers, nominally, to Bisitruais. 'We went yet another one in a Kujucno rock front-teiro to Puire close to Moura (Amazonas), which says: a choice speaker Life in sin-qiilar disseriação: Fchctdad, Rtqacza, Força, \ itjor Ihvino). By showing us this inscription reproduced and completed in your drawing, Mr. Ramos highlighted (that Cila demonstrates the existence of educated men among us, in very remote times, who held back on very complex topics.

We then looked at the inscriptions (they are scrapped in other countries) Americans and we had the opportunity to see one, in Chile, which (Solou's rat.

« I owe to the knowledge of America by the Phoenicians, by the Greeks, by the Carthaginians and other people of the old world. To do it, I don't need to prove it. The compendium More developed Universal History betrayed this. But let me tell you (part: second

Aelianus (Hist. LI 11), 1 heopompus, Greek poet and historian, narrates (pie Silenus teach to Mldas, king of Phrygia, (beyond, and far from Asia, Europe and Lybia (Africa) (pie they are, he says, strictly speaking, islands – there is a true and unique Continent, dc immense extension, and inhabited by the Merapios. »

«1 heopompo calls this fourth Continent, ^leropis, governed, he says, by Mariopc, daughter of Atlas, king of Libya. »)

—Tell me now (what end did these people have, where did they go and didn't they prosper? and reached us?

There are several reasons, ((uer of a mcsological order, tpier of a historical order, relationed, this one, with its own homelands. I want to refer to the following: «The Carthagin lords of the sea, for three centuries they blocked the Strait of Gades, Cadiz, or Gibraltar to prevent the Greeks and Tyrrhenians from communicating with the Ocean and the lands of t the Senate of Cathargo, according to Aristotle, having decreed the death penalty for anyone sail to the country [lor ellcs discovered beyond the .Atlantic. In light of this fact, the Greeks, isolated among the barbarians, disappeared but their language became mixed with American language. This completely explains the influence of the epigraphic element of the Greece carved out of the American Continent, as in many countries, according to findings the multitude of inscriptions in the original style of primitive linear and ligurative writing interpreted by us. »

– Now, to conclude our interview, Mr. you have to tell me something about your obia.

«The work, in general, contains (four \()lumcs manuscripts, with 1,600 pages c J1 chapters, bringing the number of Inscriptions to 1,800, interpreted according to the scientific elements peculiar to the subject. Ma, in the National Congress, project authorizing the publication of my work on behalf of the State. I'm waiting for speech by gentlemen. congressmen. »)

From 0 Libertador, Friday, February 4, 1927 – Manáos.

INSCRIPTIONS AND TRADITIONS OF PREIISTORICA MERICA BY RERNARDO RA.MOS

511

THE INSCRIPTION>CA() m: GRAVE–CRKFK AND THE OI^RA OF l^ERNAL)() l^\\AU)S

The Jornal do Commercio, from there, published, on February 13th, an extensive article on Mr. A. C. L. de, one of the secretaries of the National Museum of Rio, regarding the inscription "Grave-Creek", in response to an article by Italian professor J. Imbelloni. The esteemed rctlactobcic dc'// (^nã, you were kind enough to link this article, to study it in the viaícm and write some notes for this newspaper on the subject, 'lick the cxmo. mr. pre-resident of Rio ("Irande do Norte, dr.)osé Augusto, questioned me, on my way by Natal, regarding Mister Childe's article. For this reason, please allow me to write the following explanations, with full objectivity.

I think the method used by Mr. Childe, in this (juestao, contribute little to the clarification of the origin and meaning of the spoken inscription. This was discovered and discussed in two congresses of the Americanisías, when two slightly different copies. These copies were then examined by several wise men Europeans, but the dispute over the same inscription in articles animated, where the abundance of words and dictatorial style poorly replace the scarcity of historical understanding.

The animosity of the critics reached such a point that some wanted to register dc Gravc-Crcek is the work of a vain forger (|uc (would deceive the world by assertion that before Columbus he had already walked in civilized America, also Mr. Childe talks about the possibility of being "the inscription <la Parahvba" lick a la silication. This makes me very curious. A wise man from the National Museum of Urasil, c.s in matters of petroglyph(»s, he talks about the registration of Parahvba and does not know There are at least a hundred old scripts and signs, recorded in the nK'hedos. Oucrn laia of the possibility of these petroglyphos being the work of modern people (alsificadorcs ha such a sign with your own eyes. Alright (|if Mr. Childe doesn't think it's "credible" Although the said inscriptions are false, it does not condemn in any word the ridiculousne c ignorance of the inventors of such a theory.

The main point, however, in this controversy is something else. Mr. Childe did so many efforts to inquire to which ancient alphabet the letters of the inscription of Grave-Creek, to make believe (|that this inscription (|that it is not Brazilian) were the only s American continent, which deserves to be studied in depth. Elle wrote the article cm (juestào, at the same time he gave an unfavorable opinion against the work of the great pa Brazilian graph Bernardo l^arnos. The work of this wise man who resides in Manáos, with a nuscripto <le four thick volumes with the jihotographies and copies of 3,000 inscriptions European, Asian and Egyptian, to show the similarity between them. Bernardo Ramos was formerly a numismatician and sold his large collections of coins at a good profit. This money CLLC used to make long journeys in the three Americas; he also visited Eg,v[])to and Babylon and studied in all these countries the ancient registrations.

Finally, Bernardo Ramos's manuscript represents a work of years past and deserves be placed in the first line of petrogUphic collections. When the author showed his work to the eminent Dr. hapitacio l^essoa, this guy was fascinated (|he immediately of printing of the manuscript, paid for by the federal government. Alas shortly after the dep that they had to arrange for printing caused difficulties.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

The work required 4,000 zinc-engravings, which seemed to bureaucrats like something extraordinary. But the main difficulty was the passive resistance of the Museum National.

Bernardo Ramos returned to Manaus disillusioned to wait for another opportunity, Last year he appeared again in Rio de Janeiro; President Artur Bernardes granted him an interview, carefully examined the manuscript and promised to impression, in the event that the National Museum gave a favorable opinion on the value of

The committee responsible for this examination included Mr. Clilde. And (fual Toi the res Bernardo Ramos had to wait in Rio's expensive bottles for three and a half months; the con He didn't say a single word, neither for nor against. But in the meantime, it spread throu the departments the rumor that the commission had denied the scientific value of the work Bernardo Ramos. He took his manuscript and returned to Manaus.

Considering this inqualifiable attitude of the National Museum commission before the important work of a wise Brazilian, I find it very inept if the same gentlemen They make such a fuss about Græc-Creek's insignificant inscription.

1 also the abundance of words shows the scarcity of scientific elements. The sup- posts classification of the alphabets of the Etruscans, Aegeans, Carians, Lycians, Phenici and just a game with words. 1 all are variations of the Pelasgian alphabet, which each One wrote at will. In the demotic writing of the Egyptians there are up to 12 variants for a single letter and in other countries it was written in the same way, as today too. Merchants, engineers and builders who arrived from Mediter- raneous to Brazil, in the 1st millenio to Chr. They were not calligraphers or royal clerks They all wrote with a homogeneous system: but the letters show a great variety, as is natural. I write very insightful treatises on these things, girls It is very beautiful, but it has little use for historiography.

Ludoiúco SchiPennyhagen Projector.

From '0 Impartial'' - Bahia, Saturday, April 27th, 1927.

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PEARING THE PAST

THE INSCRIPTION OF "grave CRREK" AND THE ODRA OF MR. BERNARDO RAMOS

Under this title, the competent and illustrated professor Ludovico Sechwenhagen published in the "União" of Parahyba do Norte, an instructive article, here transcribed by iV0 Impar of the 27th of the month just ended, making references to a publication by Mr. Childe, one of the National Museum of Rio de Janeiro. Judicious and true are the observations of the wise teacher.

Colonel Bernardo Ramos, a distinguished Amazonian, has been able to interpret it more of o,000 lapidary inscriptions, not only from Brazil, but also from other countries, including Grave-Creek, considered the work of fraudsters by those unable to understand it. There are phenicians, such as pen.sam Ix;vy-Bing, 'turner, Oppert, and others.

To assert your right to priority interpretation of the multiple petroglyphos, the aforementioned colonel gave a conference at the Instituto Historico de Manaus, in 1920 presents an interpretation of some from Brazil. It was the session chaired by the hon.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

543

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mr. bishop cl. Irineu Joífily, who had sincere and commendable words for the speaker.

He then went to Rio and gave two other conferences, in the last days of December 1921, at the headquarters of the Geographies Society, presenting several decipherments, with luminous projections.

The hon. attended these conferences. mr. dr. Kpitacio Pessoa, then president of the Republic, the "understood" people didn't show up and Rio Jornal was the only one with a piece of news.

It is worth mentioning that, in a prior hearing, Mr. dr. h2pitacio saw the work and was very impressed, promising to have it printed. Then began to appear

difficulties and obstacles.

After many disappointments, the distinguished paleographer returned to IManáos, sad and disillusioned, without having been able to get help with the implementation of his work. I submitted to the Chamber for consideration, and as a result of the efforts of the deputies amazonenses was the project approved in the three discussions and sent to the Senate.

There was a senator who thought that the opinion of a commission of "understanding" was not "didos", or from a competent department; therefore, the project remained dormant and in some archive shelves.

I saw Colonel Bernardo Ramos in Rio for the second time and had a lengthy conference with Mr. Dr. Arthur Iknardes, President of the Republic.

He saw the work, heard the explanations and expressed himself to be very impressed, Admired, he stated that he would sanction the project as soon as the Senado approved it.

On this last trip, the so-called senator (who demanded the opinion of the "understanding") Having seen the work (which it was shown to him by the author), he expressed surprise and reproach, and even embarrassed this publication, alleging as justification for having judged it to be mediocre work.

However, to satisfy the requirement of the opinion, the author of the work went to the presence of the Minister of Agriculture, having a conference with him. It was agreed (which if I send the obra to the Congresso Nacional, so that a commission could manifest itself on the subject.

Ah, Colonel Bernardo Ramos attended, with his work having been received with indifference. We do not know (however this opinion was, nor the cause of the long delay). It is only known (as the project was not discussed in last year's session.

This is the unfortunate pilgrimage that has been made by Colonel Bernanlo Ramos. Shouldn't he find it strange that Contrariedades, as such is the lot of the < who has presented new that will be useful to history or humanity.

Even so, he must consider himself happy, because the Santo Office no longer exists, because Would he have to recant, saying that his work was just a pastime, or would he have to suffer "veixames", which are somehow unpleasant.

One remembers the < who succeeded Le Plongeon, with his studies on Mexico.

Envy, spite, the ineptitude of slapstick, are the cause of the silent war, accompanied by a tangle of irony and disbelief, a war explained by these never-forgotten verses of Horacio in his Poetic Art. . . "sudet multum, lustra<que labore, ausus idem . . .

Scientifically, there are many whitewashed tombs.

It's a hood (which fits the heads of many good people.

William Bentham, interpreting the Eugubian cisterns, found references to the needle from sea, to the British Isles etc.; others believed that these were wars,

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY LIERNARDO RAMOS

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leaks, (le exile: however, it was found that the allucJiclas taboas treat cie ritiiaes cie sacrifices.

\\ . W ríglit, on 18/2, presented to the wise men of England, copies of the inscriptions of ílamath, believing that they were fragments of the history of the Initites; however, its c The communication was received "magno cum risu".

Wright had the last laugh, because Ramsay and Hogarth confirmed his suspicions. When Schilimann reported that he had discovered in Thirintho an anti(iuissimcí, His news provoked skepticism among the wise.

Merit archologists affirmed that the palace was a building from the Bysan era. tina, from the 10th or 11th century! That the jewelry found in the tombs had been purchase to some Jew in Asia or to some Venesian I That Schilimann's communication was an extraordinary hallucination of an anti-scientific enthusiasm."

Knowledge of cunelform writing provided disheartening volumes. Concentrating a person (|uizaclor atenção soine certain signs, found in the ruins of a city very ancient from the East, he thought he had discovered an unknown way of writing; but se as J homas Hvde stated (|that these signs were a fantasy of the artist, (jue <i would show how the combinations of straight lines could be varied.

Km a medical magazine, entitled "la Saignee RIanche", vol. Vi, n. II, the columnist climbing beyond chmclla' wrote this heartbreaking excerpt: "les carail)cs sont crorigine africainc; read ancestors ont eté amenés ici en Amérique Centrale au temps des colones e.spagnoles".

K.xcellentc eíhnographia dos caribas I

This is how strangers pontificate; How will ours pontificate? One of these, unfortunately already deceased, dealing with petroglyphos, this is how he ended his reasoning: "this art the problem of lapidary inscriptions ("Roma locuta est") is closed, the wings are cut once the fantasy of imaginary followers of an ancient civilization, lost on Brazilian soil.

In the reasoning, he said that the deemed inscriptions mean nothing (in his opinion); <Iiie they are not used to transmit thoughts; (pie are idle sports of successive generations: that in general the caboclos in the cacluxíiras, whilst waiting for the fish, tracing figures.

Now, these signs (they can be found throughout Brazil on several rocks, they are found also in many other regions: in Venezuela, in Mexico, in Colom)ia, in the Salt Lake, in Perii, in Chile, in Argentina, in the Canaries, in northern Africa, on the southern slo of the Atlas, in Alarrocos, in Andalusia, in Pvrncus, in Hezergovina, in Vendéa, in .Hear and even in Oceania.

They are partly plctographic signs, others made up of lines, discs, crosses, disks with holes in the middle and rays (their part, imitating snakes, trees, stairs) h.irpoes, pectimiform signs, groups of points, obeying a certain order, etc.

.^ultos and many of these signs are drawn irreprehensibly, as if they were. by the hand of a haliili.ssimo designer; some, scratched deeply into the rock; others, pir marked with ink (pie has resisted the destruction of time. These signs, as well as other truly alphalietics, with evident similarity to those of the most alphalietics. archaic, are identical to those of other distant regions, as recognized by Regnault and Cartaillac, comparing the paintings in the Gargas cave with those existing in some parts of Austral ia.

Are they random, or intentional?

_ AND RADIATIONS FROM PREHISTORICAL AMERICA BY hURNARDO RAMOS 545

Are there still idle sports? Here, in Brazil, cliver(the caboclos cry, painting and drawing pictures while they waited for the fish; would have waited for the hunt in place. Are there no waterfalls?

But these sports of leisure people have been occupying the attention of scholars. The Breuil abbot and the two above-mentioned copywriters took care of the signs and paintings found in the rocks of Vaulx, in Niaux, Aviége and Gargas.

OB Flamand, preparator in charge of conferences at Riscola Superior íle Sciencias in Algeria, had the idea of publishing a **Corpus'* of rock carvings, similar to the Corpus of Greek, Latin, Etruscan and Semitic inscriptions. K' dos taes petrogl.yphos which is occupied by Colonel Bernardo Ramos.

In addition to the undisclosed decipherments in the conferences held, he published some more in "Revista Amazonense", entitled "A Redempção".

Having lived in I^lanaus for 36 years, we maintained close friendly relations with the distinguished paleographer; We have seen their work many times.

He confidentially explained to us his way of proceeding. Their interpretations are proven by ancient history, mythology, etc.

There is no divergence in the proper names of gods, positions, cities and peoples,

even in its most archaic forms. Thoughts, laws, descriptions are found and even advertisements. The deciphering of the inscription on the carved piece of Parahyba is the most beautiful among all the others.

We can add nothing more, because we are not authorized. Let them wait skeptics and ironists: they will have the opportunity to make their observations, if have the necessary qualifications.

Before we finish these lines, it is worth mentioning the following fact:

I passed by Alanãus for the second time, the great naturalist Kock-Grumberg, very known in the scientific world, following the American commission, was presented to Colonel Bernardo Ramos, by a friend of his.

He wanted to see the work on petroglyphos: he was very surprised, hearing the decipherments, I have nothing to contradict. Did you want to see those from Central America? he considered them, examined them well, looking at the author at intervals; reread them and he expressed excitement, giving him a tight hug, saying (|that he thought he was going to do without having an explanation of these inscriptions.

It is worth remembering that Kock-Grumberg did not consider such signs to be writing. He recommended that many copies be distributed by Y\merica Central as soon as the work was published. Unfortunately, he was caught [Xila Morte, in the upper Rio Negro, of malaria.

Don't give up, Colonel Bernardo Ramos: fight against all obstacles have courage: take for yourself the advice (|that the Sibyl gave to Aeneas, when he (|luis to the Elyseian Fields:

«Time cedes malis sed against audentior ito. »

Hermenegildo L. de Campos.
From "'O Imparcial" – Bahia May 14, 1927

to the

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INSCRIPTIONS AND FRADITIONS OF PREIIISTORICAL AMERICA BY BERNARDO RAMOS

54li

PR EH í ST()R 1A AM ER IC AN A

WERE CIVILIZED PEOPLES IN BRAZIL BEFORE THE CHRISTIAN ERA?

It is known that in several states of Brazil, including Pernambuco, there are stones with cryptions, that is, with scribbles, ctnn unknown characters.

Acjiii in the northeast is common until(any lapidary inscription on the script of the Dutch, as evidence of hidden treasures, a fact to which, from the ordinary, a legend or for which a legend is created. It is not clear, however, that contracted (jualqucr the treasure by means of deciphering these enigmas.

There is no doubt that many of these inscriptions were made by aborigines, especially mind the (|which have a red color given j>or indelible vegetable ink. Right now, Fróes dc Abreu, who with me had visited the Rio Doce botocuilos on a trip to (|ue General Rondon took us, found inscriptions in Crena, compared them with the (|that the village botíK iulos make the view of the civilized on the walls of their houses by al)Sohita similarity.

As for literature, in the south zone, Casper Braner noted the singularity of only there is some source nearby, which suggests that they indicate the wandering tribes ((which land there in the certainty that they have drinking water.

There are inscriptions of another nature, and these give attention to scholars, due to its similarity with the hyerogryphos, which suggests that America was inhabited before the Christian era by an eastern civilization.

Putting aside Mr. Scluvnnhagem, (|uc found a maze dc Creuta in the underground of Maranhão, a Phoenician city in the interior of Piauhyc swears on firm feet that l\aulo Affonso's waterfall swims (it's not natural but it's the vcgyptia engineering; disregarding those who, by means of a conclusive method, conclude, in gcological fact, <|that we descended from the Atlantis, there are some who by deductions s

Among the last is Mr. Bernardo Iramos, Amazonian scholar.

Collecting coins, Mr. Bernartlo Ramos noticed the similarity between the inscriptions. There are some numismatic specimens prior to the Christian era with existing inscriptions common to not only Brazil but all of America, Asia, Africa and Europe.

He dedicated himself to the work of bringing our inscriptions to light, the key of which was discovered, compared them with those of the old world, and concluded. For our Continent, passed a gentle civilization, before the twentieth century. Messiah.

For him, the inscription Aunt Pctla Lavratla, from the neighboring Estado do Norte, is ancient and dates back to around a thousand years before my aunt was Christian, the one in Phoenicia and news of the passage of the (887-856 BC) the Semitic navigators. In the static comparative comes to the conclusion that there was affinity between the people of the natives of the writing.

Notwithstanding current of our civilization), these affirmatives are accepted only as hypotheses. The problem is in the relationship with the monogenism and polygenism. Gentle will be this glory if a Brazilian – certainly so be it – manages to transpose the ground of assumptions and arrive at the proofs.

Júlio Mello.

From "Jornal Pequeno" – Recife, Friday, February 17, 1928.

#

INSCRIPTIONS AND TRADITION OF PREHISTORIC AMERICA, SPECIAL- MIND OF BRAZIL

the CHAMPOLLION AMAZONENSK

The Amazon, great in everything, has within it a high individuality that
Once you are well-known in major scientific centers, you will become a celebrity
worldwide.

We want to refer to the wise Amazonian colonel Bernardo Ramos, Iraductor of
lapidary inscriptions, not only from Brazil, but from different parts of the world.

And how did the great scientist come to unveil such a precious mystery?

Colonel Bernardo Ramos, taking on the tiring work of collecting coins,
organized the third numismatic collection in the world, today owned by the State, and,
this work is beautiful, he found that among the different coins, prior to our éi'a chrislã
many of its inscriptions were similar to those (they were found on rocks and stones
of our country.

For more than 20 years, Colonel Bernardo Ramos has been undertaking new
investigations, arriving, after much study and patience, to decipher the inscriptions
Existing lapidaries in the national territory, passing on their inquiries to other countri
from South America. of North America, Centi*al America, such as <la luiropa, Asia and
Africa.

Just like Champollion, a famous French orientalist, who in 1821, after several
attempts by scholars in research to translate the hieroglyphos, written by (|ual «the
Egyptians exprined everything that respected the sciences and arts, or to represent
mysterious ideas of his religion", managed to unveil the secret of the people,
Bernartlo Ramos, the notable Amazonian scientist, deciphered the lapitlar inscriptions of
Brazil.

Discovering the key to the writing of our stones, Colonel Bernardo Ramos launched the
their views towards other countries, always finding similarities in our inscriptions
with those of other nations.

Through the stimuli of the Amazonian stagegrapher, we learn that long before the
Christo passed through our Continent a great civilization.

Among the decilrations in Brazil, those of (Lavea, in Rio
de Janeiro, reporting the passage through there of Phoenician navigators (887-800, before
of our era) and that of Pedra Lavrada, in Parahyba do Norte, whose inscription in Greek
ancient, dating back to around a thousand years BC, represents 708 signs, emblems, stars,
constellations, etc.

Furthermore, the Amazonian wise reputation has translated other inscriptions (pie
SC find stones from Amazonas, Pará, Maianhao, Piauhy, Ceará, Rio Graiule do
North, Peimambuco, Bahia, S/io Paulo, Minas Geracs, Paraná, Santa Calharina and Rio

Grande do Sul.

Also noteworthy is the deciphering of some lapidary inscriptions existing in the Colombia, Guyana, England, Venezuela, Guatemala, Mexico, Argentina and Chile, as a infinity in various regions of the United States and North America.

/J

548

INSCRIPTION^ 1E TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Computing the lapidary inscriptions of the American Continent with the known in Scotland, in Leon of Spain, in France, in Crete, in India and in Southern Africa Colonel Rernardo Ramos found the identity of alphabetic characters, as concepts, all proving existing affinity for understanding between peoples very ancient, through a script followed on different continents.

At that time, our continent was known by the name of Cronian, according to discoveries by Colonel Bernardo Ramos.

In 1922, our illustrious co-stateman moved to Rio de Janeiro, for several conferences on this important subject, conferences that were pre-supported by the renowned senator Epitacio Ressa, then President of the Republic.

Previously, Colonel Bernardo Ramos, at the Geographical and Historical Institute of Amazonas, in a session presided over by the then Bishop of the Diocese, Dom Joao Irineu, he presented his dissertation on the lapidary inscriptions existing in different parts of

Given the success achieved in the Capital of the Republic, deputy Daniel Carneiro, then representative of Ceará, presented, together with the Parahybans, a project authorizing the government to print the valuable work of Colonel Bernardo Ramos.

Receiving the respective project, some amendments in the Senate, he returned to the Chamber where it is still located, so that it would be aware of the changes to that house of Congress.

The work mentioned consists of four volumes with more than two thousand Inscriptions lapidaries, duly translated, not to mention a large number of ceramics, in which the co-state scientist proves that the writing used by the Assyrians and Babylonians, in the same way followed by the Greeks.

The publication of this work will become the greatest event of the century, because, unveiling us a secret buried for centuries, will put us in contact with a remote civilization, whose news is lost in the night of time.

Given these studies in excavations of a distant past, we, Amazonians, we learn that, long before the Christian era, there existed in Atumã, the State, an illustrious Assembly, the learned countryman finding traces of Solon's laws.

Professor Ludovico Schewennehagen, also a scholar on the subject, published in the União, of the State of Parahyba, last March 15, a masterful article, in which, analyzing the work of our illustrious co-stateman, considered him worthy of being «placed in the first line of the epigraphic collections ».

From the newspaper "O Acadêmico" - Manaus, Monday, December 31, 1927, with one was the author's signature. This article was reproduced by the newspapers "Diário da Manhã", n. 561, of December 30, 1927, from Rio Grande do Norte. "Diário da Manhã", Rio de Janeiro, from December 10, 1927. "Gazeta de Sergipe". n. 37, December 11, 1927.

#

THE PROGRESSION OF MY WORK THROUGH THE AGES

The progress of labor law is spreading everywhere, despite the astonishing exceptions to diverse interruptions, in addition to hideous cataclysms, which have convulsed the world, from ancient times to the present day.

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

Man, faced with this immutable law and the empire of the need to live and progress, repel and observe, cluc Greek sailors left carved monuments on their geniuses prehistoric events in Central America, interi^ected by us; Increase courage in the face of undoing. A va o te 1

Yes, walk and progress. . * Beautiful and profound laconism.

« K if people disappear », according to Nadaillac's theories, « if races become elongated-lam, extinguish; if savagery often comes to replace civilization, the sea and the sand of the desert erase even the name and memory of man, the luimanity taken into a globe, – and that is the general law, it continues its upward march. . . »

What remains of the licircle effort, consumed in the astonishing magnificences of Babylon, of Nineveh, of the splendor of T\ro, of Carthargo, of Sousa, of Ktrurla, l\)\mpca, Stalias and Atlantis itself. of Plato, (|who had their days of ostentation and grandeur, this reaching, through conjectures, the dominion of the air and the seas, if not vague traditional memories and a vast field to persevering scientific considerations? . . .

I^abelon opines that it is not in the capital of Chaldca, nor in that of Assvria, (|uc to has found the oldest traces of this great civilization, dead 24 centuries ago: it is not among the ruins of these famous cities, (|we can hear\ go like an echo the first howls of the plastic genius; watch your hesitations, l(K'ar with your finger your most reports and rudimentary essays.

In the country once so fertile, called lower Chaldea, – where, according to tradition

national preserved by Béroze, the god I^cixe Oannés, since the beginning of the world had teaching men all reasoning to alleviate the setbacks of life – the traveler finds at every step, artificial mounds known as téíís, dissimulating under a veil of dust the remains of a city, not inferior in antiquity, to Babylonia ca Nineveh.

It was there (l)that modern archeologists had the fortune to uncover even more ruins older than those of the palaces of Sargon, Ashurbanipal or Nebuchodonosor.

«Although numerous tombs are still unexplored and it can be conjectured that the excavations of the future in Chaldka, as is now happening in Egypt with the amazing tomb of 'rut-Ankh-Amen, will renew science, however, important discoveries and already numerous, shed vivid light on the oriental origins of art and on the degree of material culture, (it had reached the people who founded Babel and the other Chaldean cities Genesis ».

« The rebirth of one people, the dispersion of another, the formation and annihilation of an empire, conquest, war, defeat, horrible conflagration like this European society that we have just seen, time itself, this great actor of the drama, other causes still operate in an invariable sense, whose history allows us to follow the different phases »).

America, this colossus of greatness, provided new proof of surprising reach. hendente. It is illuminated by the first rays of its valuable prehistory, reputed by scientists, as a true mystery.

Abstracting from his aiitochtonism, we will only briefly investigate what It observes the earliest times in which man lived with his points of contact.

The cherts, ncphrites, librolites, diorites, syenites, sometimes roughly sketched, sometimes polished by patient work, they recreate an analogy of ways that should escape to the observer. We find them in the lumulis of Siberia, in the tombs of Egypt, in the soil

INScriptions AND MUTILATIONS OF AMERICA PREHISTORICA BY BERNARDO RAMOS

(there is Greece, in the rude monuments it is Scandinavian, as in the forests and in the
(our continent, but if they came from Europe or Asia, or America, they
They are almost identical in form, substance and work, which could be more easily
mind (ornament by the work of a s() order of artists.

On the shores of the Atlantic and Pacific, pyramids, colossal statues, monuments,
cyclopic, reminiscent of those of Asia and Egypt; everywhere the architecture and sculpture
offer truly remarkable touchpoints that have so surprised the
wise Humboldt. In these bags I lost them today in the desert, the stones are packed
as in the buildings of old Rome; the motifs of Mexican ornamentation, Peru-
Ruans, Argentines, Colombians, Venezuelans and Bolivians. Inconceivable (we spread them in the vase
of bronze that the Chinese made at the beginning of the Christian era, with previous mention
of the (inipos, and behold, the humble fragments of clay vessels, disdainfully trampled up
at the feet of the traveler and stageography, they see adding a new page to this story
singular.

And after all, the ancient people, those of the Middle Ages, ignored the existence of the
American Continent, in Nadaillac's words, although it is certain that the existence of the
continent located west of the Atlantic, had already been mentioned in the narratives of no
of antiquity among them, Herodotus (Aelianus, Plato, Silene, in addition to those so mentioned
of Diodorus of Sicilia, (who immortalized him.

Thus, in the course of time, and amid the persecution of Americanism,
canism, from archaeological, geographic, anthropological, philological and epigraphic aspects
In addition to other resources of science, it is no longer an insoluble problem or a mysterious
element, the communication between the Continent with the West in this high antiquity and
Consequently, the surprising American prehistory, especially that of
Brazil.

In addition to the most difficult contingents, it was certainly glyptographia or epigraphia
latecomer, further complex linear and figurative singularity, which has long been studied
without result, for the final success of this important event, expanded from the history
humanity whose triumph, however, we conjure for our homeland.

The Phenicians' nominee then saw the philosopher's stone, but the unexpected intrusion
of the Greeks, deduced from a few years of accurate paleographical considerations in Pamplona
the multitude of inscriptions carved by them in our hemisphere and various corners
of the globe, in solving the inagnotum problem of American prehistory, both (as much as
Egypt, the hieroglyphs and Assyria, the civilization, had their landmark moment
happy.

And an eternal veil is Hauser's saying: 'The wise Greek Jew, enlightened the
world through the light of science, through the elevation of reason, human feeling, through

and by philosophy.

And indeed, one would not even know how to imagine modern European civilization, nor our art, nor our science, nor our philosophy, without going back to the source, and reconnecting to the culture of Greece, which shone already five centuries before Christ, in the arts, in poetry, in tragedy, in the same way in sculpture, in painting, in the exact sciences and in nature."

America therefore received, in this memorable crusade, the influx of this brilliant people, famous navigators and connoisseurs of all seas, the Phenicians so well synthesized in the prophecies of Ezquiel, according to the biblical text.

INSCRIPTIONS AND TRADITIONS FROM PRECOLUMBIAN AMERICA BY BERNARDO RAMOS

551

In an epoch when, as if we would impose on the Greeks, we still see Schliemann, this figure admirable and tenacious, facing considerable sacrifices, exposed to the obvious ridicule of the pessimists, of whom unfortunately there are everywhere, will make the celebrated voyage.

This exciting fact reestablished, moreover, the real and sublime value of genius, the divine of Homer, and the wise charms of his laureate epic the Illiad and Odyssey, which

which was nothing more than the winding terrain of jic<,'ions, absurd cootos and exlraoaga how wrong some historiographers thought.

In the same way, from the depths of the soil and the gigantic blocks of stones of America, At all extremes, irrefutable proofs emerged of their high civilization, in ancient times. historical, (they will not be affected by the controversies of anti-Americanists, as they whether it is possible to destroy these monuments, stone archives, in the copies the bold Phoenicians, Cannanese and the Greeks, the indisputable proof of their Influence on the sc A^iv) Jlundu, in fact, ''ancient land, where Serapes had poured gold in abundance".

Here's finally a quick summary of most of the progression of labor law in action of continuity, through the ages.

Manaus February, 1928.

Bernardo Ranwf.

From "Jornal do Commercio" – Amazonas, March 9 <lc 1923.

ABOUT AN AMAZONIAN SABIO

SLGNr rí CAPTIVE OPINION

Brazilian prehistory is still in its infancy. Books published today are rare. And, in However, the monuments in which it was studied there are, in abundance, inviting PCsc|ul- agents to investigations. Right now, Professor Rivcl, in January 1st, at the Course Franco l^rasilciro of Alta Cultura, gives a series of conferences on audiochtonism of our indigenous people, thus entering the full domain of prehistoric times.

At I^iauhv, in turn, professor J>udovico Schwenhagcm, an authority on subjects of phllology, history and archology, proceeding to studies on the subject of our origins wrote a great book iintu)(r llislona do Brastl de (jue was already published the first volume. Go through the monographs (which are already published) and ask, calmly and reflectively, the prchistoi ic times in Piauhv, examining the formation of Tupi peoples, the famous seven cities existing in the interior of the state of Noixleslmo,

Opening his book pays tribute to Bernardo Ramos, the eminent president of Geographical and Historical Institute of Amazonas, giving it copious praise.

By the way, in the case of the figure of Amazonas, with its merits, we give the excerpt that pertains to you:

wThe study of the ancient history of Brazil begins in the North. Km I87(), presented Ontrp Thoron in i^lanáos, his central treatise on the travels of the trots of king Hiram of dc Tyro, of I^henicia, and King Solomon, of Judea, on the Amazon River, in 1999.) at 9:00 am before ile Christo. () successor of dc "llioron cm .^lanáos is Bernartlo Ramos, a legitimate amazonense, with the characteristic features of Tapuya descent, also with the native

INSCRIPTIONS AND TRADITIONS OF PREHISTORICAL AMERICA BY BERNARDO RAMOS

modestia of this ancient Brazilian breed. Bernardo Ramos is today the first paleographer of Brazil, a Kuy Barbosa in the sphere of archeological sciences. His work is the product of an assiduous labors, of 10 years; there are four large volumes, with copies of a thousand signs and inscriptions. half from Brazil and other American countries, the other part of the countries of other old continents. The author always compares entries Americans with similar inscriptions from the old man's countries, to prove the homogeneity of writing. Bernardo Ramos was the first numismatician and sold some coin collections, at a profit. He used this money to go on trips distant to the three Americas; also visited Europe, Egypt and Babylon, to study, in all these countries, to the old inscriptions.

Bernardo Ramos' work is not yet in print. The author presented his manual crypto, with all attached photographs and drawings, successive to the presidents flrs. Epitacio Pessoa and Arthur Bernarrles, who carefully examined the work and They arranged to print such valuable work. It is to be expected that difficulties do not override publication, such erudite and important work".

From "Jornal do Commercio" - Amazonas, Saturday, September 1, 1928

I) ECI FRANI () REGISTRATIONS

QUK PEOPLE TKRIA BEEN KSSIC, QUL: MALITOL' O BRASIL ?

PARAIDJE\ August (AB) For those interested in Brazilian prehistory Leira offers this State a vast field for study. Registrations are unlimited stonework throughout almost the entire interior.

Several of them have been translated by the illustrious Amazonian paleographer Mr. Bernardo Ramos, the majority, however, continues to challenge the curiosity of experts.

We have seen some of these translations. They always refer to religious matters. There are exceptions, and these are exactly the most interesting.

Religious sentiment has had, at all times, a marked influence on the men.

These inscriptions leave us convinced that (just as part of our continent was

inhabited by a race possessing indisputable intellectual and moral superiority.

Would they be Egyptians? plicnicios?

This may never be resolved. But, if the translations don't lie, it must be that people, who carved such deep and beautiful thoughts in stone, a chosen people.

F, . its inexplicable disappearance, we repeat, it is quite possible that it will remain u
end of centuries.

Let us return to the thread of this correspondence; calls attcnç.
these inscriptions.

They appear, at first glance, to have all been recorded by a single artist.

The system 6 is the same: shallow low relief, and then filled with a paint
indclevel red.

Paint that has resisted the most hellish and violent summers for hundreds of centuries winters of this northeastern harbaro.

Until recently, these inscriptions were considered a whim of nature or
At best, it is the fantasy of some Tabajara Indian prone to things of art.

There was no meaning in these crude drawings, invariably made at a certain point, as if to preserve them from the sacrilegious hand of man.

Fortunately nowadays, our few historiographic studies are beginning to take certain interest in this ''business'' of prchistoria. . .

we created a Historic Institute, this one, however, prefers to hold funeral sessions and v motions.

With the exception of two or three, all the other partners are doctors, journalists, busin students, primary teachers, bachelors. . .

In view of this, the lay people, that is, those outside the Institute, took the initiative to copy some of the latest inscriptions and send them to Mr. Bernardo Ramos. Bernardo Ramos, who is a holy man, receives the copies and patiently carries out the translations – translations (when no one argues. In the land of the blind. . .

Of the last submissions from the municipality of Brejo do Cruz, by the local sub-contract, // Union to publish a telegram from its correspondent in Manáos, giving the meaning, which, by the way, is very interesting.

One of them says: "Forest for meeting of popular assemblies".

It follows that already in those very fertile times there were assemblies where natural In my mind, politics created disharmony and hatred.

Another indicates a lot. Mount "Ida".

Then comes a warning warning that "The religious rite does not include poems satyricos". These gentlemen were intolerant.

Another engraving shows where "the competent justice to draw the limits of borders".

Then come the commercial advertisements, absolutely modern. .'\o we read these advertisements, we have the impression that you saw them this morning in the newspapers.

They inform you where you can find "Surgical articles", "Teachers of criticism c accounting", "Bakery", "Farm Dealers, Chicken Dealers, Blanket Dealers and beds. "Meal houses" e. . . (this is no longer seen in the morning newspapers) where th shield makers."

Shields are currently only manufactured in Portugal. . .

Here is what Mr. Bernardo Ramos, on one of our small inscriptions lapidary options.

How much really worthy of meditation and study a translator expects?

Not long ago an Austrian professor came by here and, observing some delias, assured that he had found indications of mines of gold, silver, copper, stones precious roads, as well as the direction of the long highways which, according to the aforementioned Germanic, there are still traces in the northeast c e.\tremo north. Ass

We want to believe that in part, yes. But when will we clarify what is true?
SC do you find in all this?

The Austrian professor's statements have some basis. Nobody today ignores that Parah 3 d)a contains in its subsoil mines of gold, precious stones, magnetic iron and which is found in the prime of the earth, such as in the municipality of Piculw.

654

INSCRIPTIONS AND TRADITIONS OF PREHISTORIC AMERICA BY BERNARDO RAMOS

Is there or is not a certain relationship between what the ancient inscriptions say and what that has refined contemporary man.

Mr. Bernardo Ramos found them so interesting that he decided, according to what we report from Alanaos, include them in his yet unpublished work.

Da Tarde'" – Bahia, September 19, 1928.

#

THE PUZZLE OF PREHISTORY

Telegrams from yesterday's newspapers inform that the federal Gamara is considering of ways to publish Dr.'s work. Bernardo Ramos, on prehistoric inscriptions in Brazil.

It is common among scholars of the subject that not all lapidary inscriptions

found in Brazil were made by aborigines. Those of this are ordinarily painted, as you go along, there are many excavations in the hard rock.

The ones I copied from the Caldeirão Cirande mountain range, in Villa Bella, are dug and not painted. My first impression, upon seeing them, was that the savage would not have enough intuition to make figures of such accepted geometric proportions.

Professor Coriolano Medeiros, from the Instituto Historico Parahybano, was kind enough to inform me, sending me the sketch, that a friend of his from there, coordinating the engraving of the scattered information that accompanied my work, came to the conclusion that it was positive. It's an itinerary: the entrance to a tunnel, galleries and a large hall.

This may be fantasy, but there is so much basis to assert that lithoglyphs are the babblings of Amerindians and Phoenicians.

Let us return, however, to the main topic.

noticed the similarity
was Christian, with

Mr. Bernardo Ramos and Amazonian. Collecting coins
of inscriptions on some numismatic specimens prior to the
lapidary inscriptions from America, Asia, Africa and Europe.

He gave himself body and soul to this study and discovered or intends to have discovered the key to the petrographic enigmas. Comparing the inscriptions of the New with those of the Old World, reconcile that, on our continent, a great civilization passed, before the coming of the Messiah.

Thus, the inscription of J>c(lra í.avracla, na I>aralivl)a, is not (lahallio dc wild, because the characters were painted in ancient Greek, about a thousand years before the christa. The one in Cjavca, in Rio de Janeiro, is plinicia, and describes the passage, the (BC) of Semitic navigators.

In the comparative study, it is concluded that there was affinity between the peoples. from all continents, by means of a script.

Mr. Bernardo Ramos wrote a long and patient work on his studies and, especially by documenting, 'ão, has no means of publishing it.

He appealed to Unuão in 1922 (sc') now, it seems, he will be heard.

Imagine that prestige will not come to our intellect if archaeologists do not confirm Mr. Bernardo Ramos. And how will it have to be
Our history is united by the documentation existing in the rocks throughout the country!

From the "Diario dc Pernambuco" on October 25, 1928.

Jlario Jícllo.

REGISTER PCÕHS AND TR AD! COE^ D ,AA i ER ICA PREH fSTORÍCA BY BERNARDO RA MOS

THE FAMOUS CAATINGA RUINS

K.

. . . Everything indicates that the cyclonic architecture was that of the Atlantis c which later, decreasing, degenerated into the architecture of the civilization of the Medi rant, at the end of the Neolithic period. Since prehistoric cyclonic and Mediterranean tin until 09 times of the appearance of Christianity, the Cross and the Pyramid – Respective S ctives of the Sun and the hogo – appear in worship, with the fundamental religious emblems

Colonel Fawcett discovered in the heart of Brazil, within the Caatinga forests, In the interior of Bahia, the ruins of a cyclopean city surrounded by walls.

Most of it was buried. It was a kind of square (it seemed to be the central street of the city. It consisted of a gigantic monolith, which had the shape of a truncated cone.

This monolith served as a pedestal for a statue of which vestiges still remained. which should also have been of cyclopic proportions.

Colonel Fawcett was the first civilized man who discovered the cyclopean city from Caatinga.

In 1918, General O'Sullivan Beare, former British consul in Rio de Janeiro, Finding himself on an excursion through the interior of the State of Bahia, he was taken k to the mysterious ruins.

It was General O'Sullivan who marked the geographic position of the city on the map, ruined and transmitted this information to Colonel Fawcett, who, in 1921, went to the site accompanied only by his son and one other man, did not perhaps wish to make the exploration without more companions, perhaps because he lacked resources to pay for an expedition.

In addition to financial reasons, Colonel Fawcett had another reason to reduce the scale of the expedition to the smallest proportions. A large caravan would have awakened the attention and greed of the wild Indians (who would have massacred everyone).

Colonel Fawcett and his companions managed to reach the ruins of Caatinga, after verifying the veracity of the information from the General O'Sullivan.

STILL RUINS OF CYCLOPIC CITIES

The discovery of the Caatinga ruins is insignificant if we compare it to other archaeological remains existing in other regions of the country and mainly in the area of the Northeast of Brazil. Some of them still find themselves in excellent conditions of conservation.

There are unequivocal signs that these cities were centers, in remote times, of navigation, or at least, have been located close to the sea. Two of these cyclopic cities in the Xingú-Tapajoz region still retain such evident traces of its luxury and its grandeur, which is impossible to think that they were not large centers in perfect contact with the rest of the world.

In both prehistoric cities (as we are referring) he found Colonel Fawcett a large copy of engraving works, carvings and bas-reliefs).

From "O Imparcial" – Rio, September 1828.

We cannot fail to agree with the proposition stated at each step that Brazilians are an intelligent people, as there are numerous proofs of similar assertion in the arts, sciences and letters.

Although our statement may seem immodest, we feel good about proclaiming it, especially at this time when we are wanting to establish our nationality, to present it alongside the most noble and cultured nations.

And to prove the justice of our way of looking at the matter, we also say that, With rare and happy exceptions, our intelligence lacks discipline and tenacity, whose culture to be deeper and more specialized.

The ease of understanding the Brazilian language is remarkable and this has been proven in different ways, from the benches of primary school, where the entire child's intelligence.

As a boy (if you have completed these first studies, you already have an idea of general subjects (they will be taught more effectively in the humanities courses), as proof is the fact that none of them, (who have regularly studied, ignore the capital of (each country of the world, in (which region runs such or such). This or that mountain range is located.

They are unable to address a letter to Teheran-Afghanistan, because they know that the capital of that city is the capital of Persia and that of Afghanistan is Kabul, contrary to what happens to many children of civilized countries, in fact classes (who have an obligation to some culture, please send us correspondence addressed to: Rio de Janeiro-Buenos Aires or Rio de Janeiro-Argentina, and so on.

Once, we were in Manaus, last years, we heard praise from professionals and Americans with reference to the skill of the boys who worked at the radio station-graphy, skill (which even became notable among Brazilians.

Dear art, you yourself (which we lack is a good use of our qualities innate, so that we can provide our country with the services it is demanding from us all your children.

There are, however, many exceptions, as we have already said, these lines are traced by our desire to highlight the valuable works of Bernardo da Silva Ramos, very modest patrician of ours, from Amazonas, who lives in the capital of his country dedicated to his favorite studies, despite the weight of years.

Bernardo Ramos achieved, through these specialized studies and the tenacity of his effort over more than 20 years, organizing valuable numismatic work which appeared in the great exhibition of the 100th Centenary of Brazil. This remarkable collection of coins and medals received high praise from Professor Grossi, from the University of Göttingen, and professor Agliere, from the University of Rome, experts on the subject.

I have also read an article about numismatics in a French magazine, honorable references to the Bernardo Ramos collection, which was mentioned as occupying the fourth place among the most famous in the world.

K for (|if you have an idea of the great work of our patricio, just go through
can be seen in the catalog he organized in 1900, composed of three volumes and a supplement,
ment, where 8,248 coins and 561 gold, silver, bronze and copper medals are described.

REGISTRATION: S li TRADITIONS OF AMERICA PRLifllSTORlCA BY liERNARDO RAMOS

557

from every country in the world, destle the most remote antiquity, extracting some coins
from a time prior to the year 400 before Clirislo, with the number being included
1,556 coins and 259 medals relating solely to Brazil.

This means that the necessary patient effort, travel and work
undertaken by Bernardo Ramos in order to provide his country with such a valuable collecti
of coins, placing Brazil in a situation of this(|uc with reference to numismatics .

The hencdictine organizer of this wealth sold it, many years ago, to the government
uncle Amazonas by trczentt)S t)u (|uatrocentos contt)S tle réis, scguntit) information tha
ft)i preslatia, with or without security, and the collection was in the official Diário Of
In special showcases, tmtie can be admired. Comt) Brazilian and patriot, we are tle
t) belief that t) gt) federal government should get t) uncle Amazonas to give him this wea
through good monetary compensation, similar to that (if it appeared in the National Museum
Shine in the capital of our country with the deserved lions.

Bernartlt) Ramos' work continued on another valuable esí)ecialitlatle, tat)
as the first in the history of the people of humanity, as tletlict) joined the
hieroglyphos and other prehistoric inscriptions he found in his various
trips through the interior of Brazil.

On this subject, tpie has meritit) the attention of the greatest experts in the world),
Bernardo Ramos wrote an important work, where he reproduces his works
inscriptions with the respective dcifraçat).

We went to the beautiful and ristinha ca|)ital of Amazonas, quite a while ago), we had

It was a pleasure to visit us (illustrator patricio, who showed us and explained his work), whose detail and material creation deserved our most sincere admiration.

At the end of last year, we read with pleasure a piece of news that there was a site assigned a federal decree, opening the special cretillo the one hundred and five enla conttis the attend the publication), by Imprensa Nacional, of the work a tpe in the rcterimtis, but r We know whether or not this publication was or is being published.

It is an act of justice and good patriotism to help Bernardino Ramos, whose merit gives more emphasis to Brazil uncle tpe himself, such is his modesty st)b tje if hide.

Let these lines be true to us, as they are just an irrepressible manifestation of the Brazilian people.

A. Loyal.

Published NY^ Paiz the 21-22 the April 1950 and Polha do Norle (Pará) the 12 the .^larço the 1950.

index

CHAPTER XV

The Greeks, their inscriptions and traditions, in
perloclo prclilslorico do Brasil.

Abaiulüiaila city. in the backlands of Bahia,

CHAPTER XVI

I*edra mined in the State of Parahy!)a...
Registration from the Municipality of Brejo do
Cruz, in Parahyba
Registration for Municipality of Picuhv
V'inagre inscriptions
Inscrip<;ões de Techado

Inseripvòcs from the Curraes Velhos site in
term of Brejo do Cruz.

CHAPTER Ø XVH

Inscriptions, traditions and fragments of
cities in the interior of several states in the
Brazil .

The seven Cities of Pir.icuruca (Piauhv).
Lapidary studies, by Father l'rancisco
Menezes (pedestrian description)

Explain the prints or inscriptions. •
Inscriptions on rocks tlc Cantagallo

nt> Tapajós River.

inscriptions on the Xingu River.

Registration on the Cuminan River
Inscriptions from Serra tia Escama
Registration tit) Virador in Rio CoMiiile do

Sid..

Inscriptions uncle \ alle tio l'araguassú on

Aunt Bahia State

Registration tlc Aguas BcIIas cm Pernam-
mouth.

Inscriptions oti lapitlar engravings by \ illa
Bella (Pernambuco)

Rit Registration) Madeira (Amazonas).
Registration from Rio Branco

Pag.

21

(j1

tiX

79

91

9 ()

lu0

ni

IIS j

137 I

191

19í>

2(1 I

214

21b

217

23^

241

243

247

Registration Aunt Pedra da CilKiia, itlem

Registrations uncle Rio Japurá

Entries published by Revista-Rio-

-Paris - by I. iM. .

j Inscriptions "Os Mahadetis dt) Scrlào'' by
Gustavo Barroso.

CHAPTER XVllI

The paleolithic and netherlands of Brazil.
[Kintas tlc l'Ic. \a, mahatlos. cavatlciras
and other diorite instruments. etc...

CHAPTER XIX

[tlentic characters from primitivt) Greek,
carved in regions of Brazil. States
North Unitlos, . Africa, Argentina,
Chile. Colombia. etc...

Inscriptions include a Cave, nearby
. at RocUy deli CrccU (USA)

Registration tlc Trcbinsnitzs Gratlina in
Herzegovina

Itlem of the Republic of Chile
Epigraphia Gdombiana

Considerations st>brc Hills Septdchracs c
Inscriptions aunt "Amerique Prehistori-
tiue" by Nadai llac

Registration for Atistral Africa.

Rock inscriptions in Algeria
Inscriptions from the Dt)ce River (tlircira margin)
Cjravuras do Rochetlo tlc Calamarca

CHAPTER XX

Central America - 'loiuiimcnlos, epi

graphics. and prchislorldca traditions
The Ailigt) Egypt in .America – Ctinsi
typical tlerations we make stibre this as
sunipto. .Article published) in 7'/ir AViv
York Tinifs .

Pag.

249

2()0

2b5

2bH

277

295

294

.302

.303

320

549

5b0

361

364

367

371

378

560

INSCRIPTIONS AND TRADITIONS OF A MERICA PREHTSTORICA BY BERNARDO RAMOS

Spcclmens dos lilciog!vplios from America

Central.

Sacrilice necklace.

CAPITUIX) XXI

\'ari<)S Subjects 0 Prophcla li/.ctiuuel

c the Tlivro mines.

Inscriptions from Serra de Parintins. ...
And the legend is unscathed. . liei's script*
chior Dias. by engineer Appolinario

l-rot .

Registrations of the Province of Láon o\j Leao

(Hespain) ...

Kpigraphia in Portugal...

Curious inscriptions existing in the Se-
General Minário 'Riieologlco da Cidade'
tlc New-York

American Antiquity, by Dr. Carlos

Xavier Paes íiarreto .

Prehistoric Monuments «ia America,
idem

Brazilian Antiguid.-ule, ditto...

?>thnographic studies

It is the most mysterious symbol of the Peruvian Andes-
vianos-

Fossil bones, in Brazil

Registrations found on the PC «lo .Monte

Sinai...

Inscriptions and traces of work hv-
draulicos in the Aripuanâ River and other ge-
number of works on the Jal)urá River.

Vitoria's lalisman performs arabesques
tistics.

.Ancient History of Brazil ..

:\ Atlantis, Prehistory and Bible.

The antiquity of Man in Asia and in

Europe..

:\ origin uncle "hoino amcricaluis'' .. .

The \lartyres of Science.

CHAPTER XXII

Consi leraijAcs fiiiaes. . .

SUPPLEMENTAL PART

Appreciate(, from the Amazon Press, just
about two conferences held by the
author before the Geographlco institute
and Historlco of Amazonas cm õ c 4 of
Álalo, 1919.

Pag. 1

I Prehistoric Times. at the proposal of the ar-
Õ84 articles published by Comendador Can-

597 j tlitlo Costa. .

j.Article on the conclusion of the first
works from the work Tnscrípções and Tradi-
tions of Brazil Prehlstorlco.

^01 Presentation of our work to the center

^ 0 ^ .scientifico do Paiz . .

Municipal Authority of Manaus.

The Municipal Council and Bernardo Ramos,

408

etc.

414

425

445

448

450

451

452

454 I

456

457

461

462 ^

464

466 I

468

4(>9

470

475

495 I

Colonel Bernardo Ramos – From Gazeta
(It's Afternoon, Jornal from Commercio da Im-

j prcn.ta

.Appreciation of Im]iensa Carioca: 0 Paiz

of December 20 tlc 1921 .

I A Problem aunt our Archeologla Pre-
historica – Rio de Janeiro Day,
tlc 1921. by sablo hlstorlographo Ro-
Cha Pigeon. ..

Sclentlflca Conference and Registration and
Traditions of Brazil Prehlstorlco – The

Impartial i\o Rio ..

The Centenary The inscriptions prchlstorl-
ca.s deciphered by Colonel Bcnnartlo
Ramos – Indication presented in the Ca-
inara of the Ecderal Deputies, by the Deputies
tattoos Daniel Carneiro, Tavares Cavalcan-
te, Impartial, Rio .

Reallsatlas Conferences at Socletlatle «Ic Geo-

graphia uncle Rio tlc lanciro, by Berna rtlo
Branches on Inscriptions and Traditions of the
Brasil Prchistorlco – From Rio-Jorna! . . .
Conferences – Do 0 Combale and 0 Paiz. .
Society of (icography – –A conference)
cia tie Bernardo Ramos – From Jornal do
Commerce in Rio from December 29th to December

1925 .

Print taken at the moment Aunt Con-
rclerlda reference. . .

Conference with archeologist Berna rtlo

Ramos .Article by Gil Bla.f .

C) Amazons and their Prehistoric Traditions
– From Gazeta da Tarde dc 6 c 7 dc Se-
September 1922, ix>r Bernardt) R.imos. .

The Centennial – The prehlstorlco problem
das Inscipções lapltlares tio Brasil, tlc
Various options and their solution – Articles
publish them on Jorna! from Commerce dc
7 c «8 ad September.

t

Pag.

503

505

507

508

509

509

511

.511

51.5

.514

515

518

519

520

520

522

528

INSCRIPTIONS AND IRADITIONS OF PREHISTORIC AMERICA BY HERNARDO R^MOS

561

Father;.

íiiscrlproes c Tracllví^es aunt America Prc-
historic. esi)ecialmcntc from Brazil, Au-
decision agreed by the President of the Republic
publishes Dr. Arthur Beriardes, to one no-
remarkable Amazonian palentologist - Jor-

final Jo fírasil de í> November 1916 5/^6

article from Jornal Jo Commrrrio, ditto. . . . 536

Same as Impartial, same..... 537

American Prehistory - Correspondence

special epistolary to 0 Ptatthy by
José Mattos, article reproduced by
TérbírlaJor, tlcsle Estatlo, 4 de l*'e-

vrciro tle 1927 . . õ.38

The insertion of Grave Crck, and the work
by Bernardo Ramos – 0 Impartial from
Bahia of April 23, 1927, |)elo Prol.

Ludovico Schwcnnhagcn. 541

Peering into the Past, ditto, ditto
May 14, 1927, by Dr. Uermenc-

Gildo Lopes de Campos. 542

Prehistori.i .\mcricana – There would have been, ^
in Brazil, civilized peoples before the era |

Pag.

christ3 – Article by Dr. Mario Mello,
published in Jornal Pequeno, tie Recile 546
Inscripvocs and Tradi(,ao da ;\merica Pre-
history, especially from Brazil *
Champollion Amazonense – 0 Acadê-
mico of October 11, 1927. publicatlo

in Manaus. . 547

The Progression of Work, through
ages, by Bernardo Ramos — Jornal
of Commerce, dated 9th March 1928. . 548

About a wise Amazonian man – Signili-
captiveates opinion ■ – .Jornal do Commercto

September 1, 1928. 551

Deciphering Inseripv0es ~ What people would have
was this rpie inhabited Brazil – A
Afternoon. Bahia, September 19, 1918 552

The Enigma of Prehistory, by Dr. Mario
Mello – Diário de Pernambuco, 23

October 1928. 5a4

The famous ruins of Caatinga and cid.ides

C>clopicas555

"A Brazilian of value*' – 0 Patz of 21
that is, April 22, 7:30 pm and Polha do Norte. 556

1945

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